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THE
GREEK TESTAMENT.

VOL. II.

THE ACTS OF THE APOSTLES,
THE EPISTLES TO THE ROMANS AND CORINTHIANS.

... ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν
ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη.

HEB, ii. 3.



THE

GREEK TESTAMENT

WITH A CRITICALLY REVISED TEXT: A DIGEST OF
VARIOUS READINGS: MARGINAL REFERENCES TO VERBAL AND
IDIOMATIC USAGE: PROLEGOMENA:
AND A CRITICAL AND EXEGETICAL COMMENTARY

FOR THE USE OF THEOLOGICAL STUDENTS AND MINISTERS

✓
BY

HENRY ALFORD, D.D.

LATE DEAN OF CANTERBURY

IN FOUR VOLUMES

VOL. II.

CONTAINING

THE ACTS OF THE APOSTLES
THE EPISTLES TO THE ROMANS AND CORINTHIANS

NEW IMPRESSION

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ADVERTISEMENT

TO THE

SEVENTH EDITION.

IN this Edition the Digest has been revised with the help of Tischendorf's 8th Edition of the Greek Testament. Some corrections and additions have also been made to the notes, mainly from Dean Alford's "New Testament for English Readers." The new matter has been enclosed, as far as seemed practicable, within square brackets.

November, 1876.

ADVERTISEMENT TO THE SIXTH EDITION.

THE Fourth Edition of my Second Volume passed under entire and careful revision as regards, 1. the critical arrangement of the text, and 2. the body of references. Both these labours were carried on under my own superintendence by my Secretaries; the former, including the re-writing of the Digest of various readings, and of that part of the Prolegomena which treats of the Apparatus Criticus, by the Rev. A. W. Grafton, now Vice-Principal of the Theological College at Wells: the latter, by the Rev. R. Hake, Minor Canon of Canterbury.

The alterations in the notes were chiefly those which were rendered necessary

by the more complete conformation of the text to the testimony of our most ancient Manuscripts and Versions.

In the Fifth Edition, the Codex Sinaiticus was collated throughout, and in certain doubtful passages of the text its testimony decided the reading.

The references were somewhat modified, principally with a view to render each volume independent in itself, and prevent constant cross reference to the others.

In this Sixth Edition, the Codex Porphyrianus (P) has been collated (from Tischendorf's Edition) for the Acts of the Apostles: and its readings, and those of the cursive ms. 47 have been inserted (from Tregelles) in the Digest, throughout 1 and 2 Corinthians.

My thanks are due to P. E. Pusey, Esq., for additional notices and corrections of the readings found in Cyril of Alexandria, and in the Syriac Versions.

DEANERY, CANTERBURY,

January 2, 1871.

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PROLEGOMENA.

CHAPTER I.

THE ACTS OF THE APOSTLES.

SECTION I.

ITS AUTHORSHIP.

1. THE Author of this book is identical with that of the third Gospel, as plainly appears from the circumstance that in its address, to a certain Theophilus, reference is made to a former work, on the acts and words of Jesus, similarly addressed. Compare Acts i. 1, Luke i. 3. That Author is traditionally known as Lucas or Luke, spoken of Col. iv. 14, and again Philem. 24, and 2 Tim. iv. 11. For notices respecting him, see Prolegg. to Vol. I. ch. iv. § i.

2. Nor is there any reason to reject the testimony of tradition in this matter. In chapters xxvii. and xxviii. we find our Author (see below, par. 4) accompanying Paul to Rome. In the passages above cited, all written from Rome, we find that Luke was there, in the company of that Apostle. So far at least there is nothing inconsistent with Luke having written this book ; and if this book, the Gospel.

3. That *no other writer has here assumed the person of the Author of the Gospel*, may be gathered from the diction of this book strongly resembling that of the other. Supposing the student to consult the references in this Edition, he will be continually met by words and phrases either peculiar to the two books and not met with elsewhere (about fifty of these occur),—or mostly found in the two.

4. That *no writer other than the Author of the rest of the book* has furnished the parts in which the narrative proceeds in the *first person*, will be plain, if the matter be thus considered. (a) We have evidence, both by his own assertion (Luke i. 3), and from the contents of the Gospel and this book, that Luke was a careful and painstaking writer. Now it would bespeak a degree of carelessness wholly unexampled,—for one who compiled a continuous memoir, to leave its component parts, derived from various sources, in their original fragmentary state,

some in the third, others in the first person. Unquestionably such a writer would in such a case have translated the whole into the third person. (β) Seeing that Luke *does* use the first person in Acts i. 1, and that the first person is resumed ch. (xiv. 22) xvi. 10—17; xx. 5—15; xxi. 1—18; xxvii. 1—xxviii. 16, it is but a fair inference that in one and the same book, and that book betokening considerable care of writing and arrangement, the speaker implied by the use of the first person is one and the same throughout.

5. That the author never names himself, either *as* the author, or otherwise, can of itself not be urged as an objection to any hypothesis of authorship, unless by the occurrence of some mention, from which the authorship by *another* may be fairly inferred. But, if we have in this book no mention of Luke, we have as certainly no hint of any other person having furnished the narrative. On the other hand we have a hint by which it appears that some one other than all the specified companions of Paul on a certain occasion (Acts xx. 4, 5) was with him, and was the author of the narrative. After the mention by name of Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, we read, 'These having gone forward waited for *us* at Troas:' this pronoun including Paul and the writer, at least (see note there).

6. That Paul himself, in Epistles written during the journeys here described, does not name Luke, cannot be alleged as any argument why Luke should not have been the author of our narrative. For (α), we have undoubted examples of Paul sometimes merely alluding generally to those who were with him, as Phil. iv. 21, 22;—sometimes sedulously suppressing their names while speaking of services performed by them, as 2 Cor. viii. 18: sometimes not mentioning or alluding to them at all, as in the Epistles to the Galatians and to the Ephesians:—and (β) strictly speaking, no Epistles appear to have been written by Paul while our writer was in his company, before his Roman imprisonment. For he does not seem to have joined him at Corinth, ch. xviii., whence the two Epistles to the Thessalonians were written:—or to have been with him at Ephesus, ch. xix.,—whence (probably) the Epistle to the Galatians was written;—nor again to have wintered with him at Corinth, ch. xx. 3, at the time of his writing the Epistle to the Romans, and (possibly) that to the Galatians.

7. But independently of the above arguments to establish the identity of the author throughout, we may infer the same from the similarity of diction and style, which do not vary through the book. Here again we have, as will be seen abundantly in the references, terms *peculiar to the writer* occurring in various parts of the book;—favourite terms and phrases occurring in all parts of the book; which could not well have been the case, had he merely incorporated the memoirs of others. For

compendious statements of these, the whole of which have been inserted in my references, I refer the reader to Dr. Davidson's *Introd. to the N. T.* vol. ii. pp. 4, 5.

8. And again, the notes will be found repeatedly to point out cases where the narrator takes up again (with his characteristic *μὲν οὖν* or otherwise) the thread of history previously dropped (see e. g., and compare, ch. xi. 16, i. 5 : xi. 19, viii. 1—4 : xxi. 8, vi. 5, viii. 5 ff. : xxii. 20, vii. 58, viii. 1, &c.).

9. Another interesting source of evidence on this head is pointed out by Mr. Smith, in his valuable work on the *Voyage and Shipwreck of St. Paul*. He has shewn that in the various narratives of sea voyages in this book, and in that of the stilling of the storm in the Gospel, Luke has, with remarkable consistency, shewn himself to be just so much acquainted with the phrases and habits of seamen, as a laydsman well habituated to the sea, but himself no seaman, might be expected to be. To specify instances would be beyond my limits, besides that Mr. Smith's very interesting and ingenious argument and illustrations would be spoiled by abridgment. I can only refer my reader to his work¹.

10. To the same class belong the intimations, slight indeed but interesting, discoverable here and in the Gospel in the descriptions of diseases, that the author was one well acquainted with them and with the technical language of the medical profession. Of this kind are *συνεχομένη πυρετῷ μεγάλῳ*, Luke iv. 38 ; *πυρετοῖς κ. δυσεντερίῳ συνεχόμενον*, Acts xxviii. 8 : see also Luke viii. 43, 44,—Acts iii. 7, xii. 23, xiii. 11, and compare Col. iv. 14.

11. It will be necessary to mention the various hypotheses which have substituted some other narrator for Luke in the parts of the Acts where the first person is used, or have merged his personality in that of some other companion of Paul : and, irrespective of the above arguments, to deal with them on their own merits. (a) Bleek and De Wette hold *TIMOTHEUS*, and not *Luke*, to have been the companion of Paul and the narrator in the first person,—and *Luke* to have inserted those portions from a journal kept by *Timotheus*, and without alteration. But this is not consistent with ch. xx. 4, 5 : where, when the companions of Paul have been named, and *Timotheus* among them, it is said *οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι* : the escape from this objection attempted by making *οὗτοι* refer to *Tychicus* and *Trophimus* only, being on all ordinary rules of construction, inadmissible. This reason is, to my mind, sufficient : those who wish to see others brought out, and the supports of the hypothesis (which are entirely negative and inferential)

¹ A second edition of Mr. Smith's book appeared in 1856, enlarged with much interesting detail. See the excursus below "On the city of *Laszea*."

invalidated, may consult Dr. Davidson's Introduction to the N. T., vol. ii. pp. 9 ff.

(β) *Silas was the narrator in the first person, and indeed the author of the latter part of the book, beginning with ch. xv. 13 (30 ?), in the form of personal memoirs, which then were worked up.* This hypothesis, which has not any thing resembling evidence to support it, is sufficiently refuted by the way in which the mention of Silas is introduced ch. xv. 22 (included by the hypothesis in *his own work*) as being a 'chief man among the brethren.' If it be answered that this notice of him was inserted by Luke,—Is it, I would ask, likely, that an author who was at no more pains in his work than to leave the *first person* standing in the narrative of another which he used, would have added to the mention of new individuals notices of this kind?

(γ) More ingenious, and admitting of more plausible defence, is the hypothesis, which *identifies Luke himself with Silas.* The latest and ablest vindication of this view is contained in an article by the Author of the literary history of the N. T. in Kitto's Journal of Sacred Lit. for Oct. 1850. The chief arguments by which he supports it are these:—

(1) "The author of the Acts appears, in the early part of his history, to have been well acquainted with the acts and sayings of Peter, as he was afterwards with those of Paul. Now the only persons whom this description would fit, are *Silvanus* (or *Silas*), and *Mark* (see 1 Pet. v. 12, 13). That Mark did not after Acts xv. travel with Paul, we know: but Silas did, and from that time we find greater precision in the narrative as regards the history of that Apostle."

But to this it may be answered,—that the difference between the kind of acquaintance which the historian possesses with Peter and his sayings and doings, and that with Paul and his history, is very observable even to a cursory reader. No where in the first part of the book does he use the first person: and no where, although the testimony has plainly come in many parts from autoptic authority, does the narrator himself appear as the eye-witness. In fact, all that the above argument insists on, is easily and naturally satisfied, by the long and intimate companionship of Luke and Silvanus as fellow-travellers with Paul, during which time Luke may have gathered, if Silvanus must be considered as his authority, all that we now find in the former parts of our history².

² I do not notice in the text the untenableness of the author's hypothesis that Silvanus accompanied Peter from Jerusalem into the East, and became the bearer of his first Epistle to the Christians of Asia Minor, *before* the commencement of his own connexion with Paul: i. e. before the gospel had ever been preached to many of those addressed by Peter, which it *had already been*,—see 1 Pet. i. 12, 25, and remark the anacronisms in both places. This extraordinary hypothesis is not necessary to his theory of the identity of Luke and Silas: indeed that theory is better without it, as then the

(2) "Luke and Silvanus (Silas) are no where mentioned *together*. Luke is never mentioned in the Acts : Silas is never coupled with Luke in the addresses or salutations of the Epistles. And the two names, Silvanus from *silva*, and Lucanus from *lucus*, are so cognate that they might well be the appellations of one and the same person."

This ingenious argument, if well weighed, will be found to have but little force. As to Luke not being named in the Acts, the fact itself goes for nothing. If it have any *prima facie* weight, it would be against the hypothesis. That one who was careful to insert an explanatory notice respecting one so well known as Σαῦλος ὁ καὶ Παῦλος, should take no notice at all of the fact hereafter likely to occasion so much confusion, —that he who was named Silas in the history, was known by Paul, and mentioned in his Epistles, as Lucas, —is hardly probable. But let us observe the occasions on which Silvanus and Lucas have been mentioned by Paul. In 1 Thess. i. 1, and 2 Thess. i. 1, we have Silvanus joined with Paul and Timotheus. In 2 Cor. i. 19, we have an allusion to the preaching of Christ at Corinth by Paul, Silvanus, and Timotheus. Accordingly in Acts xviii. 5, we find that Silas and Timotheus came from Macedonia and joined Paul at Corinth : this occurring in a part of the history when (I am speaking according to the ordinary and *prima facie* inference, from the disuse of the first person since xvi. 17) the author was *absent* from Paul. Now let us turn to Col. iv. 14, Philem. 24³. These Epistles belong to a time when we know by the latter chapters of the Acts, that the writer of the history was *with Paul*. Accordingly I find *Lucas* mentioned in both places. So far at least is in remarkable accordance with the common view that Silas and Lucas were not one, but two persons, and that the latter was the author of the Acts, and not the former. It may be said that Paul called the same person Lucas whom he had previously called Silvanus : and this may be supported by his variations between Peter and Cephas. But (1) I conceive that the case of Peter was too exceptional an one (both names having apparently been given him and used by our Lord Himself) to found an analogy upon : and (2) Peter's names are forms of the same meaning in two different languages, not words of similar meaning in the same language.

But the principal argument in my mind against this hypothesis (over and above that from ch. xv. 22) is, that it would introduce unaccountable confusion into the form and expression of a history, which on the common view is lucid and accountable enough. Imagine Silas to be the speaker in ch. xvi., and Luke to be merged in Silas. Then '*we*,' from ver. 10 to ver. 18, = Silas and Timotheus. In ver. 19, it would be silence of the Acts on Peter's proceedings after Acts xii. is accountable, which on that hypothesis it would not be.

* I omit at present 2 Tim. iv. 11.

natural to desert the first person, in order to express what happened to Paul and Silas, and not to Timotheus. The same specification of Paul and Silas might, for the same reason, be continued during the stay at Philippi, i. e. to the end of that chapter. But is it conceivable, that the 'we' should not be resumed when the journey begins again ch. xvii. 1, —that it should not be used ch. xviii. 11, seeing that from 2 Cor. i. 19 it was Paul, Silvanus, and Timotheus, who were preaching during that time at Corinth—in fact, that it should never be resumed till ch. xx. 5, at the very place (Philippi) where it was dropped before?

The argument from the similarity of *silva* and *lucus* is too unsubstantial to deserve serious attention. And that built on the assumption that the author of the third Gospel and the Acts must have held a place of greater honour than we find assigned to Lucas, is purely arbitrary, and sufficiently answered by observing that he is ranked with Marcus, apparently his fellow-Evangelist, in Philem. 24. Rather would it seem probable, that the men of *word* and *action*, in those times of the living energy of the Spirit, would take the highest place; and that the work of securing to future generations the word of God would not be fully honoured, till from necessity, it became duly valued.

12. I shall now endeavour to sketch out the personal history of the author of the Acts, as far as it can be gathered, during the events which he relates.

The first direct intimation of his being in the company of Paul, occurs ch. xvi. 10, at Troas, when Paul was endeavouring (looking for a ship) to sail into Macedonia. Now at this time, Paul had been apparently detained in Galatia by sickness, and had just passed through (preaching as he went, see ch. xviii. 23) that country and Phrygia. It is hardly probable that he had visited Colossæ, as it lay far out of his route, but he *may*, in the then uncertainty of his destination, have done so. (See Col. ii. 1 and note.) I say this, because it is remarkable that in sending Luke's salutation to the Colossians (Col. iv. 14), he calls him *ὁ ἑταῖρος ὁ ἀγαπητός*. This designation might recall to their minds the relation in which Luke had stood to Paul when in their country; or more probably may have been an effusion of the warm heart of Paul, on recollection of the services rendered to him on that journey by his loving care. At all events such a designation, occurring in such a place, is not inconsistent with the idea that Luke about that time became Paul's companion on account of the weak state of his health. Further to establish this is impossible: but what follows is not inconsistent with it. We find him in the Apostle's company no further than to Philippi, the object perhaps of his attendance on him having been then fulfilled¹.

¹ He may have been put in charge with the church at Philippi, but the conjecture is not very probable.

13. If we seek for any trace of *previous* connexion between Luke and Paul, we find nothing but the very slightest hint, and that perhaps hardly to be taken as such. In ch. xiv. 21, 22 we read, that Paul, after the stoning at Lystra, departed with Barnabas to Derbe, and returned through Lystra and Iconium and Antioch (in Pisidia) confirming the souls of the disciples, exhorting them to remain in the faith, καὶ ὅτι διὰ πολλῶν θλίψεων δέι ἡμᾶς εἰσελθεῖν εἰς τ. βασιλείαν τοῦ θεοῦ. This ἡμᾶς may be, as commonly understood, spoken by the writer as a Christian, and of *all* Christians : but it *may also be indicative of the writer's presence*⁵ : and I cannot help connecting it with the tradition that Luke was a native of *Antioch*⁶ : though Antioch in Syria is there meant. Certainly, in the account (ch. xiii.) of the events at Antioch in Pisidia, there is remarkable particularity. Paul's speech is fully reported : the account of its effect vv. 44—49 given with much earnestness of feeling :—and one little notice is added after the departure of Paul and Barnabas, ver. 52, which looks very like the testimony of one who was left behind at Antioch. Whether this may have been the place of Luke's own conversion, we know not ; but a peculiar interest evidently hangs about this preaching at Antioch in the mind of the narrator, be he who he may : and Mark had departed, who might have supplied the *Cyprian* events (see ver. 13).

14. After the second junction with Paul and his company, ch. xx. 5, we find him remaining with the Apostle to the end of our history. It would not be necessary to suppose this second attachment to him to have had the same occasion as the first. That which weakness of body at first made advisable, affection may subsequently have renewed. And we have reason to believe that this was really the case. Not only the epithet ἀγαπητός, Col. iv. 14, but the fact, that very late in the life of the Apostle (see Prolegg. to the Pastoral Epistles, § ii.) when “all in Asia were turned away from him” (2 Tim. i. 15), and Demas, Crescens, and Titus had for various reasons left him, the faithful Luke still remained (2 Tim. iv. 11), bespeaks an ardent and steady attachment to the person of him who in all probability was his father in the faith.

15. Of the subsequent history and death of Luke nothing is known.

⁵ The idea that ἡμᾶς can by any possibility be applied to the *writer* has been controverted by Prof. Lightfoot in the Journal of Classical and Sacred Philology for March, 1856, p. 95. But see note in loc.

⁶ That the two places of that name would thus be confounded, is nothing surprising to those who are familiar with tradition. The usual ground assigned for this idea, viz. the mention of Lucius (of Cyrene) as being at Antioch, ch. xiii. 1, is certainly far from satisfactory.

SECTION II.

ITS SOURCES.

1. The principal enquiry respecting the sources of the narrative in the Acts relates to the first part as far as ch. xiii. After that, the history follows the Apostle Paul, of whom its writer was subsequently the constant companion. From *him* therefore the incidents might be derived, where the writer himself was not present. I shall before the end of this section enquire how far the appearances warrant our supposing that his testimony *has* furnished such portions.

2. I proceed to enquire into the probable sources of the first part of our history. And here something will depend on our answer to another question,—*When* is it probable that Luke was engaged in drawing up the book? I shall endeavour to support in another section my firm conviction that its *publication* took place at the end of the two years mentioned in ch. xxviii. 30, 31. It may be convenient for me at present to assume that to have been the case, but my argument does not altogether depend on that assumption. I proceed on the hardly deniable inference, that of the last voyage and shipwreck a *regular journal* was kept by Luke—probably set down during the winter months at Malta. It must then be evident, that *at this time* the purpose of writing a δεύτερος λόγος was ripened in his mind. But *how long* had this purpose been in his mind? Am I altogether beside the mark in supposing, that it was with this purpose among others that he became one of Paul's company on the return to Asia in ch. xx. 4, 5? Whether (see Prolegg. to Luke, § iv. 2, 3) the Gospel was written for the most part during the interval between Luke being left at Philippi in ch. xvi. and his being taken up at the same place in ch. xx., or afterwards in Palestine,—on either supposition it is not improbable that the writing of the Acts was at this time already designed,—either as a sequel to the Gospel already finished, or simultaneously with the Gospel, as its future sequel.

3. It is very possible that the design may have grown under his hands, or more properly speaking have been by little and little suggested by the direction of the Spirit of God. He may have intended, on leaving Philippi with Paul (ch. xx. 4, 5), only to draw up a διήγησις of his own travels in company with that Apostle, to serve as a record of his acts and sayings in founding the churches in Europe and Asia. However this may have been, we find him recording minutely every circumstance of this voyage, which I take to have been the first written portion of the book. At any time during that or subsequent travels, or during the two years at Rome, he may have filled in those parts of the narrative

which occurred during his absence from Paul,—by the oral dictation of the Apostle.

4. Let us now suppose Paul already in custody at Cæsarea. The narrative has been brought down to that time. The circumstances of his apprehension,—his defence before the Jews,—their conspiracy,—his rescue from them and transmission to Felix,—all this has been duly and minutely recorded,—even the letter of Claudius Lysias having been obtained, probably by acquaintance with some one about Felix. An intention similar to that announced in *παρηκολουθηκότι πᾶσιν ἀκριβῶς* (Luke i. 3) is here evidently shewn.

5. But now Providence interposes, and lays aside the great Apostle for two years. During all this time Luke appears to have been not far from his neighbourhood, watching the turn of events, ready to accompany him to Rome, according to the divine announcement of ch. xxiii. 11. But “they also serve, who only stand and wait.” What so natural, as that he should avail himself of this important interval to obtain, from Cæsarea and Jerusalem, and perhaps from other parts of Palestine, information by which he might complete his hitherto fragmentary notices? That accurate following up of every thing, or rather tracing down of every thing from its source,—what time so appropriate for it as this, when among the brethren in Judæa he might find many eye-witnesses and ministers of the word, and might avail himself of the *διηγήσεις* which of all places would be most likely to abound there where the events themselves had happened? During this interval therefore I suppose Luke to have been employed in collecting materials, *perhaps* for his Gospel, but certainly for the first part of the Acts.

6. His main source of information would be the church at Jerusalem. There, from James, or from some apostolic men who had been on the spot from the first, he would learn the second and fuller account of the Ascension,—the weighty events of the day of Pentecost, the following acts and discourses. In the fulness of the outpouring of the Holy Ghost on the apostles and elders at this time, which raised them above ordinary men in power of spirit and utterance, it would be merely an inference from analogy, that their remembrance of the words uttered at remarkable crises of the apostolic history should be something surpassing mere human recollection: that these hallowed words of the Spirit’s own prompting should have abode with the church for its comfort and instruction, and finally have been committed to writing for all subsequent ages.

7. But if analogy would *a priori* suggest this, the phænomena of our history confirm it. The references (which have been on that account a singularly interesting labour) will shew to the attentive student in those speeches, quite enough peculiarities to identify them as the sentiments and diction of the great Apostle of the circumcision, while at the same

time there is enough of Luke's own style and expression to shew that the whole material has been carefully worked over and *græcized* by his hand.

8. It has been much disputed whether Luke *used written documents* in constructing this part of the Acts⁷. It may have been so. Detailed memoirs of some of the most important events may have been drawn up. If so, ch. ii. would in all probability be such a memoir. The *letters*, ch. xv. 23—29 (xxiii. 26—30), must have been of this kind: some of the discourses, as that of Peter ch. xi. 5—17, containing expressions unknown to Luke's style (see *reff.*): more or less, the other speeches of Peter, containing many striking points of similarity to (*both*) his Epistles,—see *reff.* At the same time, from the similarity of ending of the earlier sections (compare ch. ii. 46, 47; iv. 32 ff.; v. 42; ix. 31; xii. 24), from the occurrence of words and phrases peculiar to Luke in the midst of such speeches as those noticed above (e. g. *σταθέντα* ch. xi. 13, and see Dr. Davidson p. 30 for a list, which I have incorporated in the *reff.*), the inference must be (as in the last paragraph) that such documents were not adopted until their language had been revised, where thought necessary, by the author himself. The very minute and careful detail of ch. xii., evidently intended to give the highest authority to the narrative of Peter's miraculous deliverance,—so that the house itself of Mary the mother of John Mark is specified, the name of the female servant who went to the door, her remarks and the answer made to her, are all given,—has apparently been the result of diligent enquiry on the spot, from the parties concerned. We can hardly resist the inference that the very same persons who fifteen years before had been witnesses of the deliverance, now gave the details of an occurrence which they could never forget, and described their own feelings on it.

9. Whether Luke at this time can have fallen in with Peter personally, is very questionable. That Apostle certainly does not appear to have been at Jerusalem when Paul visited it: and from the omission of all mention of him after ch. xv., the natural inference is, that he was not there during any part of Paul's imprisonment. (See note on Gal. ii. 11, and Prolegg. to 1 Pet. § ii. 6, 7.)

10. But one very important section of the first part of the Acts is concerned with events which happened at Casarea,—and derived from information obtained there. There dwelt Philip the Evangelist, one of the seven (ch. xxi. 8): a most important authority for the contents of ch. vi. and viii.⁸, if not also for some events previous to ch. vi. There

⁷ See the question discussed by Dr. Davidson, pp. 21 ff.

⁸ De Wette (*Exeget. Handb. Apostg.* p. 6) objects that Philip could hardly have imparted ch. viii. 39 in its present form. At first sight, it seems so: but the next verse *εὐηγγελίζετο τὰς πόλεις πάσας, κ.τ.λ.* can on the other hand hardly have been imparted by any *but* Philip: and this leads us to think whether subsequent enquiry

too, we may well believe, still dwelt, if not Cornelius himself⁹, yet some of the συναληλυθότες πολλοί of ch. x. 27,—the persons perhaps who had gone to fetch Peter from Joppa,—at all events plenty who could narrate the occurrences of that memorable day, and the words which formed the great proœm of the Gentile Gospel.

11. Connected with the Cæsarean part of our history, is one minute touch of truth and accuracy, which is interesting as pointing to careful research and information of the most trustworthy kind. The awful death of Herod Agrippa I. had happened on a great public occasion. It appears that the celebration of a festival in honour of Cæsar had also been selected as the time of audience for an embassy of the inhabitants of Tyre and Sidon, and during this audience, after making an oration to the embassy, Herod was struck by the hand of God. Now of this latter particular, the Sidonian embassy, the Jewish historian knows nothing. (See the passage quoted, ad loc. ch. xii. 21.) But Luke, who had made careful enquiries on the spot, who had *spent a week at Tyre*, ch. xxi. 4—7, —and Paul, who *had friends at Sidon*, ch. xxvii. 3, were better acquainted with the facts of the occurrence than to overlook, as Josephus did, the minute details in the general character of the festival.

12. One or two sections in the former part of the Acts require separate consideration.

(a) The *apology of Stephen*, from its length and peculiar characteristics, naturally suggests an enquiry as to the source whence it may probably have been obtained by Luke. And here I should feel little hesitation in ascribing a principal share in the report to him who was so deeply implicated in Stephen's martyrdom,—who shews by his own reference (ch. xxii. 20) to the part taken by him on that occasion, how indelibly it was fixed in his memory,—and who in more than one place of his recorded speeches and writings, seems to reproduce the very thoughts and expressions of Stephen. At the same time, it would be improbable that the church at Jerusalem should have preserved no memorial of so important a speech as that of her first martyr before his judges. So that, however we may be inclined to attribute much of its particularity and copiousness to information derived from Paul, it must be classed, as to its general form, among those contributions to the history obtained by Luke at Jerusalem.

(β) The *narrative of the conversion of Saul* in ch. ix. can hardly fail

respecting the eunuch (who as he had before come to Jerusalem to worship at the feast, so would again) may not have enabled Philip to add this particular, ἐπορεύετο γὰρ τ. ὁδὸν αὐτοῦ χαίρων, over and above what he could know at the time.

⁹ It seems probable that the Roman forces never left Cæsarea during the whole period from Augustus to Vespasian. The territory during that time (see chronological table) was alternately part of the province of Syria, and a dependent kingdom : but the garrisons do not appear to have been changed in such cases.

to have been derived from himself. I have shewn in the notes that there are no discrepancies between this and the two other relations of the same event, but such as may easily be accounted for by the peculiar circumstances under which each is given, and the necessarily varying expressions of narratives which were afterwards not reduced into harmony with each other, but written faithfully down as delivered.

13. Agreeable with the above suppositions is the fact, that the former part of the book presents more traces of Hebraistic idiom, not only in speeches, but in the form of the historical narrative¹.

14. I proceed now to an enquiry promised in par. 1 of this section : *How far we have indications of the lacune in the author's personal testimony in the latter part having been filled in by that of Paul.*

Perhaps one of the best sections for the purpose of this examination will be that from ch. xvii. 16—xviii. 5, which relates to a time when Paul was *left alone*. Do we discover in the narrative or speech the traces of *an unusual hand*, and if so, *whose is it*? That *some unusual hand* has been here employed, is evident : for in the six verses 16—21 inclusive, we have no fewer than nine expressions foreign to Luke's style², or no where else occurring ; and in the speech itself, no fewer than nineteen³. Now of these twenty-eight expressions, five are either peculiar to, or employed principally by Paul⁴ ; besides that we find the phrase τὸ πνεῦμα αὐτοῦ, so frequently (see reff.) used by him of his own spirit or feelings. That the ἀπαξ λεγόμενα in the speech exceed in number the expressions indicative of his style, may fairly be accounted for by the peculiar nature of the occasion on which he spoke. Here I think we can hardly fail to trace the hand of the Apostle by quite as many indications as we might expect to find. That Luke should, as in every other case, have wrought in the section into his work, and given it the general form of his own narrative, would only be natural, and we find it has been so⁵.

15. It may be instructive to carry on the examination of this part of

¹ See ch. i. 15, 23 : the connexion by καὶ ch. ii. 1—4 : ἀπὸ προσώπου τ. συνεδρ., v. 41 : ἡκούσθη ὁ λόγος εἰς τὰ ᾧτα τ. ἐκκλησίας, xi. 22 : παῖς θεοῦ (of Christ), ch. iii. 13, 26 ; iv. 27, 30 ; (of David) iv. 25 : διὰ στόματος Δαυεὶδ or τῶν προφ., i. 16,—iii. 18, 21,—iv. 25 : —οἱ υἱοὶ Ἰσρ., v. 21 : —ἡ γερουσία, ib., &c.

² ἐκδέχομένου, παρωξύνετο, κατείδωλον, παραπεγχεύοντα, σπερμολόγος, ξένων (bis), καταγγελεύς, ξενίζοντα, ἡνέκαρουν.

³ δεισιδαιμονεστέρους, ἀναθεωρῶν, σεβάσματα, βαμών, ἐπεγέγραπτο, (ἀγνώστῳ) εὐσεβεῖτε, ἀνθρωπίνων, (θεραπεύεται,) προσδεόμενος, ὀρθοσεσίας, κατοικίας, (ζητεῖν χαράγματι, (τέχνης,) ἐνθυμήσεως, τὸ θεῖον, ὑπεριδὼν, ἔστησεν.

⁴ ἐκδέχομαι, παροξύνω, εὐκαιρέω, σέβασμα, ἀνθρώπινος.—καταγγέλλω, ὀρίζω, εἰς ἕκαστος with gen. partitive, are peculiar to Luke and Paul : ἀγνοέω is a favourite word in the Epistles of Paul.

⁵ We have the characteristic διελέγετο, ἐπιλαμβάνομαι, εἰς τὰς ἀκοάς (Luke viii. 1), σταθεῖς, διερχόμενος, καθότι.

the history somewhat further. At ch. xviii. 5, Silas and Timotheus joined Paul at Corinth. One at least of these, Timotheus, was afterwards for a considerable time in the company of Luke in the journey from Philippi to Jerusalem. But on his arrival at Corinth, no alteration in the style of the narrative is perceptible. It still remains the mixed diction of Paul and Luke: the ἄπ. λεγγ. are fewer, while we have some remarkable traces of Paul's hand⁶. Again, in vv. 24—28 of the same chapter, we have a description of what took place with regard to Apollos at Ephesus, when Paul himself was absent. This portion it would be natural to suppose might have been furnished by Apollos himself, were it not for the laudatory description of ver. 24. If not by Apollos, then by Aquila and Priscilla to Paul on his return to Ephesus. And so it seems to have been. The general form is Luke's: the peculiarities are mostly Paul's⁷.

16. The examination of these sections may serve to shew that the great Apostle appears to have borne a principal part in informing Luke with regard to such parts of his history: the traces of this his share in the work being visible by the occurrence of words and phrases peculiar to *him* in the midst of the ordinary narrative from Luke's own pen. These he preserved, casting the *merely narrative* matter into the form in which he usually wrote.

17. It yet remains, before terminating this section, to say something of the *speeches* reported in the latter part of the Acts. Are they *Paul's own words*, or has Luke in this case also gone over the matter, and left the impression of his style on it?

These speeches are, (α) the discourse to the Ephesian elders in ch. xx. 18—35,—(β) the apology before the Jews, ch. xxii. 1—21,—(γ) the apology before Felix, ch. xxiv. 10—21,—(δ) the apology before Agrippa and Festus, ch. xxvi. 1—29.

(α) The *discourse to the Ephesian elders* is a rich storehouse of phrases and sentiments peculiar to Paul. These are so numerous, and so remarkable, that nothing short of a complete study of the passage, with the references, will put the reader in full possession of them. Very faint traces are found of the hand of Luke⁸. Of those mentioned in

⁶ συνέχετο, ver. 5,—καθαρὸς ἐγώ, 6,—παρὰ τὸν νόμον, 13,—ἀδίκημα, 14 (see ch. xxiv. 20), ῥαδιούργημα, ib. (see ch. xiii. 10), ἡνεσχόμεν ὑμῶν, ib., λόγου, 15,—&c.

⁷ καταχημένος, ἀκριβῶς ἤρξατο παρῆρσιάζεσθαι, ἐξέθεντο, διελθεῖν, ἀποδέξασθαι, παραγενόμενος, εὐτόμως διακατηλέγγετο (an ἄπ. λ., but in Luke's manner of using long compounds), belong to Luke's style: ζέων τῷ πνεύματι, δημοσίᾳ (ch. xvi. 37; xx. 20 only), to that of Paul.

⁸ Among these may perhaps be counted the opening words ὑμεῖς ἐπίστασθε (compare ch. x. 28, 37)—ἐπέβην εἰς τ. Ἄσ. (ch. xxi. 4),—διήλθον (ver. 25);—προσέχετε ἑαυτοῖς (ver. 28),—ἀναστήσονται (ver. 30),—ὑπέδειξα (ver. 35). But most of these are such that we can only say Paul *has not* used the expressions, or not in the same sense: that he *would not* have done so, if occasion had offered, we cannot affirm.

the note, scarcely any are decisive, whereas hardly a line of the whole is without unmistakable evidences that we have here the words of Paul. In the Prolegomena to the Pastoral Epistles, I hope to shew the importance of this discourse, as bearing on the very difficult question of the diction and date of those precious and to my mind indubitable relics of the great Apostle⁹.

(β) The *apology before the Jews* (ch. xxii. 1—21) was spoken in Hebrew (Syro-Chaldaic). Another interesting question is therefore here involved, *Did Luke understand Hebrew?* The answer to the two questions will be one and the same. We may find the diction of this translation either so completely Luke's, as to render it probable that he was the translator;—or it may bear traces, as usual, of Paul's own phraseology set down and worked up by Luke. In the former case, we may confidently infer that he must have understood Hebrew: in the latter, we may (but not with equal confidence, for Paul may by preference have given *his own version* of his own speech) conclude that that language was unknown to him. If again the speech is full of Hebraisms, it may lead us to infer that Paul himself was not the translator into Greek, but one who felt himself more strictly bound to a literal rendering than the speaker himself, who would be likely to give his own thoughts and meaning a freer and more Grecian dress. Now we *do find*, (1) that the speech is *full of Hebraisms*: (2) that while it contains several expressions occurring *no where but in the writings of Luke*¹, *not one* is found in it peculiar to Paul, or even strikingly in his manner. Our inference then is that *Luke himself has rendered this speech, from having heard it delivered*;—and consequently, that he *was acquainted with Hebrew*.

(γ) The *short apology before Felix* (ch. xxiv. 10—21) contains some traces of Paul's manner², but still they are scanty, and the evidences of Luke's hand predominate, as may be seen from the *refl.* Its very compendious character makes it probable that it may have been drawn up by Luke from Paul's *own report of the substance of what he said*.

(δ) The *important apology before Agrippa and Festus* (ch. xxvi. 1—29) is full of Paul's peculiar expressions³. It was spoken in Greek, and

⁹ See Vol. III. Prolegg. ch. vii. § i. 33 note.

¹ σύνειμι, ἐλαβής, αὐτῇ τῇ ὥρᾳ, ἐκστασις, are peculiar to Luke: ἐπιστάς is a favourite word with him: and very many other expressions, as may be seen by *refl.*, are in the common manner of his writings.

² ἀπρόσκοπος,—συνείδησις,—δι' ἐτῶν,—and perhaps ἀδίκημα.

³ ῥήγναι (in this sense never used by Luke, but by Paul 11 times), ὄντα σε (acc. pendens, see *refl.*),—διό,—μακροθύμως (only used here, but the cognate words are very favourite ones with Paul),—προγινώσκοντες,—θρησκεία,—ἐπ' ἐλπίδι κ.τ.λ.,—νύκτα κ. ἡμέραν (see *refl.*),—καταντῆσαι (see *refl.*),—κρίνεται παρ' ὑμῖν,—ἔδοξα,—ἐναντία (compare ch. xxviii. 17),—ἁγίων (in Acts, only ch. ix. 13, *of Paul*,—and in the section ch. ix. 32—43, but in the Epistles *passim*),—τιμωρῶν,—τὰς ἕξω πόλεις,—ὑπὲρ τ. λαμπ.,—

taken down very nearly as spoken. Some phrases however occur in it which seem to belong to Luke⁴; just enough to shew the hand which has committed the speech to writing. We must remember however that several of these are expressive of meanings not elsewhere occurring in Paul's composition, which therefore he may well, in uttering, have thus expressed.

18. Our conclusion from this examination may be thus stated:

(1) *That in all cases the diction of the speeches was more or less modified by Luke's hand.* (2) *That they are not in any case (as some have supposed) composed by him for the speaker, but were really in substance, and for the most part in very words, uttered as written.* (3) *That the differences apparent in the greater or less amount of editorial diction in different speeches, remarkably correspond to the alleged occasions and modes of their delivery:—where Paul spoke Hebrew, hardly any traces of his own style being discernible,—as also where a short compendium only of his speech is given; while on the other hand speeches manifestly reported at length and which were spoken in Greek originally, are full of the characteristic peculiarities of Paul himself.*

19. For many other interesting particulars connected with the sources of the narrative in the Acts, I refer the student to Dr. Davidson's Introduction to the N. T. vol. ii.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. The *Gospel* of Luke commences with a preface, in which he declares his object with sufficient precision. Dedicating it to his friend Theophilus, he describes it as a record of τὰ πεπληροφορημένα ἐν ἡμῖν πράγματα,—and asserts his purpose in writing it to be, ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν. Now there can be little question that both these descriptions apply to the Acts also. The book is introduced without preface, as a *second part* following on the former treatise: a δεύτερος λόγος to the Gospel.

2. I have stated with regard to the *Gospel*, that we can hardly suppose Luke's design to have confined itself to Theophilus, but must believe that he followed the common practice of dedicating his work to some one person of rank or influence, and describing it as written for him. The same applies also to the Acts: and the class of readers for

κλῆρον ἐν τοῖς ἡγιασμένοις,—μετανοεῖν (absol.),—ἐκτός,—πρῶτος ἐξ ἀναστ.,—σωφροσύνη,—ἐν ὀλίγῳ,—ὅποιος,—παρεκτός.

⁴ ἐν φυλακαῖς κατέκλεισα,—ἐξουσίαν λαβών,—ἀναιρουμένων (never used by Paul),—περιλάμψαν,—καταπεσόντων,—συλλαβόμενοι,—διαχειρίσασθαι.—ἀποφθέγγομαι.

whom Luke wrote is the same as before ; viz. *Christians, whether Jews or Gentiles*.

3. If a further specification of his object in writing be required, it can only be furnished by an unprejudiced examination of the contents of the book. These are found to be, *The fulfilment of the promise of the Father by the descent of the Holy Spirit : the results of that outpouring, by the dispersion of the Gospel among Jews and Gentiles*. Under these leading heads, all the personal and subordinate details may be ranged. Immediately after the ascension, Peter, the first of the twelve, the Rock on whom the church was to be built, the holder of the keys of the Kingdom, becomes the great Actor under God in the founding of the Church. He is the centre of the first great group of sayings and doings. The opening of the door to Jews (ch. ii.) and Gentiles (ch. x) is his office,—and by him, in the Lord's own time, is accomplished. But none of the existing Twelve were (humanly speaking) fitted to preach the Gospel to the cultivated Gentile world. To be by divine grace the spiritual conqueror of Asia and Europe, God raised up another instrument, from among the highly educated and zealous Pharisees. The preparation of this instrument for the work to be done,—the progress in his hand of that work—his journeyings, preachings and perils, his stripes and imprisonments, his testifying in Jerusalem, and being brought to testify in Rome,—these are the subjects of the latter half of the book, of which the great central figure is the Apostle Paul.

4. Nor can we attribute this with any probability to a *set design of a comparison between the two great Apostles*, or of an apology for Paul by exhibiting him as acting in consonance with the principles which regulated Peter. All such hypothesis is in the highest degree unnatural and forced. The circumstances before the narrator's view would, without any such design, have led to the arrangement of the book as we now find it. The writer was the companion of Paul ;—and in the land which had been the cradle of the Church he gathered materials for the portion which might join his Gospel to the narrative with which Paul's history began. In that interval, Peter was the chief actor : Peter was the acknowledged 'chosen vessel' in the first days of the Gospel. But Luke does not confine himself to Peter's acts. He gives at length the mission of Philip to the Gaza road and the conversion of the Ethiopian Eunuch, with which Peter had no connexion whatever. He gives at length the history of Stephen—the origin of the office which he held,—his apology,—his martyrdom,—how naturally, as leading to the narrative of the conversion of him who took so conspicuous a part in the transactions of that day⁵.

⁵ Schneckenburger, who (as well as Griesbach and Baur) holds the theory against which this paragraph is directed, is obliged to suppose that Stephen was *purposely* introduced to be exhibited as the prototype and forerunner of Paul. That Stephen

5. Any view which attributes *ulterior design* to the writer, beyond that of faithfully recording such facts as seemed important in the history of the Gospel, is, I am persuaded, mistaken. Many ends *are* answered by the book in the course of this narration, but they are the designs of Providence, not the studied purposes of the writer :—e. g., the sedulous offer of the Gospel to the Jewish people,—their continual rejection of it,—the as continual turning to the Gentiles :—how strikingly does this come out before the reader as we advance,—and how easily might this be alleged as the design,—supported as the view would be by the final interview of Paul with the Jews at Rome, and his solemn application of prophecy to their unbelief and hardness of heart. Again, in the course of the book, more and more strongly does it appear that God's purpose was to gather a people out of the Gentiles to His name : so that by Michaelis *this* is assigned as one of two great objects of the book. And so we might pass on through the whole cycle of progress of the faith of Christ, and hypotheses might be raised, as each great purpose of Providence is seen unfolding, that *to narrate it* was the object of the work.

SECTION IV.

AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. I see no cause for departing from the opinion already expressed in the Prolegomena to Luke's Gospel (Vol. I., Prol., § iv. 1) that the Acts was *completed and published at the expiration of the two years described in the last verse of chap. xxviii.* No reason can be assigned, why, had any considerable change in the circumstances of Paul taken place, it should not have been mentioned by Luke. The same will hold still more strongly of the *death* of the Apostle.

2. The prevalent opinion of recent critics in Germany has been, that the book was written *much later than this.* But this opinion is for the most part to be traced to their subjective leanings on the prophetic announcement of Luke xxi. 24. For those who hold that there is *no such thing as prophecy* (and this unhappily is the case with many of the modern German critics), it becomes necessary to maintain that that verse was written *after the destruction of Jerusalem.* Hence, as the Acts is the *sequel to the Gospel*, much more must the Acts have been written after that event. To us in England, who receive the verse in question as a truthful account of the words spoken by our Lord, and *was so*, in some sense, is true enough ; but the assimilation of Paul to Stephen is a result springing naturally out of the narrative, not brought about by the writer of the history. Supposing the facts to have been as related, it was most natural that Paul should earnestly desire the whole particulars respecting Stephen to be minutely recorded : and so we find them.

see in them a weighty prophetic declaration which is even now not wholly fulfilled, this argument at least has no weight.

3. The last-mentioned view (which is that of De Wette) differs from that of Meyer (Edn. 1), who saw in ch. viii. 26 (*αὐτῇ ἐστὶν ἔρημος*) a *terminus a quo*, and in the omission of all mention of the destruction of Jerusalem, a *terminus ad quem*, for the publication of the history; which he was therefore inclined to place at the beginning of the Jewish war, after the destruction of Gaza by the revolutionary bands of the Jews, and before the destruction of Jerusalem. But the notice of ch. viii. 26 cannot be fairly thus taken: see note there, in which I have endeavoured to give the true meaning of *ἔρημος* as applying to *ὁδός* and not to Gaza, and as spoken by the angel, not added by the Evangelist. Meyer's latter *terminus*, and the argument by which he fixes it, I hold to be sound. It would be beside all probability, that so great, and for Christianity so important an event, as the overthrow of the Jewish city, temple, and nation, should have passed without even an allusion in a book in which that city, temple, and nation, bear so conspicuous a part.

4. Meyer also (Edn. 1, Einl. p. 7) endeavoured to render a reason why the subsequent proceedings of Paul in Rome should not have been noticed. They were, he imagines, well known to Theophilus, an Italian himself, if not a Roman. But this is the merest caprice of conjecture. What convincing evidence have we that Theophilus was a Roman, or an Italian? And this view would hardly (though Meyer laboured to make it do so) account for the narration of what *did* take place in Rome,—especially for the last verse of the book. It is fair to state that in subsequent editions Meyer has abandoned this view for that impugned at the beginning of par. 2.

5. De Wette attempts to account for the history ending where it does, because the words of our Lord in ch. i. 8 had been accomplished, and so the object of the history fulfilled. But how were they more accomplished at that particular time than before? *Rome had not been specified* in that command: and *he who now preached at Rome was not formally addressed in those words*. Rather, if the object of the writer had been merely to trace these words to their fulfilment, should he have followed *the actual Apostles to whom they were spoken*, many of whom we have reason to believe much more literally preached *ἕως ἐσχάτου τῆς γῆς*, than St. Paul. But no such design, or none such in so formal a shape, was in the mind of our Evangelist. That the Lord commanded and his Apostles obeyed, would be the obvious course of history; but that the mere bringing of one of those Apostles to the head of the civilized world should have been thought to exhaust that command, is inconceivable as a ground for breaking off the narration.

6. Still more futile is the view that it was broken off because the

promise of ch. xxiii. 11 was now fulfilled (οὕτως σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι). For on this view, the *being brought before Cæsar* ought to have been *expressly narrated*: another promise having been given to Paul, ch. xxvii. 24, *μὴ φοβοῦ, Παῦλε, Καίσαρί σε δεῖ παραστήναι*. Indeed this very argument tells forcibly in favour of the date commonly assigned. Without attributing it as an object in the mind of the writer, to relate the fulfilment of every divine promise recorded by him, we may at least regard it as probable, that *had he been able* to chronicle the fulfilment of this promise, *he would have done so*, seeing that the apology before Cæsar was so weighty an event, and that three former apologies, those before the Jews, before Felix, and before Festus and Agrippa, had been inserted.

7. If we look at the probabilities of the matter, we shall find that the time commonly assigned was by very far the most likely for the publication of the book. The arrival at Rome was an important period in the Apostle's life: the quiet which succeeded it seemed to promise no immediate determination of his cause: a large amount of historic material was collected:—or perhaps, taking another view, Nero was beginning 'in pejus mutari': none could tell how soon the whole outward repose of Roman society might be shaken, and the tacit toleration which now the Christians enjoyed be exchanged for bitter persecution. If such terrors loomed in the prospect of even those who judged from worldly probabilities, there would surely be in the church at Rome prophets and teachers, who might tell them by the Holy Ghost of the storm which was gathering, and might warn them that the words lying ready for publication must be given to the faithful before its outbreak, or never. It is true that such *a priori* considerations would weigh little *against* presumptive evidence furnished by the book itself: but when arrayed in aid of such evidence, they carry with them no small weight: when we find that the time naturally and fairly indicated in the book itself for its publication, is that one of all others when we should conceive that publication most likely.

8. We thus get A.D. 63 (see the following table) for the date of the publication.

9. The same arguments which establish the date, also fix the place. At Rome, among the Christians there, was this history first made public, which has since then in all parts and ages of the church formed a recognized and important part of the canon of Scripture.

10. As regards the *title* of the book, we may observe, that it appears to represent the estimate, not of one culling these out of more copious materials, but of an age when these were *all* the Acts of the Apostles *extant*: and probably therefore proceeded not from the author, but from the transcribers.

SECTION V.

GENUINENESS, AND STATE OF THE TEXT.

1. Eusebius (H. E. iii. 25), recounting the *ὁμολογούμεναι θεῖαι γραφαί*, says, *τακτέον ἐν πρώτοις τὴν ἀγίαν τῶν εὐαγγελίων τετρακτὴν οἷς ἔπεται ἡ τῶν πράξεων τῶν ἀποστόλων γραφή*. And in iii. 4,—*Λουκᾶς τὸ μὲν γένος ὦν τῶν ἀπ' Ἀντιοχείας, τὴν δὲ ἐπιστήμην ἰατρός, τὰ πλεῖστα συγγεγονὺς τῷ Παύλῳ, καὶ τοῖς λοιποῖς δὲ οὐ περιέργως τῶν ἀποστόλων ὁμιληκώς, ἥς ἀπὸ τούτων προσεκτέσαστο ψυχῶν θεραπευτικῆς ἐν δυσὶν ἡμῖν ὑποδείγματα θεοπνεύστοις καταλέλοιπε βιβλίοις· τῷ τε εὐαγγελίῳ . . . καὶ ταῖς τῶν ἀποστόλων πράξεσιν, ἃς οὐκέτι δι' ἀκοῆς, ὀφθαλμοῖς δὲ αὐτοῖς παραλαβὼν συνετάξαστο*. And many earlier fathers, either by citation or by allusion, have sufficiently shewn that the book was esteemed by them part of the canon of Scripture.

(α) Papias (see Euseb. H. E. iii. 39) does not mention nor refer to the Acts. He speaks indeed of Philip, and his daughters, but mistakes him (?) for Philip the Apostle: and of Justus surnamed Barsabas. Nor are there any references in Justin Martyr which, fairly considered, belong to this book. Such as are sometimes quoted may be seen in Lardner, vol. i. p. 122. The same may be said of Clement of Rome. Ignatius is supposed to allude to it (*μετὰ δὲ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς καὶ συνέπιεν*. Smyrn. § 3, p. 709. Compare Acts x. 41): so also Polycarp (*ὃν ἔγειρεν ὁ θεός, λύσας τὰς ὡδῶνας τοῦ ἄδου*. Phil. § 1, p. 1005. Compare Acts ii. 24).

(β) The first direct quotation occurs in the Epistle of the Churches of Lyons and Vienne to those of Asia and Phrygia (A.D. 177) given in Euseb. H. E. v. 2. Speaking of the martyrs, they say, *ὑπὲρ τῶν τὰ δεινὰ διατιθέντων ἠŷχοντο, καθάπερ Στέφανος ὁ τέλειος μάρτυς· κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην*.

(γ) Irenæus frequently and expressly quotes this book: and in book iii. ch. 14, p. 201 f., he gives a summary of the latter part of the Acts, attributing it to Luke as its writer.

(δ) Clement of Alexandria quotes it often, and as the work of Luke: e. g. *καθὸ καὶ ὁ Λουκᾶς ἐν ταῖς πράξεσι τῶν ἀποστόλων ἀπομνημονεύει τὸν Παῦλον λέγοντα· Ἄνδρες Ἀθηναῖοι, κ.τ.λ.* (see Acts xvii. 22, 23) Strom. v. 12 (83), p. 696 P.

(ε) Tertullian often quotes it expressly: e. g. '*Adeo postea in Actis apostolorum invenimus, quoniam qui Joannis baptismum habebant, non acceperant Spiritum Sanctum, quem ne auditu quidem noverant*' (compare Acts xix. 1—3), *De baptismo*, c. 10, vol. i. p. 1211. And again: '*cum in eodem commentario Lucae, et tertia hora orationis demonstretur, sub qua Spiritu Sancto initiati pro ebriis habebantur, et sexta, qua Petrus ascendit in superiora,*' &c. *De jejuniis*, c. 10, vol. ii. p. 966.

2. (α) The Marcionites (cent. iii.) and the Manichæans (cent. iv.) rejected the Acts as contradicting some of their notions. “Cur Acta respuatis jam apparet, ut deum scilicet non alium prædicantia quam creatorem, nec Christum alterius quam creatoris, quando nec promissio Spiritus sancti aliunde probetur exhibita, quam de instrumento Actorum.” Tertull. adv. Marcion. lib. v. § 2, vol. ii. p. 472. And of the Manichæans, Augustine says, “Manichæi canonicum librum ejus titulus est Actus Apostolorum repudiant. Timent enim evidentissimam veritatem, ubi apparet, Sanctum Spiritum missum qui est a Domino Jesu Christo evangelica virtute præditus.” Epist. cccxxvii. 2, vol. ii. p. 1035.

(β) Some modern critics in Germany, especially Baur, have made use of the hypothesis, that the Acts is an apology for Paul (see above, § iii. 4), to throw discredit on the book, and to bring down its publication to the second century. But with the hypothesis will also fall that which is built on it; and from the reasoning of the preceding sections it may be seen how utterly impracticable it would have been for an imitator to draw up narratives and speeches which should present the phænomena, in relation to the facts underlying them, which these do.

3. The text of the Acts, in D and E of the leading MSS., and their cognates in the mss. and versions, is varied by many interpolations of considerable length. It may suffice to point out a few of these, referring the student to the various readings to examine them in detail:

chap. x. 25; xi. 2, 17, 25, 26, 28; xii. 10; xiv. 2, 7, 18, 19; xv. 2, 12, 20; xvi. 10, 30, 35, 39, 40; xvii. 15; xviii. 4, 27; xix. 1; xx. 3; xxiii. 24; xxiv. 24; xxv. 24; xxvii. 1; xxviii. 31.

Of these, some are remarkable as bearing considerable appearance of genuineness, e. g. those in ch. xii. 10, xvi. 10: some are unmeaning and absurd, as those in ch. xiv. 19, xvi. 39. Considerable uncertainty hangs over the whole question respecting these insertions. A critic of eminence, Bornemann, believes that the text of the Acts originally contained them all, and has been abbreviated by the hand of correctors: and he has published an edition on this principle.

4. The great abundance of various readings in the Acts, and the extent of space consequently devoted to them, will be observed by every reader. In no book of the N. T., with the exception of the Apocalypse, is the text so full of variations as in this. To this result several reasons may have contributed. In the many backward references to the Gospel history, and anticipations of statements and expressions occurring in the Epistles, temptations were found inducing the corrector to try his hand at assimilating, and as he thought reconciling, the various accounts. In places where ecclesiastical order or usage was in question, insertions or omissions were made to suit the habits and views of the church in after times. Where the narrative simply related facts,—any act or word apparently unworthy of the apostolic agent was modified for the sake of

decorum. Where St. Paul relates over again to different audiences the details of his miraculous conversion, the one passage was pieced from the other, so as to produce verbal accordance. These circumstances render the critical arrangement of the text in this book a task more than usually difficult.

SECTION VI.

CHRONOLOGY.

1. The chronology of the Acts has been the subject of many learned disquisitions both in ancient and modern times. It must suffice here (1) to point out to the reader those recent works where he will find the whole matter thoroughly discussed, and the results of older enquiries stated and criticized : and (2) to furnish a table arranged according to years, in which the contemporary sacred and profane history may be placed side by side, according to the conclusions which I myself have been led to form.

(a) The treatise of Anger, *de temporum in Actis Apostolorum ratione*, Lips. 1833, was by far the best complete discussion of the chronology which had appeared up to that time : and the student who masters this not very voluminous work, will be in entire possession of the state of the enquiry when it was published.

(β) But the ground has since been again gone over, and Anger's results somewhat shaken, by Wieseler, *Chronologie des apostolischen Zeitalters*, Göttingen, 1848, which is now the best and most important work on the subject. I have been led in several places to differ from Wieseler, but I do not on that account underrate the value of his researches. His work, as well as that of Anger, should be in the hands of every student who wishes to master the chronology of the apostolic period.

(γ) A work often referred to in these Prolegomena, Dr. Davidson's *Introduction to the New Testament*, will be found by the English reader to contain a very useful résumé of the views and arguments of other writers as well as his own conclusions ; and is accompanied with the table usual in the German writers, giving at one glance the various dates assigned by different chronologists for the events in the apostolic history.

2. I proceed to give the chronological table above promised. It will be observed that *the chronology of the Acts takes us only to the end of the second year of St. Paul's (first) imprisonment at Rome.* With the important and difficult question respecting a *second* imprisonment, *we are here in no way concerned.* It will come before us for full discussion in the Prolegomena to the Pastoral Epistles, Vol. III. (§ ii. 17 ff.)

A.D.	YEARS, ETC.	U.C.	HIGH PRIESTS.	GOVERNORS OF JUDEA, ETC.	EVENTS RELATED IN THE ACTS.
	(TIBERIUS) (sole Emperor from Aug. 19, A.D. 14.	763	CALAPHAS, appointed by Valerius Gratus procurator of Judea, A.D. 25 (Jos. Antt. xviii. 2. 2).....	PONTIUS PILATUS, from A.D. 26, or early in 27 (Jos. Antt. xviii. 4. 2: see below, A.D. 36). (<i>Vitellius</i> , Prefect of Syria, A.D. 34.) Pilate is sent to Rome (to answer for his conduct) by Vitellius late in 36: for (Antt. xviii. 4. 2) Tiberius died before his arrival there.	THE ASCENSION (May 18, Wieseler). PENTECOST (May 27). Effusion of the Holy Spirit. A.D. 30—37, the events related Acts ii. 42—vi. 8. Prosperous progress of the faith in Jerusalem.
36	TO	789			
37	(CALIGULA Emperor from March 16 (Tacit. Ann. vi. 50).)	790	displaced by Vitellius at the Passover. JONATHAN, son of Ananias (Antt. xviii. 4. 3).....	displaced by Vitellius late in 36: for (Antt. xviii. 4. 2) Tiberius died before his arrival there.	
38	TO	791	displaced by Vitellius at Pentecost (Antt. xviii. 5. 3). THEOPHILUS, son of Ananias (Antt. ib.).....	displaced by Vitellius late in 36: for (Antt. xviii. 4. 2) Tiberius died before his arrival there.	
40	TO	793			
41	(CLAUDIUS Emperor from Jan. 24 (Suet. Galig. 58).)	794	removed by Agrippa (Antt. xix. 6. 2). SIMON son of Boëthus, surnamed Cantheras: removed by Agrippa in the same year, A.D. 42. MATTHIAS son of Annas.....	(A GRIPPA appointed by Claudius king over the whole dominions of Herod the Great his grandfather (Antt. xix. 5. 1). HEROD AGRIPPA, King of Judæa: comes to his kingdom in 42, in the 2nd consulship of Claudius (Antt. xix. 5. 3,—6. 1). (<i>Vibius Marsus</i> , Prefect of Syria, A.D. 42.)	
43	TO	796	removed by Agrippa in 43. ELIONÆUS son of Cantheras.....		

A.D.	YEARS, ETC.	U.C.	HIGH PRIESTS.	GOVERNORS OF JUDEA, ETC.	EVENTS RELATED IN THE ACTS.
44	797		(Death of Herod Agrippa (Antt. xix. 8. 2).) CUSPIUS FADUS, Procurator of Judea, the younger Agrippa being retained at Rome (Antt. xix. 11. 2). (<i>C. Cassius Longinus</i> , Prefect of Syria, Antt. xx. 1. 1.)	Martyrdom of James the brother of John (or perhaps late in the preceding year) (xii. 2).—Imprisonment (at the Passover) and miraculous escape of Peter (xii. 3—17). DEATH OF HEROD AGRIPPA, very soon after, at Casarea (xii. 23).
45	798	removed by Herod King of Chalcis (Antt. xx. 1. 3). JOSEPH son of Cami, ib.	(Herod king of Chalcis obtains from Claudius the power of appointing the High Priests and the custody of the temple and the sacred treasure (Antt. xx. 1. 3).)	
46	799	removed by Herod King of Chalcis, prob. in 47 (Antt. xx. 5. 2). ANANIAS son of Nebedzeus, ib.	TIBERIUS ALEXANDER, Procurator of Judea, (Antt. xx. 5. 2). The great famine is raging in Judea (ibid.). VENTIDIVS CUMANUS, Procurator of Judea, Antt. xx. 5. 2. (About the same time, "in the eighth year of Claudius" (Antt. ibid.), Herod, king of Chalcis, dies (See also Bell. Jud. ii. 12. 1).)	First missionary journey of Barnabas and Saul (henceforward PAUL) (xiii. 1—xiv. 28), to Cyprus and Asia Minor (46 or 47).
48	801		(<i>Agrippa</i> the younger appointed king of Chalcis (B. J. ii. 12. 1).)	This journey hardly occupies more than a year: they consequently return to Antioch in 47 or 48.
49	802		(<i>Titus Unmiidius Quadratus</i> , Prefect of Syria, Antt. xx. 6. 2; B. J. ii. 12. 5.)	After their return they remain a long time at Antioch with the disciples (xiv. 28).
50	803	sent to Rome in 52 by Quadratus, in consequence of dispute with the Samaritans, — together with Cumanus the Procurator (Antt. xx. 6. 2): but appears not to have lost his office (see note, Acts xxiii. 2).	(Cumanus deposed at Rome, see preceding column.) FELIX Procurator of Judea (A.D. 53) (Antt. xx. 7. 1). (Agrippa II. promoted from Chalcis to be king of Batanea, Trachonitis, Gaulanitis, &c. (B. J. ii. 12. 8).)	Dispute respecting the obligation of circumcision, &c. (xv. 1).—Paul and Barnabas go up to Jerusalem (Third visit) on the matter (xv. 2. 3; Gal. ii. 1 ff.: fourteen years inclusive from Paul's conversion).—They return, and <i>tarry in Antioch</i> , teaching and preaching (xv. 35). (Interview with Peter at Antioch (Gal. ii. 1 ff.).) Dispute and separation between Paul and Barnabas.—Second missionary journey of Paul, accompanied by Silas (xv. 40), and Timothy (xvi. 3), — perhaps not before the autumn of 51,—through Asia Minor to Macedonia and Greece (xvi. xvii.).—He spends a year and a half (xviii. 11) at Corinth (First

[illegible]

NOTES TO THE CHRONOLOGICAL TABLE.

I. *On the identity of the Journey to Jerusalem related in Acts xv., with that referred to Gal. ii. 1 ff.*

FIVE visits of St. Paul to Jerusalem are related in the Acts. Now the visit of Gal. ii. 1 ff. must be either (a) one *distinct from all these*, or (β) *identical with one or other of them*.

(a) This hypothesis should not be resorted to, till every attempt to identify the visit with one of those recorded can be shewn to fail. Then only may we endeavour, as in the case of the unrecorded visit to Corinth (see below, chap. iii. § v.), to imagine some probable place for the insertion of such a visit. So that the legitimacy of this hypothesis must be tried by the results arrived at in the discussion of the other. The maintainers of it are Beza, Paley (hesitatingly; Hor. Paul., p. 71, Birks' edn.), Schrader (der Apostel Paulus, i. 74 ff.), and Tate.

(β) The visit in question is identical with one or other of those recorded in the Acts.

1. *It is not the first visit.* The identity of the visits of Acts ix. 26—29 and Gal. i. 18 being assumed (and it is hardly possible to doubt it), this follows as a matter of course.

2. *It is not the second visit* (Acts xi. 29, 30). For we read, Gal. ii. 7, that Paul was already recognized as entrusted with the Gospel of the uncircumcision, and as having preached vv. 8, 9 together with Barnabas among the Gentiles. Now the commission of Paul and Barnabas to preach to the Gentiles dates from Acts xiii. 1, *after the second visit*.

Also, at the time of the *second visit*, it is wholly improbable that Paul should have held a place of such high estimation in comparison with Peter, as we find him filling in Gal. ii. 8 ff.

Again, on this hypothesis, either the first visit, or his conversion, was *fourteen years* inclusive *before this*, which took place certainly before 46 A.D.; for then the famine was raging, and this relief was sent up by prophetic anticipation. This would bring, either the first visit, or his conversion itself, to A.D. 32: a date wholly improbable, whichever way we take the fourteen years of Gal. ii. 1.

3. The question of identity with the third visit is discussed below.

4. It is *not the fourth visit*. For in Gal. ii. 1, we read that *Barnabas went up with Paul*: but in Acts xv. 39, we find Paul and Barnabas separated, nor do we ever read of their travelling together afterwards,—and evidently Barnabas was not with him when he visited Jerusalem Acts xviii. 18—22. Besides, the whole character of the fourth visit as there related, is against the idea that any weighty matters were then transacted. The expression merely is ἀναβάς καὶ ἀσπασάμενος τὴν ἐκκλησίαν κατέβη εἰς Ἀντιόχειαν. Again, if we assume the identity of the visit in question with *the fourth visit*, the Apostle can hardly be acquitted of omitting, in his statement of his conferences with the principal Apostles in Gal. ii., an intermediate occasion when the matters arranged between them had been of the most solemn and important kind. This would be scarcely ingenious, considering the object which he had in Gal. ii.

5. It is *not the fifth visit*. For after this visit Paul did not return to Antioch, which he did after that in question, Gal. ii. 11.

6. It remains therefore, that it can only, if identical with any of the five, be the *third visit*. Is this probable?

(a) The *dates* agree. See the Chronological Table, and notes on Gal. ii. 1.

(b) The *occasions* agree. Both times, the important question relative to the obligation of Christians to the Mosaic law was discussed: both times, the work of Paul and Barnabas among the Gentiles was recognized. What need was there for this to be *twice* done? It is of no import whatever to the matter, that in Acts, the result is

a public decree,—whereas in Gal., no mention of such a decree is made: the *history* relates that which was important for the church,—the *Epistle*, that which cleared the Apostle personally from the charge of dependence on man: all mention of the decree would in Gal. have been irrelevant. Similarly we may deal with the objection, that in Acts, a public council is summoned, whereas in Gal., it is expressly said that Paul laid forth to them the Gospel which he preached to the Gentiles, but κατ' ἰδίαν τοῖς δοκοῦσιν. This entirely agrees with Acts xv. 12, where Paul and Barnabas related to the *multitude, not the nature of the doctrine which they preached*, but only the patent proofs of its being from God,—ὅσα ἐποίησεν ὁ θεὸς σημεῖα κ. τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν.

(c) Nor is it any objection to the identity, that in Gal. ii. 2, Paul went up κατ' ἀποκάλυψιν,—whereas in Acts xv. 2, the brethren ἔταξαν that P. and B. should go up, in consequence of the trouble given by the Judaizers. How do we know that this revelation was not made *to the church*, and so directed their appointment? Or if it be understood that the revelation was made to Paul himself, who can say whether the determination of the brethren was not a *consequence* of it? Who can say again, whether Paul may not have been *reluctant* to go up, rather willing not to confer with flesh and blood on such a matter, and may have been *commanded by a vision* to do so? We have here again only the public and the private side of the same occurrence: the one, suitable to the ecclesiastical narrative: the other, to the vindication of his office by the Apostle.

(d) The result is strikingly put by Mr. Conybeare, *Life and Epistles of Paul*, edn. 2, vol. i. p. 546,—“The *Galatian visit* could not have happened *before the third visit*: because, if so, the Apostles at Jerusalem had already granted to Paul and Barnabas (Gal. ii. 3—6) the liberty which was sought for the εὐαγγέλιον τῆς ἀκροβυστίας: therefore there would have been no need for the church to send them again to Jerusalem upon the same cause. Again, the *Galatian visit* could not have occurred *after the third visit*: because, almost immediately after that period, Paul and Barnabas ceased to work together as missionaries to the Gentiles: whereas, up to the time of the *Galatian visit*, they had been working together.”

(γ) It seems then to follow, that the Galatian visit is identical with that recorded in Acts xv.

Those who wish to see the whole question dealt with more in detail, and the names and arguments of the champions of each view recounted, may refer to Mr. Conybeare's Appendix I. at the end of vol. i. of Conybeare and Howson's *Life of St. Paul*: or to Dr. Davidson's *Introd.* vol. ii. pp. 112 ff.

II. On the discrepancy of Tacitus and Josephus regarding Felix.

Tacitus, Ann. xii. 54, has generally been supposed to be in error in stating that Cumanus and Felix were joint procurators before the condemnation of the former. His account is very circumstantial, but seems to shew an imperfect acquaintance with Jewish matters: whereas it is probable that Josephus was best informed in the affairs of his own country. The discrepancy is a very wide one, and if Tacitus is wrong, he has the whole history of the outbreak in Judæa circumstantially misstated to correspond. See Wieseler, *Chron. des Apost. Zeitalters*, p. 67, note.

EXCURSUS I.

ON “THE CITY OF LASEA,” AND OTHER PARTICULARS MENTIONED IN ACTS xxvii. 7—17.

Since the publication of the second edition of this volume, much light has been thrown on the interesting questions connected with the topography of this passage, by letters

written to Mr. Smith from the Rev. George Brown, who accompanied the yacht *St. Ursula*, Hugh Tennent, Esq., on a cruise in the Mediterranean, in the winter of 1855—6. I have to thank Mr. Smith for having kindly forwarded to me copies of these letters as they arrived. The substance of them is now printed as an extract from Mr. Brown's *Journal*, in the second edition of Mr. Smith's "*Voyage and Shipwreck of St. Paul*," Appendix, No. 3. I extract here such portions as regard immediately the geographical points in question, referring my readers to the volume itself for the whole account, which is most graphic and entertaining.

I. "We asked Nicephorus (the old Greek already mentioned) what was the ancient name of Lutro? He replied without hesitation, 'Phœniki,' but that the old city exists no longer. This of course proved at once the correctness of Mr. Smith's conclusion. We were told further that the anchorage is excellent, and that our schooner could enter the harbour without difficulty. We next enquired the ancient name of the island of Gozzo, and he said at once, 'Chlavda,' or 'Chlavdanesa' (χλαύδα, or χλαύδα νήσος), a reply equally satisfactory. He told us also that there was a tradition in these parts that ἅγιος Παῦλος ἀπόστολος had visited Calolimounias (the fair havens), and had baptized many people there."

II. "Friday, Jan. 18th (Calolimounias).—Nothing now remained to be done but to ascertain the exact position of Lasœa, a city which Luke says is nigh to the Fair Havens. . . . I asked our friend the Guardiano, ποῦ ἐστὶ Λασέα (Λάσαια)? He said at once, that it was two hours' walk to the eastward, close under Cape Leonda: but that it is now a desert place (τόπω ἐρήμω). Mr. Tennent was eager to examine it: so getting under weigh, we ran along the coast before a S.W. wind. Cape Leonda is called by the Greeks Λέωνα, evidently from its resemblance to a lion couchant, which nobody could fail to observe either from the W. or the E. Its face is to the sea, forming a promontory 340 or 400 feet high. Just after we passed it, Miss Tennent's quick eye discovered two white pillars standing on an eminence near the shore. Down went the helm: and putting the vessel round, we stood in close, wore, and hove to. Mr. H. Tennent and I landed immediately, just inside the cape, to the eastward, and I found the beach lined with masses of masonry. These were formed of small stones, cemented together with mortar so firmly, that even where the sea had undermined them, huge fragments lay on the sand. This sea-wall extended a quarter of a mile along the beach from one rocky face to another, and was evidently intended for the defence of the city. Above we found the ruins of two temples. The steps which led up to the one remain, though in a shattered state: and the two white marble columns noticed by Miss Tennent, belonged to the other. Many shafts, and a few capitals of Grecian pillars, all of marble, lie scattered about, and a gully worn by a torrent lays bare the substructures down to the rock. To the E. a conical rocky hill is girdled by the foundations of a wall: and on a platform between this and the sea, the pillars of another edifice lie level with the ground. Some peasants came down to see us from the hills above, and I asked them the name of the place. They said at once, 'Lasea:' so there could be no doubt. Cape Leonda lies five miles E. of the Fair Havens: but there are no roads whatever in that part of Candia. We took away some specimens of marble, and boarded our vessel: at four P.M., sailed for Alexandria."

III. LUTRO. "The health-officer told me, that though the harbour is open to the E., yet the easterly gales never blow home, being *lifted* by the high land behind, and that even in storms, the sea rolls in gently ('piano piano'). He says *it is the only secure harbour, in all winds, on the south coast of Crete*: and that during the wars between the Venetians and the Turks (the latter took the island in 1688, I think), as many as twenty or twenty-four war-galleys had found shelter in its waters. He further shewed us an inscription on a large slab which he says was found among some ruins on the point, and took us up the hill to see the traces of the site of the ancient Phœnikî.

The outline of its ramparts is clearly discernible, and some cisterns hollowed in the rock : but the ploughshare has been driven over its site, and it displays ‘the line of confusion and the stones of emptiness.’ ”

The inscription here alluded to was afterwards made out accurately by Mr. Brown, and is given by Mr. Smith in his Preface. It is interesting and important :

JOVI . SOLI . OPTIMO . MAXIMO .
 SERAPIDI . ET . OMNIBVS . DIIS . ET .
 IMPERATORI . CAESARI . NERVAE .
 TRAJANO . AVG . GERMANICO . DACICO .
 EPICETVS . LIBERTVS . TABVLARIVS .
 CVRAM . AGENTE . OPERIS . DIONYSIO .
 SOSTRATI . FILIO . ALEXANDRINO . GVBERNATORE .
 NAVIS . PARASEMO . ISOPHARIA . CL . THEONIS .

i. e. “ Epictetus, the freedman and tabularius, to Jupiter, only O. M., to Serapis and all the gods, and to the emperor Cæsar Nerva Trajanus Augustus Germanicus Dacicus : the superintendent of the work being Dionysius son of Sostratus of Alexandria, gubernator (κυβερνήτης) of the ship whose sign is Isopharia, of the fleet of Theon.”

Now as Mr. Smith points out, we have here several points of union with the text of the Acts.

1. It appears that Alexandrian ships did anchor and make long stay, perhaps winter, at Phœnice : otherwise Epictetus, the master of one, could hardly have remained long enough to superintend this votive building, whatever it was.

2. We see the accuracy of the Alexandrian nautical language employed by St. Luke. We have here κυβερνήτης (ch. xxvii. 11) as the designation of the master of the ship ; and παρασήμω as indicating the name or sign of it (ch. xxviii. 11).

The *tabularius* was the notary, or agent, of the fleet to which the Isopharia belonged. Mr. Smith quotes an inscription :

CINCIO . L . F . SABINIANO . TABVLARIO . CLASS . RAVENN.

EXCURSUS II.

ON THE READING Ἑλληνιστάς IN ACTS xi. 20.

My attention has been directed to a pamphlet by Dr. Kay, late Principal of Bishop’s College, Calcutta, “On the word *Hellenist*, with especial reference to Acts xi. 19 (20).” Dr. Kay defends the received reading Ἑλληνιστάς against the modern critical editors with considerable earnestness : I wish I could say that he had himself shewn the humility and impartial investigation which he demands from them, or abstained from that assumption which substantiates nothing, and that vituperation of his opponents which shakes a reader’s confidence in even the best cause. I shall deal here simply with the residuum of critical argument in his work.

1. The MS. evidence in his favour is B (now apparently ascertained) D⁶EHL p 13, and apparently the great mass of cursives : strong, it must be admitted, but not decisive, with AD¹ against him, and the testimony of N divided (N¹ reading Εὐαγγελιστάς, and N³, Ἑλληνας).

2. He states that Ἑλληνας is the easier word, and therefore “more likely to have supplanted Ἑλληνιστάς in a few MSS., than this latter to have supplanted it in nearly all.” But it is remarkable that he did not notice the bearing on such an assertion of a fact which he himself subsequently alleges : viz. that in ch. vi. 1, “there is *no* MS. variation at all.” Does not this circumstance shew, that the alteration here has not

been to Ἑλληνας for the reason he supposes? Does it not further make it probable that Ἑλληνηστὰς being unquestioned there,—Ἑλληνας, here so difficult to fit into the narrative, has been changed to that other form, which presented no such difficulty? But of this more below.

3. Dr. Kay has certainly succeeded in neutralizing the testimony of some of the versions, by noticing that the Peschito, Vulgate, and others, read the same word here and in ch. vi. 1. In this respect his pamphlet has done good service, and our future digests should be modified by this fact being stated,—the remaining versions being carefully examined and discriminated.

4. As to the testimony of Fathers, Dr. Kay's argument is one so exceedingly loose and fallacious, that I can only wonder at its having satisfied himself. Chrysostom says Ἰσως, διὰ τὸ μὴ εἶδέναι Ἑβραϊστί, Ἑλληνας αὐτοὺς ἐκάλουν. Will it be credited, that Dr. K. here argues thus: "I will venture to say that if you were to strike out the word Ἑλληνας, and put *x* in its stead, simply asking a person to determine from the sentence itself, for which of the two, Ἑλληνηστὰς or Ἑλληνας, *x* had been substituted, the answer would be Ἑλληνηστὰς." My answer would be *the other way*, seeing that the latter word would require no such explanation: but setting this aside, was there ever such a critical principle laid down, or experiment proposed, and that by one who justly censures Doddridge for the very same proposal in our text? "Strike out,"—not a dubious reading, for there is no doubt about Ἑλληνας in the text of Chrysostom's homily, but—"a difficult reading,—put *x* for it, and then say, according to the measure of your own apprehension and private judgment, what the word ought to be!" Truly, we may be thankful that the text of the New Testament has hitherto escaped the application of such a process.

5. In noticing the Editions, Dr. Kay has shewn singular unfairness. He has quoted a rash and foolish sentence from Doddridge, which says that "*common sense* would require us to adopt Ἑλληνας, even if it were not supported by the authority of any MS. at all,"—and then charged all the critical Editors with having acted in this spirit, administering to them a severe admonition about 'altering the Scriptures by conjectural criticisms,' from Scott, who however himself believes 'Greeks' to be the right reading. In this, of course, the whole question is begged;—and the very reverse of our practice is charged on us. It is by no conjecture, which source of emendation I altogether repudiate, but owing to conscientious belief that Ἑλληνας is the original Scripture text, that I have edited it; and consequently all Dr. Kay's charges, and admonition, are out of place here.

6. His section 'on the meaning of the term Ἑλληνησταί,' as 'designating those Jews and proselytes who used the LXX version of the Scriptures in their synagogues,' tells us no more than all knew before. But when he proceeds to 'the suitableness of this meaning to the context' in Acts xi. 20, I cannot but think that he has missed the whole point of the narrative; and in treating of the objectors to this view, selecting myself as representing them, he has exhibited, as before, remarkable unfairness, and want of logical apprehension. I might point out both these *seriatim*, as indeed any reader may trace them in his pamphlet: but it may suffice to deal with two or three instances. Against Ἑλληνηστὰς, I have argued, that "the Hellenists were long ago a recognized part of the Christian Church:" my inference being, that, were they here referred to, there would be no case justifying the phenomena in the text, viz. a special notice like ἐλάλουν καὶ (καὶ is inserted by our three most ancient MSS., A, B, and N) πρὸς τοὺς Ἑλληνηστὰς, as distinguished from Ἰουδαίους preceding,—a special mission of an apostle, as (for this is also implied in the text, not an hypothesis of mine) on some unusual occurrence. Now observe how this is treated by Dr. Kay:

"If this be an argument, it must mean something of the following kind:

"Some Hellenists had been converted at Jerusalem: therefore St. Luke cannot be here narrating a wonderful extension of the Christian church among the Hellenist body at Antioch."

“ ‘Why not?’ we ask. ‘Because *we* have made up our mind that at this precise period a further *development of the church’s constitution took place.*’ It is sufficient to reply: ‘*That is a mere arbitrary assumption: we are content to say with Newton, Hypotheses non fingo.*’ ” Kay, p. 16.

I may safely appeal to the student of Scripture, whether this be not the very height of unfairness. I have advanced no hypothesis, but have been led into my view simply by the phænomena of the sacred text itself: by that “patient, inductive criticism,” which Dr. Kay himself desiderates. His form of stating my argument keeps out of sight the very point on which it really turns. Instead of “*therefore St. Luke cannot be here describing,*” he should have written, “but, from the diction and character of this portion of St. Luke’s narrative, it is not probable that he is here describing.”

7. The only other matter which I feel it necessary to notice is, the way in which he has dealt with what he has pleased to call my ‘hypothesis’ as to Barnabas being sent “not with the intent to sympathize with the work at Antioch, but to *discourage it.*” This last word, italicized by Dr. Kay as being mine, has neither place nor representative in my note, and is a pure misrepresentation. My words are, “probably from what follows, the intention was to *ascertain the fact,* and to *deter* these persons from the admission of the *uncircumcised* into the church; or, at all events, to use his discretion in a matter on which they were as yet doubtful. The choice of such a man, *one* by birth with the agents, and of a *liberal spirit*, shews sufficiently that they wished to deal, not harshly, but gently and cautiously, whatever their reason was.” This he designates as “a strange, and not very reverent hypothesis.” What Dr. Kay may understand by *reverent*, I am at a loss to imagine. I understand by reverence for Scripture, a patient, and at the same time fearless study of its text, irrespective of previously formed notions, but consistently with its own analogies. Now the analogy here is not with the mission of Peter and John to Samaria, as Dr. Kay represents it, nor was Barnabas sent from the Apostles and elders, as in that case: but our analogous incident is to be found in Gal. ii. 12, where, as here, the Church at Jerusalem sent down messengers to Antioch on an errand of supervision. Had any one ventured to infer the character of that mission, and its possible effect even on an Apostle, he would doubtless have incurred even more strongly from Dr. Kay the charge of irreverence. But the sacred record itself has set inference at rest in that instance, and thereby given us an important datum whereby to infer the probable character of another mission from the same Church to the same Church; and our inference is, that the Jerusalem believers, whom we find ever jealous for the Judaic purity of the church, acted on this occasion from that motive. The whole character of that which is related of Barnabas’s proceeding at Antioch shews that he was acting, not in pursuance of his mission thither, but in accordance with the feelings of his own heart from seeing the work of God on his arrival.

It were very much to be wished that able men, like Dr. Kay, would study fairness in representing those who differ from them on critical points. The same motives which he assumes exclusively for his own side in this matter, have actuated also those who maintain the other reading. We deprecate as much as he can, ‘a bold alteration of texts, and a supercilious disregard of authority:’ had he dealt fairly with us, and attributed to us *our own* arguments, and not fictitious ones of his creation, he would have been the first to see this.

It is only waste of precious time to spend our strength in jostling one another, when we have such a glorious cause to serve, and only our short lives to serve it in. Let all our strength and earnestness be spent over the Sacred Word itself. For sifting, elucidating, enforcing it, rivalry, if our purpose be simple and our heart single, is the surest pledge of union.

CHAPTER II.

OF THE EPISTLE TO THE ROMANS.

SECTION I.

ITS AUTHORSHIP AND INTEGRITY.

1. **THIS** Epistle has been universally believed to be the genuine production of the Apostle Paul. Neither the Judaizing sects of old, who rejected the Pauline Epistles, nor the sceptical critics of modern Germany, have doubted this. Some of the earliest testimonies are :

(*a*) Irenæus, *adv. Hær.* iii. 16. 3, p. 205 : Hoc ipsum interpretatus est Paulus scribens ad Romanos : “Paulus apostolus Jesu Christi, &c.” (*Rom.* i. 1) :—et iterum ad Romanos scribens de Israel dicit, “Quorum patres, et ex quibus Christus, &c.” *Rom.* ix. 5¹.

(*β*) Clem. Alex., *Pædag.* i. 8 (70), p. 140 P. :—*δε οὖν, φησὶν ὁ Παῦλος, χρηστότητα κ. ἀποτομίαν θεοῦ κ.τ.λ.* (*Rom.* xi. 22.) See also *ib.* 5 (19), p. 109 P. And the same, *Strom.* iii. 11 (75), p. 544 : *ὁμοίως δὲ καὶ ὁ Παῦλος ἐν τῇ πρὸς Ῥωμαίους ἐπ. γράφει οὔτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, κ.τ.λ.* (*Rom.* vi. 2.) See also *ib.* (76), p. 545, and *al. freq.*

(*γ*) Tertullian, *adv. Praxeam*, § xiii. vol. ii. p. 170 : Deos omnino nec dicam nec dominos, sed apostolum sequar, ut, si pariter nominandi fuerint Pater et Filius Deum Patrem appellem, et Jesum Christum Dominum nominem (*Rom.* i. 7). Solum autem Christum potero deum dicere, sicut idem apostolus : ex quibus Christus, qui est, inquit, Deus super omnia benedictus in ævum omne (*Rom.* ix. 5).

More instances need not be given : the stream of evidence is continuous and unanimous.

2. But critics have not been so well agreed as to the INTEGRITY of the present Epistle. The last two chapters have been rejected by some : by others, parts of these chapters. Marcion rejected them, but on doctrinal, not on critical grounds. Heumann imagined ch. xii.—xv. to be a later written Epistle, and ch. xvi. to be a conclusion to ch. xi. Semler views ch. xv. as a private memorandum, not addressed to the Romans, but written to be communicated by the bearers of the Epistle to those whom they visited on the way,—and ch. xvi., as a register of persons to be saluted, also on the way. Schulz imagines that ch. xvi. was written from Rome to the Ephesians, and Schott fancied it to be fragments

¹ See also the same chapter, § 9, where there are six express citations from the Epistle.

of a smaller Epistle written by Paul in Corinth to some Asiatic church. But these notions, as Tholuck remarks (from whom these particulars are for the most part taken), remain the exclusive property of their originators. He himself recognizes the genuineness of the portion, as also Neander, Credner, De Wette, and Olshausen. The more recent objections of Baur are mentioned and refuted, in part by De Wette, *Comm. juxta finem*,—Tholuck, *Comm.* pp. 2, 3,—Olsh. *Comm.* iii. 34, 35, and fully, by Kling, *theol. Stud. u. Krit.* 1837, p. 308 ff.

3. Still more discrepancy of opinion has existed respecting the doxology at the end of the Epistle. I have summarily stated and discussed the evidence, external and internal, in the var. readings and notes in *loc.* : and a fuller statement may be found in Dr. Davidson's *Intro.* ii. 188 ff. : Tholuck, *Einleitung*, pp. 4—6 ; De Wette in *loc.*

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. The Epistle itself plainly declares (ch. i. 7) that it was addressed *to the saints who were at Rome*. The omission of the words ἐν Ῥώμῃ by some MSS. is to be traced to a desire to *catholicize* the Epistles of Paul ;—see Wieseler, *Chron. des Apostol. Zeitalters*, p. 438.

With regard to *the Church at Rome*, some interesting questions present themselves.

2. BY WHOM WAS IT FOUNDED ? Here our enquiries are enwrapped in uncertainty. But some few landmarks stand forth to guide us, and may at least prevent us from adopting a wrong conclusion, however unable we may still be to find the right one.

(*a*) *It was certainly not founded by an Apostle*. For in that case, the fact of St. Paul addressing it by letter, and expressing his intention of visiting it personally, would be inconsistent with his own declared resolution in ch. xv. 20, of not working where another had previously laid the foundation.

(*β*) This same resolution may guide us to an approximation at least to the object of our search. Had the Roman church been founded by the individual exertions of any preacher of the word, or had it owed its existence to the confluence of the converts of any other preacher than Paul, he would hardly have expressed himself as he has done in this Epistle. We may fairly infer from ch. xv. 20, that *he* had, proximately, laid the foundation of the Roman church : that is to say, it was originated by those to whom he had preached, who had been attracted to the metropolis of the world by various causes,—who had there laboured in the ministry with success, and gathered round them an important Christian community.

Of this community, though not his own immediate offspring in the faith, Paul takes charge as being the Apostle of the Gentiles. He longs to impart to them some χάρισμα (ch. i. 11): he excuses his having written to them *τολμηρότερον ἀπὸ μέρους*, by the dignity of that office, in which, as a priest, he was to offer the Gentiles, an acceptable and sanctified offering to God.

(γ) The character given in ch. i. 8 of the Roman Christians, that *their faith was spoken of in all the world*, has been taken as pointing to a far earlier origin than the preaching of Paul. But, even granting that some among the Roman Jews may have carried the faith of Christ thither soon after the Ascension (see Acts ii. 10; and Rom. xvi. 7, where Andronicus and Junias are stated to have been in Christ before the Apostle),—such a concession is not necessary to explain Rom. i. 8. Whatever happened at Rome is likely to have been very soon announced in the provinces, and to have had *more reporters*, wherever the journeys of the Apostle led him, than events occurring elsewhere. He could hardly fail to meet, in every considerable city which he had visited for the second time, in Judæa, Asia, Macedonia, and Greece (see Acts xviii. 22, 23; xix. 1; xx. 1, 2), believers who had received tidings of the increase and flourishing state of the Roman church. This occurrence of good news respecting them in all the cities might well suggest the expression, ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.

3. The above considerations lead me to the conclusion, that the Roman Church owed its origin, partly perhaps to believing Jews, who had returned or been attracted thither in the first days of Christianity, but mainly to persons converted under Paul's own preaching. This conclusion is strengthened by the long list of salutations in ch. xvi. to Christian brethren and sisters with whose previous course in many cases he had been acquainted.

4. It is not within the province of these Prolegomena to discuss the question respecting the presence, preaching, and martyrdom of Peter at Rome. That he did not *found* the Roman church, is plain from the above considerations, and is conceded by many of the ablest among the modern Romanists². Nor have we any ground to suppose that he *was* at Rome up to, or at the date of this Epistle. No mention is made of him,—no salutation sent to him. At present therefore we may dismiss the question as not pertinent. In the prolegg. to the Epistles of Peter, it will recur, and require full discussion.

5. That the Roman church was composed of *Jews and Gentiles*, is manifest from several passages in our Epistle. In ch. ii. 17, iv. 1, 12,

² Tholuck, Einl. § 2, mentions Valesius, Pagi, Baluz, Hug, Klee: and an article in the Tübingen Theological Quarterly for 1824 (written according to Dr. Davidson by Feilmoser) which concludes that though Peter taught and suffered martyrdom in Rome, his stay there could not have much exceeded one year.

Jews are addressed, or implied: in ch. i. 13,—in the similitude of engrafting in ch. xi., and in xv. 15, 16,—Gentiles are addressed. In what proportion these elements co-existed, can only be determined from indications furnished by the Epistle itself. And from it the general impression is, that *it is addressed to Gentiles*, as the greater and more important part of its readers. Among them would be mostly found the ‘strong’ of ch. xiv., to whom principally the precepts and cautions concerning forbearance are written. To them certainly the expression τὰ ἔθνη in ch. i. 5, 13, xv. 15, 16, is to be applied, in the strict sense; and in those places it represents the persons to whom the Epistle is mainly addressed. The same may be said of ch. xi. 13, 14, where ὑμεῖς τὰ ἔθνη are evidently the majority of the readers, as contrasted with the τινὲς ἐξ αὐτῶν, the Jewish believers.

6. It may be interesting to add testimonies from profane writers which are connected with the spread of Christianity at Rome.

That the *Jews* were found in great numbers there, is evident.

(a) Josephus, Antt. xvii. 11. 1, mentioning an embassy which came to Rome from Judæa under Varus, in the time of Augustus, says, καὶ ἦσαν οἱ μὲν πρέσβεις οἱ ἀποσταλέντες γνώμη τοῦ ἔθνους πεντήκοντα, συνίσταντο δὲ αὐτοῖς τῶν ἐπὶ Ῥώμης Ἰουδαίων ὑπὲρ ὀκτακισχιλίου.

(β) Philo, leg. ad Caium, § 23, vol. ii. p. 569, in a passage too long for citation, says that Augustus gave them the free exercise of their religion, and a quarter beyond the Tiber for their habitation.

(γ) Dio Cassius xxxvii. 17, καὶ ἔστι καὶ παρὰ τοῖς Ῥωμαίοις τὸ γένος τοῦτο, κολουσθὲν μὲν πολλάκις, αὐξήθην δὲ ἐπὶ πλείστον, ὥστε καὶ ἐς παρρησίαν τῆς νομίσεως ἐκνηῆσαι.

(δ) So far relates to Judaism proper: in the following it is impossible to say how far Christianity may have been ignorantly confounded with it.

Augustine, de Civ. Dei vi. 11, vol. vii. p. 192, cites from Seneca, ‘in eo libro quem contra superstitiones condidit,’—De illis sane Judæis cum loqueretur, ait:—‘Cum interim usque eo sceleratissimæ gentis consuetudo convaluit, ut per omnes jam terras recepta sit: victi victoribus leges dederunt.’

(ε) Tacitus, in the same place where he relates the persecution of the Christians by Nero on occasion of the fire at Rome, adds, ‘repressaque in præsens exitiabilis superstitio rursus erumpebat, non modo per Judæam, originem ejus mali, sed per urbem etiam’ . . .

(ζ) Juvenal describes the Judaizing Romans at a later period in a strain of bitter satire, Sat. xiv. 96 ff.

(η) On the passages in Sueton. Claud. 25, and Dio Cass. lx. 6, relating to the expulsion or coercion of the Jews at Rome, see note on Acts xviii. 2.

7. It yet remains to consider the supposed discrepancy between our

Epistle, and the state of the Christian church at Rome implied some years subsequent to it in Acts xxviii. This discrepancy has been made the most of by Dr. Baur, and by him pronounced irreconcilable. The flourishing state of the Roman church set forth in this Epistle seems to him to be inconsistent with the tone used by the Jews in their speech to Paul, Acts xxviii. 22 : ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστὸν ἡμῖν ἐστίν ὅτι πανταχοῦ ἀντιλέγεται. Olshausen and Tholuck have been at much pains to give a solution of the difficulty : the former referring the circumstance to the entire severance between Christians and Jews at Rome made necessary by Claudius's persecutions of the Jews,—the latter, following many other Commentators, to an affected ignorance of the Christian sect on the part of the Jews.

On this I will remark,—that the difficulty itself does not seem to me so serious as the German writers generally have regarded it. The answer of the Jews was to a speech of Paul in which he had given a remarkable instance of his becoming to the Jews as a Jew. He represents, that he had no real quarrel with his nation : that in fact he was a prisoner for the hope of Israel. This hope they certainly knew, either from previous acquaintance with his name and character, or from his own lips in words which have not been recorded, to be bound up with belief in Jesus as the Messiah. They had received (see note in loc.) no message respecting him from Judæa laying any thing *πονηρόν* to his charge : and they were anxious to have an account *from himself* of his opinions and their ground : for as for this sect, they were well aware that every where it was a thing *ἀντιλεγόμενον* : the very word, he it observed, used in ver. 19 (and ch. xiii. 45), respecting the opposition raised by the Jews to Paul. Now we may avail ourselves of both Olshausen's and Tholuck's suppositions. On the one hand it was very likely that the intercourse between Jews and Christians at Rome would be exceedingly small. The Christian church, consisting mostly of Gentiles, would absorb into itself the Jews who joined it, and who would, for the reason assigned by Olshausen, studiously separate themselves from their unbelieving countrymen. Again, it would not be likely that the Roman Jews, in their speech to Paul, would enter into any particulars respecting the sect,—only informing him, since he had professed himself in heart at peace with his nation and bound on behalf of their hope, that they were well aware of the general unpopularity among Jews of the sect to which he had attached himself, and wished from him an explanation on this head. Something also must be allowed for the restraint with which they spoke to one under the special custody, as a state prisoner, of the highest power in Rome, and in the presence of a representative of that power.

Thus the difficulty is much lessened : and it belongs indeed to that

class, the occurrence of which in the sacred text is to be regarded far rather as a confirmation of our faith, by shewing us how simple and veracious is the narrative of things said and done, than as a hindrance to it by setting one statement against another.

With respect to that part of it which concerns the notoriety of the Roman church,—I may remark that its praise for faith in all the world, being a matter reported by Christians to Christians, and probably unknown to ‘those without,’ need not enter as a disturbing element into our consideration.

8. For a judicious and clear statement of the subsequent history of the early Roman church, I cannot do better than refer my readers to the former part of the work of Mr. Shepherd, “The History of the Church of Rome.”

SECTION III.

WITH WHAT OBJECT IT WAS WRITTEN.

1. In answering this question, critics have been divided between the claims of the unquestionably most important doctrinal portion of the Epistle, and the particular matters treated in the parenthetical section (ch. ix.—xi.) and the conclusion (ch. xiv.—xvi.). It has not enough been borne in mind, that the *occasion of writing* an Epistle is *one thing*,—the *great object* of the Epistle itself, *another*. The ill-adjusted questions between the Jewish and Gentile believers, of which St. Paul had doubtless heard from Rome, may have prompted him originally to write to them: but when this resolve was once formed,—the importance of Rome as the centre of the Gentile world would naturally lead him to lay forth in this more than in any other Epistle the statement of the divine dealings with regard to Jew and Gentile, now one in Christ. I will therefore speak separately of the prompting occasion, and the main object, of the Epistle.

2. The eulogy of the faith of the Roman Christians which Paul met with in all his travels, could hardly fail to be accompanied with notices respecting their peculiar difficulties. These might soon have been set at rest by his presence and oral teaching: and he had accordingly resolved long since to visit them (ch. i. 10—13). Hindrances however had occurred: and that advice which he was not as yet permitted to give by word of mouth, he was prompted to send to them in a letter.

3. The contents of that letter plainly shew what their difficulties were. Mixed as the church was of Jew and Gentile, the relative position in God’s favour of each of these would, in defect of solid and broad views of the universality of man’s guilt and God’s grace, furnish a subject of continual jealousy and irritation. And if we assume that the Gentile believers much preponderated in numbers, we shall readily infer

that the religious scruples of the Jews as to times and meats would be likely to be with too little consideration overborne.

4. From such circumstances we may well conceive that, under divine guidance, the present form of the Epistle was suggested to the Apostle. The main security for a proper estimate being formed of both Jew and Gentile, would be, the possession of right and adequate convictions of the universality of man's guilt and God's free justifying grace. This accordingly it was Paul's great object to furnish; and on it he expends by far the greatest portion of his labour and space. But while so doing, we may trace his continued anxiety to steer his way cautiously among the strong feelings and prejudices which beset the path on either hand. If by a vivid description of the depravity of Heathendom he might be likely to minister to the pride of the Jew, he forthwith turns to him and abases him before God equally with the others. But when this is accomplished, lest he should seem to have lost sight of the pre-eminence of God's chosen people, and to have exposed the privileges of the Jew to the slight of the Gentile, he enumerates those privileges, and dwells on the true nature of that pre-eminence. Again when the great argument is brought to a close in ch. viii., by the completion of the bringing in of life by Christ Jesus, and the absolute union in time and after time of every believer with him,—for fear he should seem amidst the glories of redemption to have forgotten his own people, now as a nation rejected, he devotes three weighty chapters to an earnest and affectionate consideration of their case—to a deprecation of all triumph over them on the part of the Gentile, and a clear setting forth of the real mutual position of the two great classes of his readers. Then, after binding them all together again, in ch. xii. xiii., by precepts respecting Christian life, conduct towards their civil superiors, and mutual love, he proceeds in ch. xiv. to adjust those peculiar matters of doubt,—now rendered comparatively easy after the settlement of the great principle involving them,—respecting which they were divided. He recommends forbearance towards the weak and scrupulous,—at the same time classing himself among the strong, and manifestly implying on which side his own apostolic judgment lay. Having done this, he again places before them their mutual position as co-heirs of the divine promises and mercy (ch. xv. 1—13), and concludes the Epistle with matters of personal import to himself and them, and with salutations in the Lord. And probably on re-perusing his work, either at the time, or, as the altered style seems to import, in after years at Rome, he subjoins the fervid and characteristic doxology with which it closes.

5. There seems quite enough in the circumstances of the Roman Church to have led naturally to such an Epistle, without supposing with some critics, that an elaborate plan of written doctrinal teaching, to supply the want of oral, was present to the mind of the Apostle. We

must not forget to whom he was writing, nor fail to allow for the greater importance naturally attaching to an Epistle which would be the cherished possession and exemplar of the greatest of the Gentile churches. It was an Epistle to all Gentiles, from the Apostle of the Gentiles : ὑμῖν λέγω τοῖς ἔθνεσιν· ἐφ' ὅσον μὲν [οὖν] εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω. It had for its end the settlement, on the broad principles of God's truth and love, of the mutual relations, and union in Christ, of God's ancient people, and the recently engrafted world. What wonder then, if it be found to contain an exposition of man's unworthiness and God's redeeming love, such as not even Holy Scripture itself elsewhere furnishes?

SECTION IV.

AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. This is more plainly pointed out in our Epistle than in most of the others. The Apostle was about to set out for Jerusalem with a contribution from the churches of Macedonia and Achaia (ch. xv. 25 ff.). To make this contribution he had exhorted the Corinthian church, 1 Cor. xvi. 1 ff., and hinted the possibility of his carrying it to Jerusalem in person, after wintering with them. And again in 2 Cor. viii. ix. he recurs to the subject, blames the tardiness of the Corinthians in preparing the contribution, and (ib. xiii. 1) describes himself as coming to them immediately. Comparing these notices with Acts xx. 1 ff., we find that Paul left Ephesus (after Pentecost, see notes there) for Macedonia, wintered at Corinth, and thence went to Jerusalem accompanied by several brethren, bearing (ib. xxiv. 17) alms to his nation and offerings.

2. Thus far it would appear that it was written close upon, or during his journey to bear alms to Jerusalem. But the very place is pointed out by evidence which can hardly be misapplied. We have a special commendation of Phœbe, a deaconess of the church at *Kenchrea*, to the kindness and attention of the Roman Christians : such a commendation as could hardly have been sent, had she not been, as generally believed, the bearer of the letter. Again, greetings are sent (ch. xvi. 23) from Gaius, evidently a *resident*, for he is called ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας. But on comparing 1 Cor. i. 14, we find Paul telling the Corinthians that he baptized among them one Gaius. These persons can hardly but be one and the same. Again, Erastus is mentioned as steward of the city. Therefore, as Tholuck remarks, of some city well known to the Romans, and one in which he must have been some time resident, so to speak of it. I may add, that after the mention of

Kenchrea, ἡ πόλις can be no other than Corinth : just as, if the Peiræus had been mentioned, ἡ πόλις would necessarily mean Athens. (An Erastus is said to have remained at Corinth, 2 Tim. iv. 20, but the identity is too uncertain for the notice to be more than a *possible* corroboration.)

3. From the above evidence it is placed almost beyond question that the Epistle was written *from Corinth*, at the close of the three months' residence there of Acts xx. 3,—the παραχειμασία of 1 Cor. xvi. 6,—when Paul was just about to depart (ὡνὶ δὲ πορεύομαι, ch. xv. 25) for Jerusalem on his errand of charity.

4. By consulting the chronological table appended to the Prolegg. to the Acts, it will be seen that I place this visit in the winter of A.D. 57—58. The Epistle accordingly was sent in the spring of A.D. 58, the fourth of the reign of Nero.

SECTION V.

LANGUAGE AND STYLE.

1. It might perhaps have been expected, that an Epistle to Romans would have been written in Latin. But Greek had become so far the general language of the world, that there is no ground for surprise in the Apostle having employed it. Not to cite at length the passages in the classics (Tacit. de Orator. c. 29 : Martial, Epig. xiv. 56 : Juvenal, Sat. vi. 184—189) which point to the universal adoption of Greek habits and language at Rome, we have the similar instances of Ignatius, Dionysius of Corinth, Irenæus, all of whom wrote to the Roman Christians in Greek. Clement, Bishop of Rome, wrote in Greek. Justin Martyr addressed his apologies to the Roman Emperors in Greek. And if it be objected, that the greater number of the Christian converts would belong to the lower classes, we may answer, that a great proportion of these were native Greeks : see Juvenal, Sat. iii. 60—80.

2. In speaking of the *style of the Epistle*, the following general remarks on the style of the Apostle Paul, taken from Tholuck's Introduction to his Commentary on the Epistle to the Romans, p. 26 ff., are of considerable interest : “ As in general we can best apprehend and estimate the *style* of a writer in connexion with his *character*, so is it with the Apostle Paul. The attributes which especially characterize the originality of Paul as an Author, are *Power*, *Fulness*, and *Warmth*. If to these attributes is added *Perspicuity* of unfolding thought, we have all united, which ennobles an orator. But fulness of ideas and warmth of feelings often bring with them a certain informality of expression : the very wealth of the productive power does not always leave time to

educate (as Hamann expresses it) the thoughts which are born into the light,—to arrange and select the feelings. Together with the excellences above mentioned, something of this defect is found in the style of the great Apostle of the Gentiles. Something of that which Dionysius of Halicarnassus de Comp. Verb. c. 22 says of ‘compositio austera,’ is applicable to the Apostle’s method of expression. οὔτε πάρισα βούλεται τὰ κῶλα ἀλλήλοις εἶναι, οὔτε παρόμοια, οὔτε ἀναγκαίᾳ δουλεύοντα ἀκολουθία, ἀλλ’ εὐγενῇ κ. ἀπλᾷ κ. ἐλεύθερα· φύσει τ’ εὐοικεῖν μᾶλλον αὐτὰ βούλεται, ἢ τέχνη, κ. κατὰ πάθος λέγεσθαι μᾶλλον, ἢ κατ’ ἦθος. περιόδους δὲ συντιθέναι συναρτιζούσας τὸν νοῦν τὰ πολλὰ μὲν οὔτε βούλεται· εἰ δέ ποτε αὐτομάτως ἐπὶ τοῦτο κατενεχθείη, τὸ ἐνεπιτήδευτον ἐμφαίνειν ἐθέλει καὶ ἀφελές, κ.τ.λ. The high claims of St. Paul to the reputation of eloquence were acknowledged by remote Christian antiquity. Nay, we have in all probability an honourable testimony to the same effect from one of the most celebrated critics of heathen Rome,—that namely of the fragment of Longinus, where he ranks Paul with the first orators of ancient times, adding however the remark, that he appears more to persuade than to demonstrate³. From Christian antiquity we will adduce the testimony of Jerome, Ep. 48, ad Pammachium, c. 13, vol. i. p. 223:—‘Paulum Apostolum proferam, quem quotiescunque lego, videor mihi non verba audire, sed tonitrua . . . videntur quidem verba simplicia et quasi innocentis hominis ac rusticani, et qui nec facere nec declinare noverit insidias, sed quocunque respexeris, fulmina sunt. Hæret in causa, capit omne quod tetigerit, tergum vertit, ut superet: fugam simulat, ut occidat.’ Add to this the words of Chrysostom de Sacerdotio iv. 7, vol. i. p. 431: ὥσπερ γὰρ τεῖχος ἐξ ἀδάμαντος κατασκευασθέν, οὕτω τὰς πανταχοῦ τῆς οἰκουμένης ἐκκλησίας τὰ τούτου τειχίζει γράμματα· καὶ καθάπερ τις ἀριστεὺς γενναϊότατος ἔστηκε καὶ νῦν μέσος, αἰχμαλωτίζων πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ χριστοῦ, καὶ καθαίρων λογισμοὺς καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ.”

3. After having stated, and visited with severe and deserved censure, the disparaging estimate formed by Rückert in his Commentary, and criticized in a friendly spirit the other extreme, taken by Rothe and Glöckler, of regarding all ellipses, anacolutha, and defects of style, only as so many hidden but intended excellences, Tholuck proceeds:

“We have then this question to ask ourselves: *with what ideas as to the ability of the Apostle as a writer ought the believing Christian to*

³ The genuineness of this fragment has been defended by Hug, Einl. ins N. T. ii. 334 (342 of Wait’s transl.), on grounds well worthy of consideration. (The passage runs thus: κορωνὶς δ’ ἔστω λόγου παντὸς καὶ φρονήματος Ἑλληνικοῦ Δημοσθένους, Λυσίας, Αἰσχίνης, Ὑπερίδης, Ἰσαῖος, Δείναρχος (Δημοσθένους ὁ Κρίθινος), Ἴσοκράτης, Ἀντίφων· πρὸς τοῦτοις Παῦλος ὁ Ταρσεύς, ὅντινα καὶ πρῶτόν φημι προιστάμενον δόγματος ἀναποδείκνυ.)

approach his works? And what is the result, when we examine in detail the Epistles of Paul in this bearing? The Fathers themselves frequently confess, that the whole character of Christianity forbids us from seeking classical elegance in the outward style of the New Testament:—as the SON OF GOD appeared in His life on earth in a state of humiliation, so also the *word of God*. In this sense, to cite one example out of many, Calvin says (on Rom. v. 15):—‘*Quum autem multoties discriminis mentionem repetat, nulla tamen est repetitio, in qua non sit ἀναπαύδοτον, vel saltem ellipsis aliqua: Quæ sunt quidem orationis vitia, sed quibus nihil majestati decedit cælestis sapientiar, quæ nobis per apostolum traditur. Quin potius singulari Dei providentia factum est, ut sub contemptibili verborum humilitate altissima hæc mysteria nobis traderentur; ut non humanæ eloquentiæ potentia, sed sola spiritus efficacia niteretur nostra fides.*’ But it must be borne in mind, that this our concession with regard to the formal perfection of the apostolic writings has its limits: for were we to concede that imperfection of form amounted to absolute *informality*, the *subject-matter itself* would be involved in the surrender. If the aim of the apostolic teaching is not to be altogether frustrated, we can hardly object to the assumption, that the divine ideas have been propounded in such a form, that by a correct use of the requisite means they may be discovered, and their full meaning recognized. Assuming this, it is impossible to form so low an estimate as Rückert’s of the style of the Apostle: while at the same time we cannot see that the believing Christian is entitled to assume in him an academic correctness of syllogistic form, a conscious and perfect appreciation of adequacy of expression, reaching to the use of every particle. If we are to require these excellences from an apostolic writer, why not also entire conformity to classical idiom of expression? And if we besides take into account the peculiarity of the Apostle’s character above pointed out, are we not obliged to confess, that so universal a *reflection*, such a *calculation*, as Rothe’s theory supposes, is altogether inconsistent with that character,—that such a precisely measured style would be inexplicable from a spirit like that of the Apostle, except on the assumption of a *passive inspiration*? and as regards the point itself, I cannot see, that the writings of Paul, examined in detail, justify this prejudice in their favour, even according to the ingenious and minute exegesis of Rothe himself. (This he instances by examining Rothe’s account of the defective constructions in Rom. v. 12 f.) * * * * That the great Apostle was no ordinary thinker,—that he did not, after the manner of enthusiasts, carried away by warmth of feeling, write down what he himself did not understand, is beyond question:—but that all which hitherto has been accounted in him negligence or inaccuracy of expression, proceeded from conscious

intention of the writer,—can neither be justly assumed *a priori*, nor convincingly shown *a posteriori*.”

4. To these general remarks of Tholuck I may add some notice of the peculiarities of the argumentative style of the Apostle, with which we are so much concerned in this Epistle.

(a) It is his constant habit to *insulate* the one matter which he is considering, and regard it irrespective of any qualifications of which it may admit, or objections to which it lies open,—up to a certain point. Much of the difficulty in ch. v. vi. vii. has arisen from not bearing this in mind.

(β) After thus treating the subject till the main result is gained, he *then* takes into account the qualifications and objections, but in a manner peculiar to himself; introducing them by putting the overstrained use, or the abuse, of the proposition just proved, in an interrogative form, and answering the question just asked. On a superficial view of these passages, they assume a sort of dramatic character, and have led many Commentators to suppose *an objector* to be present in the mind of the Apostle, to whom such questions are to be ascribed. But a further and deeper acquaintance with St. Paul's argumentative style removes this impression, and with it, much of the obscurity arising from supposing, or not knowing when to suppose, an interchange of speakers in the argument. We find that it is the Apostle himself speaking throughout, and in his vivid rhetorical manner proposing the fallacies which might be derived from his conclusions as matters of parenthetical enquiry.

(γ) Perhaps one of the most wonderful phenomena of St. Paul's arguments, is the manner in which all such parenthetical enquiries are interwoven into the great subject; in which while he pursues and annihilates the off-branching fallacy, at the same time he has been advancing in the main path,—whereas in most human arguments each digression must have its definite termination, and we must resume the thesis where we left it. A notable instance of this is seen in ch. vi. of our Epistle; in which while the mischievous fallacy of ver. 1 is discussed and annihilated, the great subject of the introduction of Life by Christ is carried on through another step—viz. the establishment of that life as one of *sanctification*.

Among the minor characteristics of the Apostle's style, may be enumerated,

(δ) *Frequent and complicated antitheses*, requiring great caution and discrimination in exegesis. For often the different members of the antithesis are not to be taken in the same extent of meaning; sometimes the literal and metaphorical significations are interchanged in a curious and intricate manner, so that perhaps in the first member of two

antithetical clauses, the subject may be literal and the predicate metaphorical, and in the second, vice versa, the subject metaphorical and the predicate literal. Sometimes again, the terms of one member are to be amplified to their fullest possible, almost to an exaggerated meaning : whereas those of the second are to be reduced down to their least possible, almost to a depreciated meaning. To retain such antitheses in a version or exegesis is of course, generally speaking, impossible : the appropriateness of the terms depends very much on their conventional value in the original language. Then comes the difficult task of breaking up the sentence, and expressing neither more nor less than the real meaning under a different grammatical form : an attempt almost always sure to fail even in the ablest hands.

(ε) *Frequent plays upon words*, or rather perhaps, choice of words from their similarity of sound. Much of the terseness and force of the Apostle's expressions is necessarily lost in rendering them into another language, owing to the impossibility of expressing these paronomasiæ ; and *without them*, it becomes exceedingly difficult to ascertain the real weight of the expression itself ; to be sure that we do not give more than due importance in the context to a clause whose *aptness* was perhaps its chief characteristic, and on the other hand to take care that we do not overlook the real importance of clauses whose value is not their mere aptness, but a deep insight into the philosophy of the cognate words made use of, as exponents of lines of human thought ultimately convergent.

(ζ) *Accumulation of prepositions*, often with the same or very slightly different meanings. That this is a characteristic of St. Paul's style there can be no doubt : and the difficulty created by it is easily obviated if this be borne in mind. The temptation of an expositor is to endeavour to give precise meaning and separate force to each preposition, thereby exceeding the intention of the sentence, and distorting the context by elevating into importance clauses of comparative indifference.

(η) *The frequency and peculiarity of his parenthetical passages*. The difficulty presented by this characteristic is, in few words, that of disentangling with precision such clauses and passages. The danger is twofold : 1. lest we too hastily assume an irregular construction, not perceiving the parenthetical interruption : 2. lest we err on the other hand, which has more commonly been the case, in assuming the existence of parenthetical clauses where none exist. St. Paul's parentheses are generally well marked to the careful observer ; and it must be remembered that the instances of anacoluthon and irregular construction are at least as frequent : so that we are not, for the sake of clearing up a construction, to throw in parentheses, as is often done, to the detriment of the sense.

The peculiarity of his parentheses consists in this, that owing to the fervency and rapidity of his composition he frequently deserts, in a clause apparently intended to be parenthetical, the construction of the main sentence, and instead of resuming it again, proceeds with the parenthesis as if it were the main sentence.

Instances of almost all these characteristic difficulties will be found in chap. v. of this Epistle, where, so to speak, they reach their culminating point.

5. Two cautions are necessary, on account of the lax renderings of our authorized version, by which the details of the argument of this and other Epistles have been so disguised, that it is almost impossible for the mere English student intelligently to apprehend them.

(a) *The emphatic position of words* is of the highest importance. Pages might be filled with an account of misrenderings of versions and Commentators from disregard to the rules of emphasis. The student will continually find such instances alleged and criticized in these notes ; and will be surprised that so momentous a matter should have been generally overlooked.

(b) *The distinction between the aorist and perfect tenses* is in our authorized version very commonly disregarded, and thereby the point of the sentence altogether missed. Instances are continually occurring in the Epistles : and it has been my endeavour in the notes to draw the student's attention to them with a view to their correction.

6. For much interesting matter on this subject the student is referred to Tholuck, Römerbrief, Einleitung : and to Dr. Davidson, Introd. vol. ii. p. 144 ff.

CHAPTER III.

THE FIRST EPISTLE TO THE CORINTHIANS.

SECTION I.

ITS AUTHORSHIP AND INTEGRITY.

1. As far as I am aware, the first of these has never been doubted by any critic of note. Indeed he who would do so, must be prepared to dispute the historical truth of the character of St. Paul. For no more complete transcript of that character, as we find it set forth to us in the Acts, can be imagined, than that which we find in this and the second Epistle. Of this I shall speak further below (§ vii.).

2. But external testimonies to the Authorship are by no means wanting.

(α) Clement of Rome, in his Epistle to this very Church of Corinth, says, c. 47, p. 305 f. :—ἀναλάβετε τὴν ἐπιστολὴν τοῦ μακαρίου Παύλου τοῦ ἀποστόλου. τί πρῶτον ὑμῖν ἐν ἀρχῇ εὐαγγελίου ἔγραψεν ; ἐπ' ἀληθείας πνευματικῶς ἐπέστειλεν ὑμῖν, περὶ αὐτοῦ τε καὶ Κηφᾶ καὶ Ἀπολλῶ, διὰ τὸ καὶ τότε προσκλίσαις ὑμᾶς πεποιθῆσθαι¹.

(β) Polycarp, ad Philippenses, c. 11, p. 1020 :—"Qui autem ignorant iudicium Domini? An nescimus, quia sancti mundum judicabunt?" sicut Paulus docet."

(γ) Irenæus adv. Hær. iv. 27 (45). 3, p. 264 :—"Et hoc autem apostolum in epistola quæ est ad Corinthios manifestissime ostendisse, dicentem : Nolo enim vos ignorare, fratres, quoniam patres nostri omnes sub nube fuerunt² &c." And almost in the same words Cyprian, Testim. i. 4, citing the same passage.

(δ) Athenagoras, de resurrect. mort. 18, p. 331 :—εὐδελον παντὶ τὸ λειπόμενον, ὅτι δεῖ, κατὰ τὸν ἀπόστολον, τὸ φθαρτὸν τοῦτο καὶ διασκεδαστὸν ἐνδύσασθαι ἀφθαρσίαν³, ἵνα κ.τ.λ.

(ε) Clement of Alexandria cites this epistle very frequently and explicitly : e. g. Pædag. i. 6 (33), p. 117 P. :—σαφίστατα γοῦν ὁ μακάριος Παῦλος ἀπῆλλαξεν ἡμᾶς τῆς ζητήσεως ἐν τῇ προτέρᾳ πρὸς Κορινθίους ᾧδε πως γράφων Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσὶν κ.τ.λ.⁴—And he proceeds to quote also 1 Cor. xiii. 11, with πάλιν ὁ Παῦλος λέγει.

(ζ) Tertullian de Præscript. adv. Hær. c. 33, vol. ii. p. 46,—“Paulus in prima ad Corinthios notat negatores et dubitatores resurrectionis.”

See Lardner : and Davidson's Introd. vol. ii. p. 253 f., where more testimonies are given.

3. The integrity of this Epistle has not been disputed. The whole of it springs naturally out of the circumstances, and there are no difficulties arising from discontinuousness or change of style, as in some passages of the Epistle to the Romans.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. “CORINTH (formerly Ephyre, Apollod. i. 9,—which afterwards was its poetic name, Ovid, Met. ii. 240. Virg. Georg. ii. 264. Propert. ii. 5. l al.) was a renowned, wealthy (Il. β. 570. Hor. ii. 16. Dio Chrysost. xxxvii. p. 464), and beautiful commercial city (Thuc. i. 13. Cic. rep. i. 4), and in the Roman times the capital of Achaia propria (Apul. Met. x. p. 239, Bipont), situated on the isthmus of the Peloponnese between

¹ 1 Cor. i. 10 f.

² 1 Cor. vi. 2.

³ 1 Cor. x. 1 f.

⁴ 1 Cor. xv. 53.

⁵ 1 Cor. xiv. 20.

the Ionian and Ægean seas (hence *bimaris*, Ovid, Met. v. 407 ; Hor. Od. i. 7. 2,—*ἀμφιθάλασσος, διθάλασσος*) and at the foot of a rock which bore the fortress Acrocorinthus (Strabo, viii. 379 ; Plut. vit. Arat. 16 ; Liv. xlv. 28),—forty stadia in circumference. It had two ports, of which the western (twelve stadia distant) was called Lechæon (*Λέχαιον*, Lechæum, Lecheæ, Plin. iv. 5), the eastern (seventy stadia distant) Kenchreæ (Strabo, viii. 380 ; Paus. ii. 2, 3 ; Liv. xxxii. 17 ; al.). The former was for the Italian, the latter for the Oriental commerce : so Strabo, l. c. : *Κεγχρεαὶ κόμη καὶ λιμὴν ἀπέχων τῆς πόλεως ὅσον ἐβδομήκοντα στάδια. τοῦτ' μὲν χρῶνται πρὸς τοὺς ἐκ τῆς Ἀσίας, πρὸς δὲ τοὺς ἐκ τῆς Ἰταλίας τῷ Λεχαίῳ*. Arts and sciences flourished notably in Corinth (Pindar, Ol. xiii. 21 ; Herod. ii. 167 ; Plin. xxxiv. 3. xxxv. 5 ; Cic. Verr. ii. 19 ; Suet. Tiber. 34). The Corinthian plate was especially celebrated. But these advantages were accompanied by much wantonness, luxury, and gross corruption of morals (Athenæus, vii. 281. xiii. 543 ; Alciphron, iii. 60 ; Strabo, viii. 378 ; Eustath. Iliad β. p. 220). (These vices were increased by the periodical influx of visitors owing to the Isthmian games, and by the abandoned and unclean worship of Aphrodite, to whose temple more than a thousand priestesses of loose character were attached. See testimonials in Wetst.) The city (lumen totius Græciæ, Cic. Manil. 5) was taken, pillaged, and destroyed by L. Mummius (Flor. ii. 16 ; Liv. Epitome lii.) in A.U.C. 608, 146 B.C. (cf. Plin. xxxiv. 3),—but re-established (as the colony *Julia Corinthus*) by Julius Cæsar, A.U.C. 710, B.C. 44,—and soon recovered its former splendour (Aristid. Or. 3, p. 23, ed. Jebb), and was accordingly in St. Paul's time the seat of the Roman proconsul of Achaia (Acts xviii. 18). See, on the whole, Strabo, viii. 378 ff. ; Paus. ii. 1 ff." Winer, Realwörterbuch. An interesting description of the present remains of Corinth will be found in Leake's *Morea*, vol. iii. ch. xxviii.

2. The Christian church at Corinth was founded by St. Paul on his first visit, related in Acts xviii. (1—18). He spent there a year and a half, and his labours seem to have been rewarded with considerable success. His converts were for the most part Gentiles (1 Cor. xii. 2), but comprised also many Jews (Acts xviii. 8 : see too ver. 5, and note) ; both however, though the Christian body at Corinth was numerous (Acts ib. 4, 8, 10), were principally from the poorer classes (1 Cor. i. 26 ff.). To this Crispus the ruler of the synagogue (Acts xviii. 8 ; 1 Cor. i. 14) formed an exception, as also Erastus the chamberlain (*οἰκονόμος*) of the city (Rom. xvi. 23), and Gaius, whom the Apostle calls *ὁ ξένος μου κ. ὅλης τῆς ἐκκλησίας*. And we find traces of a considerable mixture of classes of society in the agapæ (1 Cor. xi. 22).

3. The method of the Apostle in preaching at Corinth is described by himself, 1 Cor. ii. 1 ff. He used great simplicity, declaring to them only the cross of Christ, without any adventitious helps of rhetoric or

worldly wisdom. The opposition of the Jews had been to him a source of no ordinary anxiety : see the remarkable expression Acts xviii. 5, and note there. The situation likewise of his Gentile converts was full of danger. Surrounded by habits of gross immorality and intellectual pride, they were liable to be corrupted in their conduct, or tempted to despise the simplicity of their first teacher.

4. Of this latter there was the more risk, since the Apostle had been followed by one whose teaching might make his appear in their eyes meagre and scanty. Apollos is described in Acts xviii. 24 ff. as a learned Hellenist of Alexandria, mighty in the Scriptures, and fervent in zeal. And though by the honourable testimony there given⁶ to his work at Corinth, it is evident that his doctrine was essentially the same with that of Paul, yet there is reason to think that there was difference enough in the outward character and expression of the two⁷ to provoke comparison to the Apostle's disadvantage, and attract the lovers of eloquence and philosophy rather to Apollos.

5. We discover very plain signs of an influence antagonistic to the Apostle having been at work in Corinth. Teachers had come, of Jewish extraction (2 Cor. xi. 22), bringing with them letters of recommendation from other churches (2 Cor. iii. 1), and had built on the foundation laid by Paul (1 Cor. iii. 10—18; 2 Cor. x. 13—18) a worthless building, on which they prided themselves. These teachers gave out themselves for Apostles (2 Cor. xi. 5, 13), rejecting the apostleship of Paul (1 Cor. ix. 2; 2 Cor. x. 7, 8), encouraging disobedience to his commands (2 Cor. x. 1, 6), and disparaging in every way his character, and work for the Gospel (see for the former, 2 Cor. iv. 1, 2 ff.; v. 11 ff., and notes in both places : for the latter, 2 Cor. xi. 16—xii. 12). It is probable, as De Wette suggests, that these persons were excited to greater rage against Paul, by the contents of the first Epistle; for we find the plainest mention of them in the second. But their practices had commenced before, and traces of them are very evident in ch. ix. of this Epistle.

6. The ground taken by these persons, as regarded their Jewish position, is manifest from these Epistles. They did not, as the false teachers among the Galatians, insist on circumcision and keeping the law : for not a word occurs on that question, nor a hint which can be construed as pointing to it. Some think that they kept back this point in a church consisting principally of Gentiles, and contented themselves with first setting aside the authority and influence of Paul. But I should rather believe them to have looked on this question as closed,

⁶ ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσιν διὰ τῆς χάριτος, ver. 27. See also 1 Cor. iii. 6.

⁷ See especially 1 Cor. xvi. 12, and note.

and to have carried on more a negative than a positive warfare with the Apostle, upholding, as against him, the authority of the regularly constituted Twelve, and of Peter as the Apostle of the circumcision, and impugning Paul as an interloper and innovator, and no autoptic witness of the events of the Gospel history : as not daring to prove his apostleship by claiming sustenance from the Christian churches, or by leading about a wife, as the other Apostles, and the brethren of the Lord, and Cephas. What their positive teaching had been, it is difficult to decide, except that, although founded on a recognition of Jesus the Christ, it was of an inconsistent and unsubstantial kind, and such as would not stand in the coming day of fiery trial (1 Cor. iii. 11 ff.).

7. That some of these teachers may have described themselves as *peculiarly belonging to Christ*, is a priori very probable. St. Paul had had no connexion with our Lord while He lived and taught on earth. His Christian life and apostolic calling began at so late a period, that those who had seen the Lord on earth might claim a superiority over him. And this is all that seems to be meant by the *ἐγὼ δὲ χριστοῦ* of 1 Cor. i. 12, especially if we compare it with 2 Cor. x. 7 ff., the only other passage where the expression is alluded to. There certainly persons are pointed out, who boasted themselves in some peculiar connexion with Christ which, it was presumed, Paul had not ; and were ignorant that the weapons of the apostolic warfare were not carnal, but spiritual.

8. It would also be natural that some should avow themselves *the followers of Paul himself*, and set perhaps an undue value on him as God's appointed minister among them, forgetting that all ministers were but God's servants for their benefit.

9. It will be seen from the foregoing remarks, as well as from the notes, that I do not believe these tendencies to have developed themselves into *distinctly marked parties*, either before the writing of our Epistle or at any other time. In the Epistle of Clement of Rome, written some years after, we find the same contentious spirit blamed (c. 47, p. 308), but it appears that by that time its ground was altogether different : we have no traces of the Paul-party, or Apollos-party, or Cephas-party, or Christ-party : ecclesiastical insubordination and ambition were then the faults of the Corinthian church.

10. Much ingenuity and labour has been spent in Germany on the four supposed distinct parties at Corinth, and the most eminent theologians have endeavoured, with very different results, to allot to each its definite place in tenets and practice. I refer the student for a complete account of the principal theories, to Dr. Davidson's Introduction, vol. ii. p. 224 ff., and Conybeare and Howson's Life of St. Paul, vol. i. chap. xiii. :—and for separate expositions, to Neander, Pfl. u. Leit., 4th edn. pp. 375—397 : Olshausen, Bibl. Comm. iii. 475 ff. : Schaff, Gesch.

d. christlichen Kirche, § 64: Stanley, Epistle to the Corinthians, Introduction.

SECTION III.

WITH WHAT OBJECT IT WAS WRITTEN.

1. The object of writing this Epistle was twofold. The Apostle had been applied to by the Corinthians to advise them on matters connected with their *practice in the relations of life* (ch. vii. 1), and with their liberty of action as regarded *meats offered to idols* (ch. viii.—x.); they had apparently also referred to him the question whether their *women* should be *veiled in the public assemblies* of the church (ch. xi. 3—16): and had laid before him some difficulties respecting the *exercise of spiritual gifts* (ch. xii.—xiv.). He had enjoined them to make a *collection for the poor saints at Jerusalem*: and they had requested directions, how this might best be done (ch. xvi. 1 ff.).

2. These enquiries would have elicited at all events an answer from St. Paul. But there were other and even more weighty reasons why an Epistle should be sent to them just now from their father in the faith. Intelligence had been brought him by the family of Chloe (ch. i. 11) of their *contentious spirit*. From the same, or from other sources, he had learned the occurrence among them of a *gross case of incest*, in which the delinquent was upheld in impunity by the church (ch. v. 1 ff.). He had further understood that the Christian brethren were in the habit of carrying their disputes before heathen tribunals (ch. vi. 1 ff.). And it had been represented to him that there were *irregularities* requiring reprehension *in their manner of celebrating the Agapæ*, which indeed they had so abused, that they could now be no longer called the Supper of the Lord. Such were their weighty errors in practice: and among these it would have been hardly possible that Christian doctrine should remain sound. So far was this from being the case, that some among them had even gone to the length of denying the Resurrection itself. Against these he triumphantly argues in ch. xv.

3. It has been questioned whether St. Paul had the *defence of his own apostolic authority* in view in this Epistle. The answer must certainly be in the affirmative. We cannot read chapters iv. and ix. without perceiving this. At the same time, it is most probable that the hostility of the false teachers had not yet assumed the definite force of personal slander and disparagement,—or not so prominently and notoriously as afterwards. That which is the primary subject of the 2nd Epistle, is but incidentally touched on here. But we plainly see that his authority had been already impugned (see especially ch. iv. 17—21), and his apostleship questioned (ch. ix. 1, 2).

SECTION IV.

OF THE NUMBER OF EPISTLES WRITTEN BY PAUL TO THE CORINTHIANS.

1. If we were left to infer a priori, it would be exceedingly probable that an Epistle had been sent to the Corinthians before this, which we call the first. It appears from ch. xvi. 1 that they wanted some directions as to the method of making "*the collection for the saints.*" We may ask,—*when enjoined and how?* If by the Apostle in person, the directions would doubtless have been asked for and given at the time. It would seem then to follow, that a command to make the collection had been sent them either by some messenger, or in an epistle.

2. The uncertainty, however, which would rest upon this inference, is removed by the express words of the Apostle himself. In ch. v. 9 he says, *ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις.* In my note on those words, I have endeavoured to shew that the only meaning which in their context they will legitimately bear, is, that this command, *not to associate with fornicators*, was contained in a previous Epistle to them, which has not been preserved to us. Those who maintain that the reference is to the present Epistle, have never been able to produce a passage bearing the slightest resemblance to the command mentioned⁸.

3. The opinions of Commentators on this point have been strangely warped by a notion conceived a priori, that it would be wrong to suppose any apostolic Epistle to have been lost. Those who regard, not preconceived theories, but the facts and analogies of the case, will rather come to the conclusion that *very many* have been lost. The Epistle to Philemon, for example, is the only one remaining to us of a class, which if we take into account the affectionate disposition of St. Paul, and the frequency of intercourse between the metropolis and the provinces, must have been numerous during his captivity in Rome. We find him also declaring, 1 Cor. xvi. 3 (see note there), his intention of giving commendatory letters, if necessary, to the bearers of the collection from Corinth to Jerusalem: from which proposal we may safely infer that on other occasions, he was in the habit of writing such Epistles to individuals or to churches. To imagine that *every writing* of an inspired Apostle *must necessarily have been preserved to us*, is as absurd as

⁸ Perhaps the most extraordinary theory ever propounded by one who has evidently spent some pains on his subject, is that of Mr. Paget, in his "Unity and Order of the Epistles of St. Paul," in which, on account of a fancied resemblance of this command to that in Heb. xii. 16 (which if examined proves to be *no* resemblance), he maintains ἡ ἐπιστολή here to be the *Epistle to the Hebrews*, which he imagines to have been a sort of general circular epistle to all the churches, written previously to those addressed to particular congregations. I need hardly remind the student, how entirely all the data of every kind furnished by that Epistle are against such a supposition.

it would be to imagine that all his *sayings* must necessarily have been recorded. The Providence of God, which has preserved so many precious portions both of one and the other, has also allowed many, perhaps equally precious, of both, to pass into oblivion.

4. The time of writing this lost Epistle is fixed, by the history, between Paul's leaving Corinth Acts xviii. 18, and the sending of our present Epistle. But we shall be able to approximate nearer, when we have discussed the question of the Apostle's visits to Corinth⁹.

5. Its contents may be in some measure surmised from the data furnished in our two canonical Epistles.

He had in it given them a command, *μὴ συναγαμέγνυσθαι πόρνοις*, which being taken by them in too strict and literal a sense, and on that account perhaps overlooked, as impossible to be observed, is explained in its true sense by him, 1 Cor. v. 9—12.

It also contained, in all probability, an announcement of a plan of visiting them on his way to Macedonia, and again on his return from Macedonia (2 Cor. i. 15, 16), which he changed in consequence of the news heard from Chloë's household (1 Cor. xvi. 5—7), for which alteration he was accused of lightness of purpose (*ἐλαφρία*, 2 Cor. i. 17).

We may safely say also (see above) that it contained a command to make a collection for the poor saints at Jerusalem. Further than this we cannot with any safety surmise.

It was evidently a short letter, containing perhaps little or nothing more than the above announcement and injunctions, given probably in the pithy and sententious manner so common with the Apostle¹.

SECTION V.

OF THE NUMBER OF VISITS MADE BY PAUL TO THE CORINTHIANS.

1. The controversy on this point will be cut very short, if the interpretation given in the notes of 2 Cor. xii. 14, xiii. 1, be assumed as correct:—and, as I have there maintained, I believe that neither the words nor the context will admit any other. The Apostle had paid *two visits* to Corinth before the sending of *that*, and consequently of *this* Epistle.

2. The difficulty in this inference, which has led Commentators to adopt an unnatural rendering of the above passages, is, that *but one visit is recorded*, viz. that in Acts xviii. 1 ff. For both Epistles were written before the second visit in Acts xx. 2, 3. (Compare Acts xix. with 1 Cor. xvi. 8, and 2 Cor. ix. 2 with Acts xx. 1, 2.)

3. But manifestly, the history of St. Paul's apostolic career in the

⁹ See below, § v.

¹ See Rom. xii. 9 ff.; 1 Thess. v. 16 ff.

Acts is very fragmentary and imperfect. Long and important journeys are dismissed in a few words²: some, e. g. that to Arabia, and the missionary tour in Syria and Cilicia, Gal. i. 21 ff., not being even mentioned. No notice is taken of the foundation of the churches of Galatia, unless the cursory mention of Acts xvi. 6, be taken as such:—and of the copious catalogue of perils undergone by him in 2 Cor. xi. 24 ff., but few can be identified in the history. That a journey to Corinth should have escaped mention, where more extensive journeys and more important events have been omitted or slightly touched on, would not be at all improbable.

4. Such a journey must of course be inserted between Acts xviii. 18, when his first visit to Corinth ended, and xx. 2, when the second Epistle was sent from Macedonia. But these limits are further narrowed by the history itself. From xviii. 18 to xix. 9, when we find the Apostle established at Ephesus, is evidently a continuous narrative. And as plainly, no visit took place between the sending of the first and second Epistle, as is decisively proved by 2 Cor. i. 15—23. Now the first Epistle was sent from Ephesus, in the early part of the year in which he left that city, 1 Cor. xvi. 8. So that our *terminus a quo* is the settling at Ephesus, Acts xix. 10, and our *terminus ad quem* the spring preceding the departure from Ephesus, Acts xx. 1. During this time, a visit to Corinth took place.

5. Let us see whether any hints of his own throw light on this necessary inference. In 2 Cor. xi. 25 we read *τῆς ἐναυάγησα*, and this in a description of his *apostolic* labours: so that we must not go back beyond his conversion for any of these shipwrecks. Now his recorded voyages are these: (1) From Cæsarea to Tarsus, Acts ix. 30. (2) Possibly, from Tarsus to Antioch, xi. 25: but more probably this was a land-journey. (3) From Seleucia to Cyprus, xiii. 4. (4) From Paphos to Perga, xiii. 13. (5) From Attalia to Antioch, xiv. 26. (6) From Troas to Philippi, xvi. 11, 12. (7) From Macedonia to Athens, xvii. 14, 15. (8) From Kenchreæ to Ephesus, xviii. 18, 19. (9) From Ephesus to Cæsarea, ib. 21, 22. (10) From Ephesus to Macedonia, xx. 1. Of these, it is certain that no shipwreck took place during (6), for it is minutely detailed: it is extremely improbable that any took place during (3), (4), and (5), as the account of the first missionary tour is circumstantial and precise. The same may be said of (7), in which the words *οἱ δὲ καθιστάνοτες τὸν Παῦλον ἡγαγον ἕως Ἀθηνῶν* will scarcely admit of such an interruption. It is hardly probable that any shipwreck took place in those voyages the purpose of which is described as being at once attained, to which class belong (8) and (9), and, if it is to be counted as a voyage, (2). The two left, of which

² E. g., ch. xv. 41, xvi. 6, xviii. 23, xix. 1, xx. 2, 3.

we have absolutely *no* account given, are (1) and (10). It is quite possible that he may have been shipwrecked on both these occasions, and such an assumption with regard to (10) would suggest another interpretation of the difficult allusion, 2 Cor. i. 8—10. But even assuming this, more voyages seem to be required to account for three shipwrecks. It is true that the evidence thus acquired is very slight—but however trifling, it is at least in favour of, and not against, the hypothesis of an unrecorded visit to Corinth.

6. The nature of the visit may be gathered in some measure from extant hints. It was one made ἐν λύπῃ, 2 Cor. ii. 1, where see note: why, we might well suppose, but are not left to conjecture: for he tells them (2 Cor. xiii. 2 and note) that during it he warned them, that *if he came again, he would not spare* (the sinners among them); and 2 Cor. xii. 21, there is a hint given that God had, on this occasion, *humbled him among them*. It was a visit unpleasant in the process and in recollection: perhaps very short, and as sad as short: in which he seems merely to have thrown out solemn warnings of the consequences of a future visit of apostolic severity if the abuses were persisted in,—and possibly to have received insult from some among them on account of such warnings.

7. If we enquire what *sort* of sin had occasioned the visit, the answer seems to be furnished by 2 Cor. xii. 21, μὴ πάλιν ἐλθόντος μου ταπεινώσει με ὁ θεός μου πρὸς ὑμᾶς, καὶ πενήσω πολλοὺς τῶν προημαρτηκότων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἣ ἔπραξαν. It was probably on account of these, the besetting sins of the place, that his second visit had been made in grief; it was to abstain from these sins and the company of those who committed them, that he had enjoined them in his lost Epistle: and accordingly, while we find in our first Epistle detailed notice of the special case of sin which he had recently heard of as occurring among them, the subject of πορνεία is alluded to (vi. 12—20) only in a summary way, and in one which shews that he is rather replying to an excuse set up after rebuke in the matter, than introducing it for the first time.

SECTION VI.

AT WHAT PLACE AND TIME THIS EPISTLE WAS WRITTEN.

1. The place of writing it is pointed out in ch. xvi. 8,—ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς, to have been EPHESUS.

A mistaken rendering of the words (ib. ver. 5) Μακεδονίαν γὰρ διέρχουμαι, as if they signified ‘for I am passing through Macedonia,’—led probably to the subscription in the rec. and our English Bibles, ἐγράφη ἀπὸ Φιλίππων. But the idea has never been seriously entertained.

2. The above notice from ch. xvi. 8 also shews, that at the time of writing, the Apostle intended to quit Ephesus after Pentecost of that year. And on connecting this with Acts xix., xx., it appears (see notes, and chronological table in Prolegg. to Acts) that he really did leave Ephesus about Pentecost in the year 57. We may assume therefore (as we have no ground for supposing that he referred to a previous year and afterwards changed his purpose) that *the Epistle was written in the former part of the year 57.*

3. It will be seen by my notes on 1 Cor. v. 7, that I cannot see in the words *καθὼς ἔστε ἄζυμοι* any allusion to the fact of the days of unleavened bread being then present. I have endeavoured to shew that external probability, as well as spiritual analogy, is against the idea that St. Paul would have so expressed himself. But *there still is no reason, why the nearness or presence of that season may not have suggested to him the whole train of thought there occurring*,—especially when we know independently that he was writing during the *former part of the year.*

4. It is almost certain then that the Epistle was written *before Pentecost, A.D. 57*: and probable, that *somewhat about Easter* was the exact time.

5. The Apostle had at this time already sent off Timotheus and Erastus to Macedonia (cf. Acts xix. 22, and 1 Cor. iv. 17), the former (1 Cor. ib.) with the intention of his proceeding on to Corinth, if possible (1 Cor. xvi. 10), and preparing the way for his own apostolic visit (iv. 17). Possibly also his mission had reference to the collection for the saints at Jerusalem (see 2 Cor. viii., and xii. 18); but the language used is ambiguous, and we cannot pronounce positively that Timotheus reached Corinth on this journey. (See below, ch. iv. § ii. 4.)

6. The Epistle is addressed in the name of Sosthenes ὁ ἀδελφός, as well as in that of the Apostle. It is hardly possible that this Sosthenes should be the same as the person of that name mentioned Acts xviii. 17³: see note there. The conjectures respecting him I have given on 1 Cor. i. 1. He bears no part in the Epistle itself, any more than Timotheus in 2 Cor.: the Apostle, after mentioning him, immediately proceeds *εὐχαριστῶ τῷ θεῷ μου.*

7. It is uncertain, who were the *bearers* of the Epistle: but perhaps the common subscription is right in assigning that office to Stephanas, Fortunatus, and Achaicus. For they are mentioned as being present with the Apostle (1 Cor. xvi. 17) from Corinth: and as an injunction is given (ib. 18) that they should be honourably regarded by the Corinthians, it is highly probable that they were intending to return.

³ Unless indeed, as Mr. Birks supposes, *Horæ Apostolicæ*, p. 215 f., he was converted subsequently to that occurrence.

SECTION VII.

MATTER AND STYLE.

1. As might have been expected from the occasion of writing, the matter of this epistle is very various. It is admirably characterized by Mr. Conybeare, in Conybeare and Howson's *Life and Epistles of St. Paul*, vol. ii. p. 28 (2nd edn.):—

“This letter is, in its contents, the most diversified of all St. Paul's Epistles : and in proportion to the variety of its topics, is the depth of its interest for ourselves. For by it we are introduced as it were behind the scenes of the apostolic Church, and its minutest features are revealed to us under the light of daily life. We see the picture of a Christian congregation as it met for worship in some upper chamber, such as the house of Aquila or of Gaius could furnish. We see that these seasons of pure devotion were not unalloyed by human vanity and excitement : yet, on the other hand, we behold the heathen auditor pierced to the heart by the inspired eloquence of the Christian prophets, the secrets of his conscience laid bare to him, and himself constrained to fall down on his face and worship God : we hear the fervent thanksgiving echoed by the unanimous Amen : we see the administration of the Holy Communion terminating the feast of love. Again, we become familiar with the perplexities of domestic life, the corrupting proximity of heathen immorality, the lingering superstition, the rash speculation, the lawless perversion of Christian liberty : we witness the strife of theological factions, the party names, the sectarian animosities. We perceive the difficulty of the task imposed upon the Apostle, who must guard from so many perils, and guide through so many difficulties, his children in the faith, whom else he had begotten in vain : and we learn to appreciate more fully the magnitude of that laborious responsibility under which he describes himself as almost ready to sink, ‘the care of all the churches.’

“But while we rejoice that so many details of the deepest historical interest have been preserved to us by this Epistle, let us not forget to thank God, who so inspired His Apostle, that in his answers to questions of transitory interest he has laid down principles of eternal obligation. Let us trace with gratitude the providence of Him, who ‘out of darkness calls up light ;’ by whose mercy it was provided, that the unchastity of the Corinthians should occasion the sacred laws of moral purity to be established for ever through the Christian world ;—that their denial of the resurrection should cause those words to be recorded whereon reposes, as upon a rock that cannot be shaken, our sure and certain hope of immortality.”

2. In style, this Epistle ranks perhaps the foremost of all as to sublimity, and earnest and impassioned eloquence. Of the former, the

description of the simplicity of the Gospel in ch. ii.,—the concluding apostrophe of ch. iii. (ver. 16—end),—the same in ch. vi. (ver. 9—end),—the reminiscence of the shortness of the time, ch. vii. 29—31,—the whole argument in ch. xv.,—are examples unsurpassed in Scripture itself: and of the latter, ch. iv. 8—15, and the whole of ch. ix. ; while the panegyric of Love, in ch. xiii., stands, a pure and perfect gem, perhaps the noblest assemblage of beautiful thoughts in beautiful language extant in this our world. About the whole Epistle there is a character of lofty and sustained solemnity,—an absence of tortuousness of construction, and an apologetic plainness, which contrast remarkably with the personal portions of the second Epistle.

3. No Epistle raises in us a higher estimate of the varied and wonderful gifts with which God was pleased to endow the man whom He selected for the Apostle of the Gentile world: or shews us how large a portion of the Spirit, who worketh in each man severally as He will, was given to him for our edification. The depths of the spiritual, the moral, the intellectual, the physical world are open to him. He summons to his aid the analogies of nature. He enters minutely into the varieties of human infirmity and prejudice. He draws warning from the history of the chosen people: example, from the Isthmian foot-race. He refers an apparently trifling question of costume to the first great proprieties and relations of Creation and Redemption. He praises, reproves, exhorts, and teaches. Where he strikes, he heals. His large heart holding all, where he has grieved any, he grieves likewise; where it is in his power to give joy, he first overflows with joy himself. We may form some idea from this Epistle better perhaps than from any one other,—because this embraces the widest range of topics,—what marvellous power such a man must have had to persuade, to rebuke, to attract and fasten the affections of men.

CHAPTER IV.

THE SECOND EPISTLE TO THE CORINTHIANS.

SECTION I.

ITS AUTHORSHIP AND INTEGRITY.

1. THE former of these is undoubted. No Epistle more clearly marks itself out as the work of the Author whose name it bears. It is inseparably connected with the First, following it up, and only differing from it as circumstances since occurring had affected the mind of the

writer. See this more dwelt on, when I speak of its style and matter, below, § iii.

2. The external testimonies are,

(α) Irenæus, *Hær.* iii. 7. 1, p. 182 :

Quod autem dicunt, aperte Paulum in secunda ad Corinthios dixisse :
In quibus Deus sæculi hujus excæcavit mentes infidelium.

(β) Athenagoras, de resurr. mort. xviii. p. 331 :

εὐδολον παντὶ τὸ λειπόμενον . . . ἕκαστος κομίσσεται δικαίως ἂν διὰ τοῦ σώματος ἔπραξεν, εἴτε ἀγαθὰ εἴτε κακά.

(γ) Clement of Alexandria very frequently cites our epistle : e. g., *Strom.* iii. 14 (9†), p. 553, P. :

αὐτίκα βιάζεται τὸν Παῦλον ἐκ τῆς ἀπάτης τὴν γένεσιν συνιστάναι. λέγειν διὰ τούτων φοβοῦμαι δὲ μὴ, ὥς ὁ ὅφεις Εὖαν ἐξηπάτησεν, κ.τ.λ. (2 Cor. xi. 3.)

And again, *Strom.* iv. 16 (102), p. 607, P. :

ὁ ἀπόστολος (specified as Παῦλος previously) . . . εἰρηκεν ἐν τῇ δευτέρᾳ πρὸς τοὺς Κορινθίους· ἄχρι γάρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα τοῖς πολλοῖς ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει.

(δ) Tertullian, de Pudicitia, ch. 13 init. vol. ii. p. 1003 :

Novimus plane et hic suspiciones eorum. Revera enim suspicantur apostolum Paulum in secunda ad Corinthios eidem fornicatori veniam dedisse, quem in prima dedendum Satanæ in interitum carnis pronuntiarit, &c. He then cites 2 Cor. ii. 5—11.

See more testimonies in Davidson, vol. ii. p. 279.

3. The *integrity* of this Epistle has not however been unquestioned. Semler (in 1767) imagined it to consist of three separate epistles,—(1) chapters i. to viii. + Rom. xvi. 1 to 20 + ch. xiii. 11 to 13. This he supposes to have been the letter which Titus bore on his second mission to Corinth. (2) On receiving intelligence of the effect produced at Corinth, the Apostle writes a second Epistle in justification of himself, chap. x. 1 to xiii. 10. (3) An Epistle sent to the other churches in Achaia on the subject of the collection for the saints at Jerusalem, ch. ix. To this curious theory a convincing refutation was furnished by Gabler (*De capp. ult. ix.—xiii. poster. ep. P. ad Corr. ab eadem haud separandis*, Gotting. 1782). Weber again (*de numero Epp. P. ad Corr. rectius constituendo*, 1798) thought it had been originally *two* Epistles, (1) chapters i. to ix. + xiii. 11 to 13,—(2) ch. x. 1 to xiii. 10. But Meyer (from whom the foregoing particulars are taken) quotes respecting all such fanciful discussions a good remark of Hug (*Einl.* ii. p. 376), that it would be just as reasonable to suppose the *περὶ στεφάνου* of Demosthenes to be two orations, because in the former part the orator defends himself calmly and in detail, and in the latter breaks out into fierce and bitter invective. Certainly, on the principle which these critics have adopted, the first Epistle to the Corinthians might be divided into at least eight separate epistles, marked off by the successive changes of subject.

SECTION II.

CIRCUMSTANCES, PLACE, AND TIME OF WRITING.

1. At the time of writing this Epistle, Paul had recently left Asia (2 Cor. i. 8) : in doing so had come by Troas (ii. 12) : and thence had sailed to Macedonia (ibid. ; cf. Acts xx. 1, 2), where he still was (ch. viii. 1 ; ix. 2, where notice especially the *present* *καυχῶμαι*,—ix. 4). In Asia, he had undergone some great peril of his life (2 Cor. i. 8, 9), which (see note there) can hardly be referred to the tumult at Ephesus (Acts xix. 23—41¹),—but from the nature of his expressions was probably a grievous sickness, not unaccompanied with deep and wearing anxiety. At Troas, he had expected to meet Titus (2 Cor. ii. 13), with intelligence respecting the effect produced at Corinth by the first Epistle. In this he was disappointed (ii. 13), but the meeting took place in Macedonia (vii. 5, 6), where the expected tidings were announced to him (vii. 7—16). They were for the most part favourable, but not altogether. All who were well disposed had been humbled by his reproofs : but evidently his adversaries had been further embittered. He wished to express to them the comfort which the news of their submission had brought to him, and at the same time to defend his apostolic efficiency and personal character against the impugnors of both. Under these circumstances, and with these objects, he wrote this Epistle, and sent it before him to break the severity with which he contemplated having to act against the rebellious (ch. xiii. 10), by winning them over if possible before his arrival.

2. The *place* of writing is no where clearly pointed out. There is no ground for supposing it to have been Philippi, as commonly imagined². Nay such a supposition is of itself improbable. In ch. viii. 1 Paul announces to the Corinthians the generosity which had been the result of God's grace given *ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας*. It is hardly likely that he would make such announcement, if he had hitherto been stationary at Philippi, the *first* of those churches on his way from Asia. All that we can say is, that the Epistle was written at one of the Macedonian churches ; more probably at the last which he visited than at the first. The principal of those churches were at Philippi, Thessalonica, and Berea. We know from 1 Thess. ii. 17, 18, how anxious the Apostle was again to visit the Thessalonian church : and in the absence of all detail

¹ I cannot help being surprised that any one who has studied the character and history of the Apostle should still refer this passage to that tumult. The supposition lays to his charge a meanness of spirit and cowardice, which certainly never characterized him, and to avow which would have been in the highest degree out of place in an Epistle, one object of which was to vindicate his apostolic efficiency.

² The common subscription assigns Philippi : but whether from tradition, or mere hasty inference, is quite uncertain.

respecting this journey in Acts xx. 1, 2, we may well believe that he would have spent some time at Thessalonica. If then Philippi from its situation is improbable, it would seem likely that Thessalonica was the place. But all is conjecture, beyond the fact that it was written from Macedonia.

3. The *time* of writing is fixed within very narrow limits. About Pentecost A.D. 57 (see chronological table in Prolegg. to Acts) Paul left Ephesus for Troas : there he stayed some little time : thence went to Macedonia ; and sufficient time had elapsed for him to have ascertained the mind of the Macedonian churches and to have made the collection. Here falls in our Epistle : after which (Acts xx. 2) he came into Greece (Corinth) and abode there three months : and then is found, after travelling by land through Macedonia, at Philippi on his return at Easter, 58. So that the Epistle was written in the summer or autumn of 57.

4. Two questions belong to this part of our subject, which it is not very easy to answer. From 1 Cor. iv. 17, we learn that Timothy had been sent to Corinth by Paul (see also Acts xix. 22, where he is said to have been sent with Erastus to Macedonia) to prepare the Corinthians for his own coming by reminding them of his ways and teaching. And in 1 Cor. xvi. 10, 11, we find directions given to them for their reception of Timothy and speeding his return : “for,” adds the Apostle, “I expect him with the brethren.” Here, however, some little uncertainty is expressed as to his visiting them, the words being ἐὰν δὲ ἔλθῃ Τιμόθεος. Now at the time of writing this second Epistle, we find Timothy with Paul in Macedonia (2 Cor. i. 1), without any hint given of his having been at Corinth, or of any tidings respecting the church there having come through him. Nay there is an apparent presumption that he had not been at Corinth : for in 2 Cor. xii. 18 where speaking of those whom he had sent to Corinth he mentions Titus by name, no allusion is made to Timothy. Had he been at Corinth, or not ?

I believe, in spite of these apparent obstacles to the view, that he *had* been there. The purpose of his mission, as stated in 1 Cor. iv. 17, is too plain and precise to have been lightly given up. And, as Meyer suggests, the relinquishing of the intended journey of Timothy as well as that of the Apostle, would have furnished to the adversaries another ground for the charge of fickleness of purpose, which they would not fail to use against him. Had therefore the journey been abandoned, some notice and apology would probably have been found in this Epistle. That Timothy is not mentioned in this Epistle as having gone to them, is easily accounted for by the circumstance that he is associated with the Apostle in the writing of the Epistle.

Meyer believes that tidings had been brought by him from Corinth of an unfavourable kind respecting the effect of the first Epistle ; and that the state of the Apostle’s mind described in 2 Cor. ii. 12, vii. 5, is to be

traced to the reception of these tidings, not merely to the anxiety of suspense.

5. The second question regards the *mission of Titus* to Corinth, which took place subsequently to our first Epistle, and on the return from which he brought to the Apostle the further tidings of the effect of that letter, referred to 2 Cor. vii. 6. The most natural supposition is that he was sent to ascertain this matter : and this is the view of De Wette and others. Bleek however, with whom agree Credner, Olshausen, and Neander, makes a totally different hypothesis, which is thus expressed by the latter, Pfl. u. Leit. p. 437: "Timotheus had brought to the Apostle painful tidings which excited his anxiety, especially respecting the agitation caused by one individual, who insolently set himself against Paul and endeavoured to oppose his apostolic authority. (This latter view he defends by explaining 2 Cor. ii. 5, vii. 12, not of the incestuous person of 1 Cor. v. but of some adversary of the Apostle.) On this account Paul sent Titus to Corinth with a letter (now lost), in which he expressed himself very strongly on these circumstances; so that after Titus had set out, his heart, full as it was of paternal love towards the Corinthian church, was distressed with fear lest he had written somewhat too harshly, and been too severe upon them." This ingenious conjecture, while it might serve to clear up some expressions in 2 Cor. ii. 1—4, which seem too strong for the first Epistle, can perhaps hardly be admitted in the absence of any allusion whatever of a clearer character. All we can say is, it *may* have been so : and after all that has been written on the visits of Timotheus and Titus, we shall hardly arrive nearer the truth than a happy conjecture.

SECTION III.

MATTER AND STYLE.

1. In no other Epistle are these so various, and so rapidly shifting from one character to another. Consolation and rebuke, gentleness and severity, earnestness and irony, succeed one another at very short intervals and without notice. Meyer remarks: "The excitement and interchange of the affections, and probably also the haste under which Paul wrote this Epistle, certainly render the expressions often obscure and the constructions difficult, but serve only to exalt our admiration of the great oratorical delicacy, art, and power, with which this outpouring of Paul's spirit, especially interesting as a self-defensive apology, flows and streams onward, till at length in the sequel its billows completely overflow the opposition of the adversaries. Erasmus strikingly says, Paraphr. Dedicat.,—'Sudatur ab eruditissimis viris in explicandis poetarum ac rhetorum consiliis, at in hoc rhetore longe plus sudoris est, ut depre-

hendas quid agat, quo tendat, quid vetet : adeo stropharum plenus est undique, absit invidia verbis. Tanta vafrities est, non credas eundem hominem loqui. Nunc ut limpidus quidam fons sensim ebullit, mox torrentis in morem ingenti fragore devolvitur, multa obiter secum rapiens, nunc placide leniterque fluit, nunc late, velut in lacum diffusus, exspatiatur. Rursum alicubi se condit, ac diverso loco subitus emicat, cum visum est, miris mæandris nunc has nunc illas lambit ripas, aliquoties procul digressus, reciprocat flexu in sese redit.' We may also apply to our Epistle the words in which Dionys. Hal., de admiranda vi dicendi in Demosthene, c. 8, designates the style of that orator,—μεγαλοπρεπή, λιτήν· περιττήν, ἀπερίττον· ἐξηλλαγμένην, συνήθη· πανηγυρικήν, ἀληθινήν· αὐστηρήν, ἰλαράν· σύντονον, ἀνειμένην· ἡδεῖαν, πικράν· ἠθικὴν, παθητικὴν."

2. The matter of the Epistle divides itself naturally into three parts :

1. ch. i. to vii. 16. Here he sets forth to them his apostolic walk and character, not only with regard to them, though he frequently refers to this, but in general.

2. viii. 1 to ix. 15. He reminds them of their duty to complete the collection for the poor saints at Jerusalem.

3. x. 1 to xiii. 10. Polemical justification of his apostolic dignity and efficiency against his disparagers.

CHAPTER V.

APPARATUS CRITICUS.

SECTION I.

1. *Manuscripts written in uncial letters.*

A. The CODEX ALEXANDRINUS, Cent. V. (*See Vol. I.*)

B. The CODEX VATICANUS, Cent. IV. (*See Vol. I.*)

C. The CODEX EPHRÆMI, Cent. V. (*See Vol. I.*)

D. (*Of the Acts.*) The CODEX BEZÆ, Cent. V. or VI. (*See Vol. I.*)

D. (*Of St. Paul's Epistles.*) The CODEX CLAROMONTANUS in the Imperial library at Paris, No. 107 : a græco-latin MS., of, as Tischendorf believes, the sixth century. It contains all the Epistles of Paul, except Rom. i. 1 πανλος . . . to αγαπητοις θεου, ver. 7. Another hand, but an ancient one, has supplied 1 Cor. xiv. 13 διο ο λαλων . . . to σημειον εισιν, ver. 22. Similarly Rom. i. 27—30. Tischendorf remarks : "It is very difficult to distinguish the correctors who have at different times touched this codex. The second corrector (D², about the eighth century), whom I have oftenest cited, found most of the passages which he touched already corrected : hence D² denotes generally two persons, of whom the former (D^{2a}) seldom differs from

the latter (D^{sb}), so that the difference can be noted. D^2 touched a few places, and correctors subsequent to D^3 about as many. Sometimes when it is hard to say which has corrected, I have marked it D^{corr} ." This codex was published by Tischendorf in 1852. "It is one of the most valuable MSS. extant: none of the texts published by Tischendorf is so important, with the single exception of the palimpsest Codex Ephræmi."—Tregelles. Horne's *Introd.* iv. p. 193¹.

- E. (*Of the Acts.*) The CODEx LAUDIANUS (græco-latin: the latin being in the left hand column, the greek in the right hand) in the Bodleian library at Oxford. It is written without accents, in rather clumsy uncial letters, by a Greek scholar, but probably among the Latins. Its place of writing has been imagined to have been Sardinia, from the preamble of an edict, which is written at the end: Φλαύιος Παγκράτιος σὺν θεῷ ἀποεπάρχων δοῦξ Σαρδινίας δηλαποῖω τὰ ὑποτεταγμένα: but this, as Dr. Tregelles remarks, only shews it to have been in that island during the period of the *duces*. Now the Dukes of Sardinia were first constituted by Justinian in 534 (Wetst.): and if, as Michaelis infers from the writing (see also Marsh's note), the MS. is more ancient than this Dux Sardinia, its date might be at the earliest the end of the fifth or beginning of the sixth century. But Bp. Marsh (note, as above) has shewn by the writing that it is more recent than the Codex Bezae: which circumstance, if the date now usually assigned to the Codex Bezae be correct (the middle of the sixth century), would bring it down about a century later. It was brought to England from Sardinia, became, it is supposed by Wetstein, the property of the Venerable Bede, as it, and no other Greek MS., contains the various readings which he has noted in his commentary in the Acts. It was lost sight of for a long time, till Abp. Laud became its possessor, and gave it to the Bodleian library. Michaelis characterizes it as a MS. of the utmost importance, and ascribes to it the merit of having decided him against the notion that the græco-latin MSS. have been corrupted from the latin. See Michaelis, Marsh's ed. vol. ii. pt. i. pp. 269—274; Horne's *Introd.* vol. iv. pp. 187—189, where there is a facsimile of the greek and latin of this MS. It was published by Hearne in 1715, but the edn. is very scarce, only 120 copies having been printed. Tischendorf has re-examined the MS. and is going to republish it².
- (E. (*Of St. Paul's Epistles.*) The CODEx SANGERMANENSIS, now Petropolitanus (having been rescued from the fire of the abbey of

[¹ The text of this MS. as well as those of the preceding is exhibited in "*Novum Testamentum Græce, Oxonii 1864*," referred to in the foot-note on \aleph in Proleg. to Vol. I. ch. vii. § i. p. 116.]

[² The MS. was published by Tischendorf in 1870 in *Monumenta Sacra inedita, Nova Collectio*, Vol. IX.]

St. Germain near Paris and taken to St. Petersburg), appears to be only a copy, and that a faulty one, of D, the Codex Claromontanus, with its occasional corrections. It abounds with mistakes, and has some monstrous readings made up of the various corrections of D : Tischendorf instances *δικαιωσινην*, Rom. iv. 25 ; *μετα ταυτα τοις δωενδεκα*, 1 Cor. xv. 5 ; *νιδιζομενο θεατριζομενοι*, Heb. x. 38. "Probably not older than the *ninth* or *tenth century*." (Tregelles.) Only quoted in the lacunæ of D.)

F. The CODEx AUGIENSIS, now in the library of Trinity College, Cambridge. It is a græco-latin MS., which formerly belonged to the Monastery of Angia Major in Switzerland, and was probably written in the latter half of the *ninth century* (Tregelles thinks, the *eighth*). Published by Scrivener in 1859.

[G. (*Of the Acts*.) FRAGMENTUM PETROPOLITANUM, brought from the East by Tischendorf in 1859 : contains Acts ii. 45—iii. 8. Of the *seventh century*.]

G. [*Of St. Paul's Epistles*.] The CODEx BOERNERIANUS, also a græco-latin MS., now in the Royal library at Dresden. This MS., which was also written in the *ninth century*, has a singular affinity with the Codex Augiensis, without being a copy of it. "It may be deemed certain that the Greek of each of these MSS. was a copy (mediate or immediate) of a more ancient codex ; from which the copyist of each of these departed at times by mere error. The general description of the Codex Sangallensis (Δ of the Gospels) applies equally to this MS., to which it was once joined : and whatever shews the history of the one will apply equally to that of the other. . . . This MS. of course is not a distinct authority from F as to the readings of St. Paul's Epistles : *together*, however, they are valuable as a united testimony to the readings of the ancient and valuable codex from which they must have alike sprung." (Tregelles.) In this edition we have only quoted this MS. when it differs from F, or when F is defective.

H. (*Of the Acts*.) "The Codex Mutinensis 196 [ii. G 3³] : of the *ninth century*. It begins ch. v. 28, *και βουλεσθαι* : is deficient from *αι χηραι*, ch. ix. 39, to *ιδου*, ch. x. 19 : from *ια*, xiii. 36, to *τεματα*, xiv. 3. From *κακειθεν*, xxvii. 4, to the end, is supplied in uncial letters by some hand of about the *eleventh century*. The other omissions have been supplied by a more recent hand, in the *fifteenth* or *sixteenth century*." It was collated by Scholz, and since then more completely by Tischendorf and by Tregelles.

I. (*Of St. Paul's Epistles*.) The CODEx COISLINIANUS No. 202 in the Royal library at Paris, apparently (Tischdf.) of the *sixth century*.

[³ This correction, with several in the list of cursive mss., is taken from Dean Burgon's letters on "Manuscript Evangelia in Foreign Libraries," published in the Guardian Newspaper, 1873, 4.]

It once contained 14 leaves, but, as is noted in the codex itself,—
 “post incendium librorum impressorum et subitanream translationem manuscriptorum non inventa sunt nisi xii folia.” The two missing leaves are in the Imperial library at St. Petersburg. [Four more were found in the collection of Porphyrius Antonius by Tischdf., who identifies as a portion of this MS., Matthæi’s Frag. Mosq. (Heb. x. 1—7, 32—38).] Edited by Montfaucon and accurately transcribed by Tischendorf.

- I. Fragmenta Palimpsesta Tischendorfiana, Cent. V. to VII. (*See Vol. I.*)
- K. Codex Mosquensis, Library of the Holy Synod No. xcviii. Cent. IX. (Matthæi’s g). Formerly belonged to the monastery of St. Dionysius on Mount Athos. Contains the Catholic Epistles with a catena and the Epistles of Paul with scholia by Damascene. It is on parchment and in folio. Each page is divided into two columns; the text being written in large square uncials; the commentary, in round letters joined to one another. Collated by Matthæi, who gives a facsimile of part of the text in the volume of his Gr. Test. which contains the Cath. Epistles, and describes it in that containing the Ep. to Rom. pp. 265-7. Scholz inserted this MS. by mistake in his list of *Cursives*, as Acts 102, Epp. Paul 117.
- L. Codex Angelicus Romanus, a MS. in the Angelican library of Augustinian monks at Rome, formerly the property of Cardinal Passionei. It contains the Acts, beginning viii. 10, *μὲν τοῦ θεοῦ*,—the Catholic Epistles, and the Epistles of Paul to Heb. xiii. 10. “It cannot have been written,” says Tischendorf, “before the middle of the *ninth century*.” Formerly called G of the Acts—J of St. Paul’s Epistles.
- M. The Codex Uffenbachianus, Cent. X. Consists of fragments at Hamburg and in the British Museum. The former contains the beginning and end of the *Epistle to the Hebrews*. Published by Tischendorf in his “*Anecdota Sacra et Profana*.”
- [O. Fragmentum Petropolitanum. Contains 2 Cor. i. 20—ii. 12. Cited from Tischdf. N. T. ed. 8.]
- P. Codex Porphyrianus, Cent. IX. Published by Tischendorf, who found it in the possession of the Russian Archimandrite Porfiri, Monumenta Sacra inedita, Voll. V. VI. It contains the Acts, Epistles, and Apocalypse. The Acts has been collated for this edition, and the readings in 1 and 2 Cor. taken from Tregelles.
- [Q. Fragmenta quædam. Cent. V. Only cited on 1 Cor. vi. 14; vii. 3, 13.
- R. A fragment cited by Tischdf. on 2 Cor. xi. 14—18.]
- Σ The CODEX SINAITICUS, Cent. IV. (*See Vol. I.*)
- Frag. Coisl. In the scholia of a MS. of part of the O. T. in the Benedictine library at St. Germain, Wetstein found Acts ix. 24, 25, written by the transcriber of the MS., i. e. in the beginning of the seventh century. To this discovery Tischendorf has added several

more passages; ch. iv. 33, 34: x. 13, 15: xxii. 22, and some from the Gospels. The MS. itself is called the Codex Coislinianus 1, from Coislin, Bp. of Metz, its earliest known possessor. See Wetstein, Michaelis, and Tischendorf.
Frag. Tischdf. (See "I." above.)

2. *Manuscripts written in cursive letters.*

NOTE.—It is intended to include in this Table mention of those MSS. only which contain, and of those particulars which concern, the portion of the N. T. comprehended in this Volume. The missing numbers will be found in the Prolegomena to Vol. IV., pt. ii.; those in the Acts column being designated Cath., and those in the Paul column Heb.

- a. Lambeth No. 1182. "Dates from the *twelfth* century at the earliest⁴."
- b. Lambeth No. 1183. Written A.D. 1358.
- c. A manuscript once in the possession of Professor Carlyle; returned to the Patriarch of Jerusalem in 1817. It was numbered 1184 in the Lambeth Catalogue. Mr. Scrivener gives its readings from "a scholarlike and seemingly accurate collation of it with the Greek text of Mill, made by the Rev. W. Sanderson of Morpeth, in or about the year 1804." Ascribed to the *fifteenth* century.
- d. Lambeth No. 1185. "Might also be considered a series of fragments in several different hands⁴." Assigned to the *fifteenth* century or somewhat earlier.
- e. in Acts, Lambeth 1255. Contains Acts and Past. Epp.—in Paul, (= a. of the Apocalypse,) Lambeth No. 1186. Contains the Pauline Epistles and the Apocalypse. *Eleventh* century.
- f. Codex Theodori. Bears date A.D. 1295
- g. Codex Wordsworthianus. *Thirteenth* century.
- h. (= b. of the Apocalypse.) Codex Butler 2. British Museum, Additional MS. No. 11837. It bears date A.D. 1157⁵.
- k. Trin. Coll. Cantab. B. x. 16. Written A.D. 1316.
- l. (Scholz's Act. 24, Paul. 29.) Chr. Coll. Cantab. F. i. 13. Written about the end of the *twelfth* century.

⁴ Scrivener. The readings of mss. "a" to "o" are cited from the Appendix to Mr. Scrivener's edn. of the "Codex Augiensis." It has not been thought worth while to encumber the page with every various reading found in these manuscripts; but whenever any variation of the uncials is mentioned, the testimony of these accurately collated documents is added.

⁵ Formerly Cod. Prædicatorum S. Marci 701.

- m. Scholz's Act. 31, Paul. 37.) *CODEx LEICESTRENSIS*. Cited as "69" in the Gospels, and as "f" in the Apocalypse. (*See Vol. I.*)
- n. (Scholz's Act. 53, Paul. 30.) *Emm. Coll. Cantab. i. 4. 35.* Of about the *twelfth century*.
- o. (Scholz's Act. 61 and 111, Paul. 61 and 221.) *University Library, Cambridge, Mm. 6. 9.* Of the *twelfth or thirteenth century*.
- p. (Tischendorf's "lo^a" [(edn. 7), Tregelles' and Tischdf.'s (edn. 8) 61].) *CODEx LONDINENSIS TISCHENDORFIANUS*. British Museum, Additional MS. 20,003. "Unquestionably the most valuable cursive MS. of the Acts yet known." (Scriv.) "Can hardly be estimated too highly." (Treg.) "Haud dubie antiquissimi codicis uncialis, qui ipse periit, exemplum est." (Tischdf.)

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
1	1	Reuchlini. Basle K. iii. 3 (late B. vi. 27).	X.	Wetstein "bis atque accurate."	1	—
2	2	Basle (late B. ix. ult.) [A. N. iv. 4. Burgon].	XV.	Mill (B. 2).	—	—
3	3	Corsendoncensis. Vienna, Theol. 5. (Kol.)	XII.	Walker and Alter.	3	—
4	4	Basle (late B. x. 20) [A. N. iv 5].	XV.	Mill (B. 3). Wetstein throughout Epp. [Written by several hands.]	—	—
5	5	Paris 106 (formerly 2871).	XII.	Stephens (δ') Wetst. Scholz.	5	—
6	6	Paris 112 (formerly 3425).	XIII.	Steph. (ε') Wetst.	6	—
..	7	Basle (late B. vi. 17) [A. N. iii. 11].	X?	Readings given in Wetstein. Text surrounded by various Scholia from Gennad., Ec., Sevrn., &c. On parchment.	—	—
..	[8]	—	Steph. (ζ') = Acts 50. <i>Identified by some with 132 (Paul) below.</i>	—	—
7	9	Paris 102 (formerly 2870).	X.	Steph. (ι') Wetst.	—	—
(8)	(10)	<i>Not identified.</i>	—	Stephens (ια').	—	—
9	11	Cambridge Univ. Lib. MS. Kk. 6. 4 (also numbered Acts 112, Paul 225).	XI.	Steph. (ιγ') Wetst. (Def. Acts iii. 6—17.)	—	—
10	12	Paris 237 (formerly 2869).	X.	Steph. (ιε') Wetst. "de integro."	—	2
11	..	Paris 103 (formerly 2872).	X.	Wetstein (Acts). Reiche (Paul). (Def. Acts ii. 20—31; 1 Cor. xii. 17—xiii. 2.) = Paul 140.	—	—
—	(13)	<i>See Vol. III.</i>	—		—	—
..	(14)	<i>See Vol. III. (= Acts 47.)</i>	XVI.		90	—
—	(15)	<i>See Vol. III.</i>	—		—	—
12	16	Paris 219 (formerly 1886).	XI.	Wetstein.	—	4
13	17	Paris 14 (COLBERTINUS 2844).	XI.	Tregelles.	33	—
14	18	Paris, Coisl.ianus 199.	XI.	Wetstein.	35	17
15	—	Paris, Coisl.ianus 25.	XI.	Wetstein.		
16	19	Paris, Coisl.ianus 26.	XI.	Wetstein.		
—	20	Paris, Coisl. 27 (formerly 247).	X.	Wetstein. (mutilated.)		
17	21	Paris, Coisl.ianus 205.	XI.	Wetstein. (1 Cor. xvi. 17—2 Cor. i. 7, &c., supplied in a later hand.)	—	19
18	22	Paris, Coisl.ianus 202 A.	XIII.	Wetstein.	—	18
19	23	Paris, Coisl.ianus 200.	XIII.	Steph. (θ') Wetst.	38	—
..	24	Bodleian, Miso. 136. Ebnerianus.	XII.	Described by Schenleben, occasionally quoted by Wetstein. = Acts 48.	105	—

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
20	25	Westmonasteriensis (935). British Museum. King's Library i. B. 1.	XIV.	Wetstein.		
21	26	Cambridge Univ. Lib. MS. Dd. 11. 90.	XIII.	(Def. Acts i.—xii. 1; xiv. 23—xv. 10; Rom. xv. 14—16, 24—26; xvi. 4—20; 1 Cor. i. 15—iii. 12, &c.)	—	—
22	..	British Museum Additional MSS. 5115-7.	1326?	(Epp., Cent. xii., Scrivener) "Obiter inspectus a Wetstenio. Lectiones cap. xx. Act. mecum communicavit Rev. Paulus." (Griesbach.) = Paul 75.	109	—
23	28	Bodleian, Baroccianus 3.	XIII.	Mill (<i>Baroc.</i>). (Def. up to Acts xi. 13.) 1 Cor. xv. collated by Griesb.	—	6
24	29	See above, "l."				
..	30	See above, "n."				
25	31	Brit. Mus. Harleian 5537.	1087	Mill. (<i>Cov.</i> 2.) Acts xiv.—xviii. Rom. i.—iv. collated by Griesb.	—	7
26	32	Brit. Mus. Harl. 5557.	XII.	Mill. (<i>Cov.</i> 3.) Readings of Acts i.—iii. in Griesb. (Def. Acts i. 1—11; 1 Cor. xi. 7—xv. 56.)	—	—
27	33	Brit. Mus. Harl. 5620.	XV.	Mill. (<i>Cov.</i> 4.) Perhaps a copy of 29.	—	d
28	34	Brit. Mus. Harl. 5778.	XII.	Mill. (<i>Sin.</i>) (Def. Acts i. 1—20.)	—	
29	35	Geneva 20.	XII.	Mill. (<i>Genev.</i>)	—	
30	36	Bodleian, Misc. 74.	XII.	Mill. (<i>Hunt.</i> 1.) Begins Acts xv. 19. "Perlegi Rom. v., viii.; 1 Cor. xv. . . ." (Griesbach).	—	9
31	37	See above, "m."				
32	38	Bodleian, Laud. 31.	XIII.	Mill. (<i>Laud.</i> 2.) Rom. i.—v. re-examined by Griesb.	51	—
33	39	Lincoln Coll. Oxford, 82.	XI.	Mill. (<i>Lin.</i> 2.) Acts collated by Dobbin. (Def. Rom. i. 1—20.)	—	—
34	40	Trin. Coll. Dublin. Montfortianus.	XVI.	Barrett and Dobbin.	61	92
35	41	Magdalen Coll. Oxford, 9.	XI.	Mill. (<i>Magd.</i> 1.)	57	—
36	—	New Coll. Oxford, 58.	XIII.	Mill. (<i>N.</i> 1.) Apparently the MS. from which Cramer's Catena is printed.		
—	(42)	Magdalen Coll. Oxford. <i>Has been ascertained to be part of the same MS. as Paul 27. See Vol. III.</i>	XI.	Mill. (<i>Magd.</i> 2.) Contains only Rom. Corr.		
37	43	New Coll. Oxford, 59.	XIII.	Mill. (<i>N.</i> 2.)	—	—
38	44	Leyden 77, Voss.	XIII.	Sarrau. Mill's <i>Pet.</i> 1. Wetstein.		
(39)	(45)	<i>Situation unknown.</i>	—	Sarrau. Mill's <i>Pet.</i> 2. Belonged (with <i>Pet.</i> 1 and 3) to Paul Petavius. (Def. Acts i. 1—xviii. 22; 1 Cor. iii. 16—x. 13.)	—	11
40	46	Vatican Alex. 179.	XI.	Zacagni and Birch. Mill's <i>Pet.</i> 3.	—	12
41	..	Vatican 2080.	XII.	Inspected by Birch and Scholz. = Paul 194.	175	20
—	47	Bodleian, Roe. [16 ^e , not] 2.	XII.	Mill. Treg. Rom. and 1 Cor. xiv., collated by Griesbach.		

[⁶ This correction is due to the Rev. W. D. Macray, of the Bodleian Library, who states that the ms. was brought from Turkey by Sir Thomas Roe, and given by him to the Library in 1628. Several readings have been verified for this edition, some by Mr. Macray, others by Mr. E. D. Hake of Ch. Ch.]

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
42	48	Frankfort on the Oder. Seidelianus.	XI.	Middeldorpf, in Rosenmüller's Comm. Theol. (Def. Acts ii. 3-34.)	—	13
43	49	Vienna. Theol. 300 (Nessel.).	XII.	Mill. (<i>Vien.</i>) and Alter.	76	—
..	(50)	<i>See Vol. III.</i>				
(44)	(51)	<i>See Vol. III.</i>				
45	52	Hamburg. Uffenbachianus.	XV.	Wetstein and Bengel.	—	16
(46)	..	Munich 375 (= Baul 55).	XI.	Bengel (Aug. 6). (Ec.'s comm. (Does not contain the Acts.)	—	—
—	53	<i>See above, "M."</i>				
—	54	Munich 412 (formerly Augsburg 5).	XII.	Bengel. (Contains only Rom. vii. 7—xvi. 24.)		
(47)	..	<i>The same MS. as Paul 14 above.</i>				
48	..	<i>The same MS. as Paul 24 above.</i>				
..	55	<i>The same MS. as Acts 46 above.</i>				
..	(56)	<i>See Vol. III.</i>				
..	57	Vienna. Theol. 23 (Nessel.).	XIII.	Edited by Alter. = Acts 65.	218	33
(50)	..	<i>The same MS. as Paul 8 above.</i>				
—	58	Vatican 165.	XII.	Edited by Zacagni. Called Cryptoferatensis.	—	—
—	59	Paris Coisl. 204.	XI.	Inspected. Catena.	—	—
—	(60)	<i>See Vol. III.</i>				
..	61	<i>See above, "o."</i>		Mill's <i>Hal.</i>		
51	..	Paris 56.	XII.	Inspected by Scholz. = Paul 133.	—	52
(52)	..	<i>The same MS. as Paul 50 above.</i>				
53	..	<i>See above, "n."</i>				
54	..	Paris, Arsenal 4.	XI.	Inspected by Simon and Scholz. = Paul 130.	43	—
56	..	Bodleian, Clark 4.	XII.	Inspected by Scholz. = Paul 227.		
57	..	Copenhagen 1.	1278	Hensler in Birch. = Paul 72.	234	—
58	..	Bodleian, Clark 9.	XIII.	Inspected by Scholz. = Paul 224.	—	—
59	62	Brit. Mus. Harl. 5588.	XIII.	Acts xi. xii. xiii., Rom. and 1 Cor. i.—vii., collated by Griesbach.		
60	63	Brit. Mus. Harl. 5613.	1407	Acts i.—viii., Rom., 1 Cor., 2 Cor. iii.,—collated by Griesbach.	—	e
61 ⁷	..	<i>See above, "o."</i>				
..	(64)	<i>See above, "M."</i>				
62	65	Paris 60.	XIV.	Inspected by Griesbach and Scholz.		
—	(66)	<i>See Vol. III.</i>				
..	67	Vienna. Theol. 302 (Nessel.).	XII.	Alter and Birch. = Acts 66.	—	34
63	68	Vienna. Theol. 313 (Nessel.).	XIII.	Alter and Birch.		
64	69	Vienna. Theol. 303 (Nessel.).	XIII.	Alter and Birch.		
65	..	<i>The same MS. as Paul 57 above.</i>				
66	..	<i>The same MS. as Paul 67 above.</i>				
67	70	Vienna. Theol. 221 (Nessel.).	1331	Alter and Birch.		
—	71	Vienna. Theol. 10 (Kollar).	XII.	Alter and Birch. [Def. Rom. i. 1—9, &c.]		
..	72	<i>The same MS. as Acts 57 above.</i>				
68	73	Upsala, Sparwenfeld 42.	XII.	(2 Cor. XIth cent.) Anrivillius. (Def. up to Acts viii. 14. 1 Cor. xiii. 6—xv. 38 twice over.)	—	—
69	74	Wolfenbüttel xvi. 7.	XII.	Knittel. in Matthæi.	—	30
..	75	<i>The same MS. as Acts 22 above.</i>				

[⁷ This number is assigned by Tischendorf (edn. 8) and Tregelles to Ser.'s "p." See above.]

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
—	76	Leipsic.	XIII.	Matthæi. Contains Rom., 1 Cor. up to v. 3, . . . with Thl.'s comm.	—	—
70	77	Vatican 360.	XI.	"Rom., 1 Cor. i.—iv. accurate examinavi; reliqua cursim modo perlustravi." Birch.	131	66
71	78	Vatican 363.	XI.	Birch (cursorily inspected).	133	—
72	79	Vatican 366.	XIII.	Birch (cursorily inspected).	—	37
73	80	Vatican 367.	XI.	Birch ("Per omnia contuli")	—	—
74	—	Vatican 760.	XII.	A MS. of the Acts inspected by Birch and Scholz. Catena.	—	—
—	81	Vatican 761.	XII.	Inspected by Birch. Eccl.'s comm.	—	—
—	82	Vatican 762.	XII.	Inspected by Birch. Contains Rom., Corr., with Catena.	—	—
—	83	Vatican 765.	XI.	Inspected by Birch. Comm. on marg.	—	—
—	84	Vatican 766.	XII.	Inspected by Birch. Comm. on marg.	—	—
—	85	Vatican 1136.	XIII.	Epp. inspected by Birch.	—	39
75	86	Vatican 1160.	XIII.	Inspected by Birch and Scholz.	141	40
76	87	Vatican 1210.	XI.	Birch (Acts, Rom., al. "exacte").	142	—
77	88	Vatican, Palat. 171.	XIV.	Examined in select places by Birch. Zacagni.	149	25
78	89	Vatican, Alex. 29.	XII.	Birch ("Per omnia accurate examinavi"). (Def. 2 Cor. xi. 15—xii. 1.)	—	—
79	90	Vatican, Urb. 3.	XI.	Inspected by Birch.	—	—
80	91	Vatican, Pio 50.	XII.	Birch ("Per omnia diligenter bis collatus").	—	42
81	—	Barberinus 377.	XI.	Inspected by Birch.	—	—
82	92	Rome, Propaganda 250.	1274	Zoega in Birch.	180	44
83	93	Naples 1. B. 12. (<i>See below</i> Acts 173, Paul 211.)	XI.	Inspected by Birch.	—	—
84	94	Florence, Laur. Lib. iv. 1.	X.	Inspected by Birch.	—	—
85	95	Florence, Laur. Lib. iv. 5.	XIII.	Inspected by Birch.	—	—
86	96	Florence, Laur. Lib. iv. 20.	XI.	Inspected by Birch.	—	75
87	97	Florence, Laur. Lib. iv. 29.	X.	Inspected by Birch.	—	—
88	98	Florence, Laur. Lib. iv. 31.	XI.	Inspected by Birch.	—	—
89	99	Florence, Laur. Lib. iv. 32.	1093	Inspected by Birch.	—	45
—	100	Florence, Laur. Lib. x. 4.	XII.	Inspected by Birch. Comm.	—	—
—	101	Florence, Laur. Lib. x. 6.	XI.	Inspected by Birch. Comm.	—	—
—	102	Florence, Laur. Lib. x. 7.	XI.	Inspected by Birch. Var. comm.	—	—
—	103	Florence, Laur. Lib. x. 19.	XII.	Inspected by Birch. Catena.	—	—
91	104	<i>See above</i> , "h."	—	—	—	—
92	105 ^s	Bologna, Can. Reg. 640.	XI.	Inspected by Scholz.	204	—
93	106	Venice 5.	XV.	Rinck.	205	88
94	107	Venice 6.	XV.	Rinck.	206	omd.
95	108	Venice 10.	XV.	Rinck.	209	46
96	109	Venice 11.	XI.	Rinck. (Def. Acts i. 1—12; xxv. 21—xxvi. 18.)	—	—
97	—	Wolfenbüttel. Gud. Gr. 104 A.	XII.	(Scholz?) (Def. Acts xvi. 39—xviii. 18.) = Paul 241.	—	—
98	113	(Moscow?) (Cod. Stauroicet.)	XI.	Matthæi (a).	—	—
99	114	Moscow 5.	1445	Matthæi (c).	—	—
100	115	Moscow 334.	XI.	Matthæi (d).	—	—
101	116	Moscow 333.	XIII.	Matthæi (f).	—	—

[^s Burgon's memorandum, letter 3, to Rev. F. H. Scrivener, implies that this MS. does not contain any portion of St. Paul's Epistles.]

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
102	117	<i>The MS. called "K" above.</i>				
103	118	Moscow 193.	XII.	Matthæi (h). Scholia, but Acts i. 1—ix. 12 given continuously.		
—	119	Moscow 292.	XI.	Matthæi (i). Contains 1 and 2 Cor., with Thl.'s comm.	—	—
104	120	Dresden. (Cod. Matth.)	XI.	Matthæi (k).	241	47
105	121	Moscow 380.	XII.	Matthæi (l).	242	48
106	122	Moscow 328.	XI.	Matthæi (m).		
—	123	Moscow 99.	XI.	Matthæi (n). Scholia.	—	—
—	124	Moscow 250.	XIV.	Matthæi (q). Contains Rom. i. — xiii. with Thl.'s comm.		
(108)	..	Escorial χ. iv. 17.	XI.	Moldenhauer. See Birch, Gospels. = Paul 228.	226	—
(109)	..	Escorial χ. iv. 12.	XIV.	Moldenhauer. See Birch, Gospels. = Paul 229.	228	—
(110)	..	Camb. Univ. Lib. MS. Nn. 5. 27.	—	A folio copy of the Greek Bible printed "Basileæ per Joan. Hervagium 1545." A few notes are written on the margin. = Paul 222.	441	—
(111)	..	<i>The same MS. as "o" and 61 above.</i>				
(112)	..	<i>The MS. numbered Acts 9 above.</i>				
—	125	Munich 504.	1387	Inspected by Scholz.	—	—
—	126	Munich 455.	XIV.	Inspected by Scholz. Prob. copied from the same MS. as preceding.	—	—
—	(127)	Munich 110.	XVI.	A transcript of Rom. vii. 7—ix. 1, as written in MS. Paul 54.	—	—
..	128	Munich 211.	XI.	Inspected by Scholz. = Acts 179.	—	82
—	129	Munich 35.	XVI.	Inspected by Scholz. Thl.'s comm. (So Hardt.)	—	—
..	130	<i>The same MS. as Acts 54 above.</i>				
..	131	Paris, Coisl. 196.	XI.	Inspected by Scholz. = Acts 132.	330	—
113	132	Paris 47.	1364	Reiche.	18	51
..	133	<i>The same MS. as Acts 51 above.</i>				
114	134	Paris 57.	XIII.	Reiche.		
115	135	Paris 58.	XIII.	Inspected by Scholz. (Def. Acts i. 1—xiv. 27.)	—	53
116	136	Paris 59.	XVI.	Inspected by Scholz.	263	—
117	137	Paris 61.	XIII.	Reiche.		
118	138	Paris 101.	XIII.	Parts collated by Scholz. (Def. Acts xix. 8—xxii. 17.)	—	55
119	139	Paris 102 A.	X.	Inspected by Scholz. (Def. 2 Cor. i. 8—ii. 4.)	—	56
..	140	<i>The same MS. as Acts 11 above.</i>				
120	141	Paris 103 A.	XI.	Scholz. (Def. Acts xxviii. 23—Rom. ii. 26.)	—	—
121	142	Paris 104.	XIII.	Inspected by Scholz.	—	—
122	143	Paris 105.	XI.	Scholz. Contains only (in this vol.) Acts xiii. 48—xv. 22; xv. 29—xvi. 36; xvii. 4—xviii. 26; xx. 16—xxviii. 17; Rom. i. 1—iv. 16.	—	—
123	144	Paris 106 A.	XIV.	Inspected by Scholz.	—	—
—	146	Paris 109.	XVI.	Inspected by Scholz. Contains Rom., 1 Cor.	—	—
—	147	Paris 110.	1511	Inspected by Scholz. Contains 1 and 2 Cor.	—	—

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
124	149	Paris 124.	XVI.	Inspected by Scholz.	—	57
125	150	Paris 125.	XIV.	Inspected by Scholz.	—	—
—	151	Paris 126.	XVI.	Inspected by Scholz.	—	—
126	153	Paris 126.	X.	Inspected by Scholz.	—	—
127	154	Paris 217.	XI.	Inspected by Scholz. Reiche. Thdrt.'s comm. on Epp. Paul.	—	—
128	155	Paris 218.	XI.	Inspected by Scholz. Catena.	—	—
129	156	Paris 220.	XIII.	Inspected by Scholz. Comm., txt often omitted.	—	—
130	—	Paris 221.	XII.	Inspected by Scholz. (Def. Acts xx. 38—xxii. 3.)	—	—
—	157	Paris 222.	XI.	"Coll. magna codicis pars," Scholz. (Def. Rom. i. 1—11, 21—29, iii. 26—iv. 8, ix. 11—22; 1 Cor. xv. 22—43.)	—	—
131	158	Paris 223.	XII.	Inspected by Scholz. (Epistles A.D. 1045.)	—	—
—	159	Paris 224.	XI.	Inspected by Scholz. Catena.	—	64
—	160	Paris 225.	XVI.	Inspected by Scholz. Fragments with Thl.'s comm.	—	—
—	161	Paris 226.	XVI.	Inspected by Scholz. Contains Rom., with comm.	—	—
—	162	Paris 227	XVI.	Inspected by Scholz. Contains 1 Cor. xvi., with Cat.	—	—
—	164	Paris 849.	XVI.	Inspected by Scholz. Thdrt.'s comm., with text on marg.	—	—
132	..	<i>The same MS. as Paul 131 above.</i>				
133	166	Turin C. i. 40 (285).	XIII.	Scholz, "accurate coll."	—	—
134	167	Turin C. ii. 17 (19).	XI.	Coll'd. Acts iii.—viii.; Rom. x., seq., by Scholz. (Def. Acts i., ii.)	—	—
—	168	Turin C. ii. 38 (325).	XII.	Inspected by Scholz. Comm. (Def. Rom. i. 1—iii. 19.)	—	—
135	..	Turin C. ii. 5 (302).	XII.	Inspected by Scholz. = Paul 170.	339	83
136	169	Turin C. ii. 31 (1).	XII.	Inspected by Scholz.	—	—
..	170	<i>The same MS. as Acts 135 above.</i>				
—	171	Ambros. Lib. Milan 6. [B. 6 inf.]	XIII.	Inspected by Scholz. Rom., 1 Cor., 2 Cor. i. 1—v. 19, written by a later hand.	—	—
—	172	Milan 15. [A. 51 sup. ?]	XII.	Inspected by Scholz. Comm. after Chr.	—	—
137	..	Milan 97. [E. 97 sup.]	XI.	Inspected by Scholz. = Paul 176.	—	—
138	173	Milan 102. [E. 102 sup.]	XIV.	Inspected by Scholz.	—	—
139	174	Milan 104. [H. 104 sup.]	1434	Inspected by Scholz.	—	—
—	175	Milan 125. [F. 125 sup.]	XV.	Inspected by Scholz. Continuous comm.	—	—
..	176	<i>The same MS. as Acts 137 above.</i>				
140	..	Venice 546.	XI.	(Part Cent. xiii.) Inspected by Scholz. Catena. = Paul 215.	—	74
141	..	Florence, Laur. Lib. vi. 27.	XII.	Inspected by Scholz. = Paul 239.	189	—
	177	Modena 14. (MS. II. A. 14.)	XV.	Inspected by Scholz.		
142	178	Modena 243. (MS. III. B. 17.)	XII.	Inspected by Scholz.		
	179	Part (written in cursive letters) of the MS. called "H of the Acts."				
144	180	Florence, Laur. Lib. vi. 13.	XIII.	Inspected by Scholz.	363	—
145	181	Florence, Laur. Lib. vi. 36.	XIII.	Inspected by Scholz. [Does not exist. Burgon.]	365	—
146	182	Florence, Laur. Lib. 2708 (?).	1332	Inspected by Scholz.	367	—
147	183	Florence, Laur. Lib. iv. 30.	XII.	Inspected by Scholz.	—	76

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
148	184	Florence, Laur. Lib. 2574 (?).	984	Inspected by Scholz.	—	—
150	..	Florence, Riccardi Lib. 84.	XV.	Inspected by Scholz.= Paul 230 = lect. 37.	368	84
151	..	Vatican, Ottob. 66.	XV.	Inspected by Scholz.= Paul 199.	386	70
(152)	..	Camb. Univ. Lib. MS. Nn. 3. 20, 21.		A copy of the printed Greek Test. 8vo. London, 1728, interleaved and bound up in two volumes; contains MS. notes by John Taylor. = Paul 223.	442	—
153	..	Brit. Mus. Harl. 5796.	XV.	Inspected by Scholz.= Paul 240.	444	—
..	185	Rome, Vallicella Lib. E. 22.	XVI.	Inspected by Scholz.= Acts 167.	393	—
..	186	Rome, Vallicella Lib. F. 17	1330	Inspected by Scholz.= Acts 170.	394	—
154	187	Vatican 1270.	XV.	Inspected by Scholz. Comm. contains (of St. Paul) only Rom., 1 Cor.	—	—
155	188	Vatican 1430.	XII.	Inspected by Scholz.	—	—
—	189	Vatican 1649.	XIII.	Inspected by Scholz. Thdrt.'s comm.	—	—
156	190	Vatican 1650.	1073	Inspected by Scholz. (Def. Acts i. 1—v. 4. Comm. on Epp. Paul.)	—	—
157	191	Vatican 1714.	XII.	Inspected by Scholz. Contains fragments of Acts, Rom., and 1 Cor.	—	—
158	192	Vatican 1761.	XI.	Inspected by Scholz.	—	—
159	—	Vatican 1968.	XI.	"Cursin coll. Cod. integer," Scholz. (Def. Acts i. 1—v. 28, vi. 14—vii. 11.)	—	—
160	193	Vatican 2062.	XI.	Inspected by Scholz. Scholia. Begins Acts xxviii. 19.	—	—
..	194	<i>The same MS. as Acts 41 above.</i>			—	—
—	195	Vatican, Ottob. 31.	X.	Inspected by Scholz. Comm. (Def. Rom. and greater part of 1 Cor.)	—	—
—	196	Vatican, Ottob. 61.	XV.	Inspected by Scholz.	—	—
—	197	Vatican, Ottob. 176.	XV.	Inspected by Scholz.	—	78
161	198	Vatican, Ottob. 258.	XIII.	Inspected by Scholz. Latin Version. Begins Acts ii. 27.	—	69
..	199	<i>The same MS. as Acts 151 above.</i>			—	—
162	200	Vatican, Ottob. 298.	XV.	Inspected by Scholz. Latin Version.	—	—
163	201	Vatican, Ottob. 325.	XIV.	Inspected by Scholz. (Def. Acts iv. 19—v. 1.)	—	—
—	202	Vatican, Ottob. 356.	XV.	Inspected by Scholz. Contains Rom. with Catena.	—	—
164	203	Vatican, Ottob. 381.	1252	Inspected by Scholz.	390	71
166	204	Rome, Vallicella Lib. B. 86.	XIII.	Inspected by Scholz.	—	22
167	..	<i>Thesame MS. as Paul 185 above.</i>			—	—
168	205	Rome, Vallicella Lib. F. 13.	XIV.	Inspected by Scholz.	—	—
169	206	Rome, Ghigi Lib. R. v. 29.	1394	Inspected by Scholz.	—	—
—	207	Rome, Ghigi Lib. R. v. 32.	XV.	Inspected by Scholz. Comm.	—	—
—	208	Rome, Ghigi Lib. R. viii. 55.	XI.	Inspected by Scholz. Thdrt.'s comm.	—	—
170	..	<i>The same MS. as Paul 186 above.</i>			—	—
171	209	Two MSS. in the Library of {	XVI.	Inspected by Scholz.	—	—
172	210	the Collegio Romano. }	XVI.	Inspected by Scholz.	—	—
(173)	(211)	Naples (no number). <i>Apparently the same MS. as Acts 83, Paul 93 above.</i>	—	Inspected by Scholz.	—	—
174	212	Naples 1, C. 26.	XV.	Inspected by Scholz.	—	—

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
—	213	Rome, Barberini Lib. 29.	1338	Inspected by Scholz. Scholia.	—	—
—	214	Vienna 167 (Lambec 46).	XV.	Inspected by Scholz. Contains Rom., 1 Cor., with comm.	—	—
..	215	<i>The same MS. as Acts 140 above.</i>			—	—
175	216	Mon. of S. Bas. Messina, 2.	XII.	Inspected by Munter.	—	—
—	217	Palermo.	XII.	Inspected by Scholz. Begins 2 Cor. v. 1.	—	—
176	218	Syracuse.	XII.	Inspected by Munter.	421	—
177	219	Leyden. Meermann 116.	XII.	Dermout. (Def. Acts i. 1—14, xxi. 14—xxii. 28; Rom. i. 1—vii. 13.)	122	—
178	..	Middlehill, Worcestershire 1461. See "Apoc. m," Vol. IV.	XI.	(Inspected by Scholz?) Once Meermann 118. = Paul 242.	—	87
179	..	<i>The same MS. as Paul 128 above.</i>				
180	..	Strasburg. Molsheimensis.	XII.	Readings of Acts and Epp. communicated to Scholz. = Paul 238.	431	—
181	220	Berlin, Diez. 10.	XV.	(Def. Acts i. 11—ii. 11; Rom. i. 1—27; 1 Cor. xiv. 12—xv. 46; 2 Cor. i. 1—viii. 5.)	400	—
..	(221)	<i>The same MS. as "o" and 61 above.</i>				
..	(222)	<i>See Acts [110] above.</i>				
..	(223)	<i>See Acts [152] above.</i>				
..	224	<i>The same MS. as Acts 58 above.</i>				
..	(225)	<i>The same MS. as Acts 9, Paul 11 above.</i>				
..	227	<i>The same MS. as Acts 56 above.</i>				
..	228	<i>The same MS. as Acts 108 above.</i>				
..	229	<i>The same MS. as Acts 109 above.</i>				
..	230	<i>The same MS. as Acts 150 above.</i>				
182	..	} Two MSS. in a Monastery on the Island of Patmos.	XII.	{ Inspected by Scholz. = Paul 243.	—	—
182A	..		XIII.		—	—
183	231	Gr. Mon. Jerusalem 8.	XIV.	Inspected by Scholz.	—	—
184	232	Gr. Mon. Jerusalem 9.	XIII.	Inspected by Scholz. Comm.	—	85
185	233	Mon. S. Saba, nr. Jerusalem 1.	XI.	Inspected by Scholz.	—	—
186	234	Mon. S. Saba, nr. Jerusalem 2.	XIII.	Inspected by Scholz.	457	—
187	235	Mon. S. Saba, nr. Jerusalem 10.	XIII.	Inspected by Scholz.	462	86
188	236	Mon. S. Saba, nr. Jerusalem 15.	XII.	Inspected by Scholz.	—	—
189	237	Mon. S. Saba, nr. Jerusalem 20.	XIII.	Inspected by Scholz.	466	89
..	238	<i>The same MS. as Acts 180 above.</i>				
..	239	<i>The same MS. as Acts 141 above.</i>				
..	240	<i>The same MS. as Acts 153 above.</i>				
..	241	<i>The same MS. as Acts 97 above.</i>				
..	242	<i>The same MS. as Acts 178 above.</i>				
..	243	{ <i>The same MSS. as Acts 182 above.</i>				
..	243A					
190	244	Christ Church, Oxford, Wake 34 (2 Scholz).	XI.	Acts xviii.—xx. collated by Scholz.	—	27
191	245	Christ Church, Oxford, Wake 38 (3 Scholz).	XI.	Def. Acts i. 1—11.		
192	246	Christ Church, Oxford, Wake 37 (4 Scholz).	XI.	Def. Acts xii. 4—xxiii. 32.		
8-pe	8-pe	St. Petersburg xi. 1. 2. 230.	XII.	Muralt.	8-pe	

[Other manuscripts recently discovered⁹ :—

- i. Monasterium Παντοκρατορος, Mt. Athos (not numbered). Contains the (Acts ? and) Epistles with a Catena, chiefly from Œcumenius, except on 1 and 2 Cor. Early half of tenth century.
- ii. Monastery of St. Catherine, Mt. Sinai. Catena on St. Paul's Epistles, apparently differing little from Œcumenius. Probably eleventh or twelfth century.
- iii. Ferrara 187. N.A. 7 (Vol. III.). A well-written Codex, containing the whole of the N. T. (Vols. I. and II. containing the O. T.), apparently of the fourteenth century.
- iv. Milan Ambros. Z. 34 sup. A small 4to paper ms. Contains the Cath. Epp., St. Paul's Epp., and a Synaxarium; followed by the four Gospels. Of the thirteenth or fourteenth century.
- v. Milan Ambros. N. 272 sup. S. Pauli Epp. cum notis marginalibus.
- vi. Florence Riccardi 85. Small 8vo. St. Paul's Epistles.
- vii. Modena (xiii.) ii. A. 13. Contains the Acts and Catholic Epistles.
- viii. Modena (lxxi.) ii. C. 4. Contains the Acts and Catholic Epistles.
- ix. Modena (cexliii.) iii. B. 17. Contains the Acts and Epistles (Catholic and Pauline).
- x. Modena (cii.) ii. D. 3. Contains the Acts and Epistles (Catholic and Pauline).
- xi. Modena (xiv.) ii. A. 14. Contains St. Paul's Epistles.]

The following is a List of Lectionaries.

	Designation.	Date.	Name of Collator, and other information.
lect-1	Leyden 243. Scaligeri.	XI.	Wetstein and Dermout. Contains (of this Vol.) Acts i. 15—26; ii. 22—47; iii. 12, 13, 18; iv. 1—21; id. 23—31; x. 34—43; xiii. 34—42; xxviii. 11—31; Rom. v. 6—19; 1 Cor. xi. 25—32; xv. (= ev-6)
lect-2	Brit. Mus., Cotton Vesp. B. 18.	XI.	"Contains the portions of Acts and Epp. appointed to be read throughout the whole year. Casley collated it in 1735, and Wetstein inserted his extracts." (Michaelis.) Mutilated at beg. and end.
lect-3	Bodleian, Baroc. 202?	995	
lect-4	Brit. Mus., Harl. 5731.	XIV.	Griesbach. Contains the following fragments :—Acts vi. 8—vii. 5; vii. 47—60; 1 Cor. i. 18—24; iv. 9—16; xii. 27—xiii. 8. (= Gosp. 117)
lect-5	Bodleian, Cromwell. 11. (Olim 296.) A liturgy book, containing 5thly (pp. 149—290), εὐαγγελιστοσύλων τῶν μεγάλων ἑωρτών.	1225	Griesbach, who says "Variantes lectiones collegi e Rom. vi. 3—11; xiii. 11—xiv. 4; xiv. 19—23; xvi. 25—27; 1 Cor. i. 18—24; ix. 19—x. 4; xi. 23—32, &c."

⁹ The notice of the first two mss. has been furnished by Mr. P. E. Pusey, that of the others has been derived from Dean Burgon's letters on Manuscript "Evangelia" in the *Guardian*, 1873-4.

	Designation.	Date.	Name of Collator, and other information.
lect-6	Göttingen (C. de Missy).	XV.	Matthæi (v). See his appendix to Thess. Contains a large number of the usual lections.
lect-7	Copenhagen 3.	XV.	Hensler in Birch. (= ev-44)
lect-9	Paris 32.	XII.	Inspected by Scholz. (= ev-84)
lect-10	Paris 33.	XII.	Inspected by Scholz. (= ev-85)
lect-11	Paris 34.	XII.	Inspected by Scholz.
lect-12	Paris 375.	1022	Scholz. An important MS. (= ev-60)
lect-13	Moscow Synod, 4.	X.	Matthæi (b).
lect-14	Moscow Synod, 291.	XII.	Matthæi (e).
lect-16	Moscow Synod, 266.	XV.	Matthæi (ξ). Contains Acts xiii. 25—32; xix. 1—8; Rom. v. 6—9; vi. 18—23; 1 Cor. iv. 9—16; x. 1—4; xii. 27—xiii. 7. (= ev-52)
lect-17	Moscow Synod, 267.	XV.	<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;"> Matthæi (χ) Matthæi (ψ) </div> <div style="display: inline-block; vertical-align: middle; font-size: 2em; line-height: 1;"> { ral lections in Acts, and some in Rom.; 1 Cor.; in 2 Cor. only xi. 21—xii. 9. </div> <div style="display: inline-block; vertical-align: middle;"> (= ev-53) (= ev-54) </div> </div>
lect-18	Moscow Synod, 268.	1470	
lect-19	Moscow, Typogr. 47.	1602	Matthæi (ω). Contains Acts xii. 1—11; xiii. 25—32; xxvi. 1—20; Rom. xiii. 11—xiv. 4; xv. 1—7; 1 Cor. i. 18—ii. 1; iv. 9—16; ix. 2—12; x. 1—4; xii. 27—xiii. 7; xv. 1—11; 2 Cor. i. 8—11; xi. 21—xii. 9. (= ev-55)
lect-20	Moscow, Typogr. 9.	XVI.	Matthæi (16). Contains Acts ii. 1—11. (= ev-56)
lect-21	Paris 294.	XI.	Inspected by Scholz. (= ev-83)
lect-22	Paris 304.	XIII.	Inspected by Scholz.
lect-23	Paris 306.	XII.	Inspected by Scholz.
lect-24	Paris 308.	XIII.	Mostly O. T. lections; only a few from N. T.
lect-25	Paris 319.	XI.	Inspected by Scholz.
lect-26	Paris 320.	XII.	Inspected by Scholz. Mutilated.
lect-27	Paris 321.	XIII.	Inspected by Scholz. Defective.
lect-28	Bodleian, Selden 2.	XV.	Griesbach. (= ev-26)
lect-29	Paris 370.	XII.	Some lections from Gosp. and Epp. (= ev-94)
lect-30	Paris 373.	XIII.	
lect-31	Paris 276.	XV.	Inspected by Scholz. (= ev-82)
lect-32	Paris 376.	XIII.	Entered in list of MSS. of Gospels as 324.
lect-33	Paris 382.	XIII.	"Cursim coll. magna codicis pars," Scholz.
lect-34	Paris 383.	XV.	Inspected by Scholz.
lect-35	Paris 324.	XIII.	Inspected by Scholz. (= ev-92)
lect-36	Paris 326.	XIV.	Inspected by Scholz. (= ev-93)
lect-37	Riccardi Lib. Florence 81.	XV.	See Acts 150, Paul 230 above.
lect-38	Vatican 1528.	XV.	
lect-39	Vatican, Ottob. 416.	XIV.	(= ev-133)
lect-40	Barberini Lib. Rome 18.	XIV.	Some parts of Cent. X.
lect-41	Barberini Lib. Rome (no number).	XI.	The first 114 leaves are lost.
lect-42	Vallicella Lib. Rome, C. 46.	XVI.	
lect-43	Riccardi Lib. Florence 2742.	?	(Inspected by Scholz?)

	Designation.	Date.	Name of Collator, and other information.
lect-44	Glasgow (Missy BB).	?	} Manuscript collations by Missy were once in Michaelis' possession.
lect-45	Glasgow (Missy CC).	1199	
lect-46	Ambros. Lib. Milan 63.	XIV.	Inspected by Scholz.
lect-47	Ambros. Lib. Milan 72.	XII.	Inspected by Scholz. (= ev-104)
lect-48	Laur.Lib. Florence 2742(?).	XIII.	Inspected by Scholz. (= ev-112)
lect-49	Mon. St. Saba, nr. Jerus., 16.	XIV.	(Inspected by Scholz ?)
lect-50	St. Saba 18.	XV.	Inspected by Scholz.
lect-51	St. Saba 26.	XIV.	Inspected by Scholz.
lect-52	St. Saba (no number).	1059	Inspected by Scholz.
lect-53	St. Saba (no number).	XIV.	Inspected by Scholz. (= ev-160)
lect-54	St. Saba (no number).	XIII.	
lect-56	Frankfort on Oder, Seideli.		A leaf of a lectionary bound up with ms. Acts 42, Paul 48. Contains 1 Cor. ix. 2—12.
lect-57	Ch. Ch. Oxf., Wake 12 (1 Scholz).	XI.	(= ms. 26 Apoc.)
lect-58	Ch. Ch. Oxf., Wake 33 (5 Scholz).	1172	

SECTION II.

ANCIENT VERSIONS REFERRED TO IN THIS VOLUME. (VSS.)

The LATIN Versions (latt).

vulg. The vulgate, usually quoted from the Clementine edition (vulg-ed.). The Sixtine edition (vulg-sixt.) is occasionally cited when it differs from the others ; as also are the following mss. :—

am. amiatus, written about A.D. 541. Tischendorf has edited it, and considers it the oldest and most valuable extant.

demid. demidovianus. Published by Matthæi. Written in the XIIth century.

fuld. fuldensis. Readings given in Lachmann's N. T. Written in the VIth century.

flor. floriensis.

harl. harleianus, No. 1772. Collation given by Griesbach Symb. Crit.

lux. luxoviensis. A lectionary cited by Mabillon and Sabatier.

[reg. Cited from Tischdf. on Acts iii. 3.]

tol. toletanus. A collation was published by Blanchini in his "Vindiciæ Can. Script."

F-lat. The Latin column of the Codex Augiensis. Cent. IX.

old-lat. The Old Latin Version in use before Jerome's revision is cited from the following manuscripts :—

- D-lat. (*Acts.*) The Latin of the Codex Bezae. Cent. VI.
 D-lat. (*Paul.*) The Latin of the Codex Claromontanus.
 Cent. VI.
 E-lat. (*Acts.*) The Latin of the Codex Laudianus. Cent. VI.
 G-lat. The Latin written word by word over the corresponding
 Greek words in the Codex Boernerianus.
 fri. Fragments of St. Paul's Epistles in the covers of certain
 Codices Frisingenses at Munich. Written Cent. V. or VI.
 Deciphered by Tischendorf.
 guelph. Fragmenta guelpherbytana. Fragments of the Ep.
 to Rom. in Knittel's Wolfenbüttel Gothic palimpsests.
 Edited by Tischdf. in his "*Anecdota sacra.*"
 spec. Mai's Speculum.

The Syriac Versions (*syrr*).

- Syr. The Peschito. Supposed to have been made as early as the
 second century.
 syr. The later or Philoxenian. Cent. V. Revised by Thomas
 of Harkell, A.D. 616, who probably introduced the asterisks and
 obeli ¹, and the notes in the margin.

The Egyptian or COPTIC Versions (*coptt*).

- copt. The Coptic or Memphitic.
 copt-dz. Codex Diez. Written about the tenth century.
 copt-schw. Schwartz's edition.
 copt-wilk. Wilkins' edition.
 [copt-boett. Boetticher's edition.]
 sah. The Thebaic or Sahidic.
 sah-ming. Mingarel's edition.
 sah-mnt. Munter's edition.
 sah-woide. Woide's MS. Published in the Appendix to Cod. Alex.
 basm. The Bashmuric so closely follows sah as to be of no critical
 value except where sah is deficient.

The GOTHIC version (*goth*): made from the Greek by Uphilas about
 the middle of the *fourth century*.

The ÆTHIOPIA version (*æth*): assigned to the *fourth century*.

- æth-rom. The edition given in the Roman polyglott.
 æth-pl. Pell Platt's edition.

The ARMENIAN version (*arm*): made in the *fifth century*.

- arm-usc. Uscan's edition.
 arm-zoh. Zohrab's edition.
 [arm-rieu. Cited on Acts xx. 25.]

¹ It is Mr. Pusey's impression that many of the readings thus marked correspond to the words in Italic characters in our English version, indicating a necessity of the idiom. The same remark applies to certain of the readings of the Syriac versions which we have enclosed in brackets.

SECTION III.

FATHERS AND ANCIENT WRITERS CITED IN THE DIGEST OF THIS
VOLUME².

(N.B.—The abbreviation is designated by the thick type. In the remainder of the word or sentence *Latin* writers are described in *Italics*.)

- Acacius**, Cent^y. IV. or V. (from Catenæ.)
Acta Concilii Chalcedonensis, A.D. 451
Alcimus Ecdicius Avitus. (See **Avit**.)
Ambrose, *Bp. of Milan*, A.D. 374—397
Ambrosiaster, i. e. *Hilary the Deacon*, fl. 384
Ammonius of Alexandria, 220
Amphilochius, *Bp. of Iconium*, 374
Anastasius Sinaita, Cent^y. VI.
Andreas of Crete, 635
Antiochus of Ptolemais, 614
Antonius Monachus, b. 251, d. 356
Apollinarius, *Bp. of Laodicea*, 362
Archelaus of Mesopotamia, 278
Arnobius of Africa, 306
Athanasius, *Bp. of Alexandria*, 326—373
Athenagoras of Athens, 177
Augustine, *Bp. of Hippo*, 395—430
Avitus, *Bp. of Vienne*, 490—523
Barnabas, Cent^y. I. or II.
Basil, *Bp. of Cæsarea*, 370—379
Basil of Seleucia, fl. 440
Bede, *the Venerable*, 731 ; **Bede-gr**, a Greek MS. cited by **Bede**, nearly identical with Cod. “E,” mentioned in this edn only when it differs from E.
Cæsarius of Constantinople, 368
Cæsarius, *Episc. Arelatensis*, 502—544
Canons Apostolic, Cent^y. III.
Cassiodorus, b. 479, d. 575
Chromatius, *Bp. of Aquileia*, 402
Chronicon Paschale, Cent^y. VII.
Chrysologus, *Peter, Bp. of Ravenna*, 433—450
Chrysostom, *Bp. of Constantinople*, 397—407 ; **Chr-mss** as cited by Tischdf. from Matthæi ; **-montf**, from Montfaucon ; **Chr-wlf**, Wolfenbüttel ms. of Chr written in Cent^y. VI.
Clement of Alexandria, fl. 194
Clement, *Bp. of Rome*, 91—101
Cosmas Indicopleustes, 535
Constitutions, Apostolic, Cent^y. III.
Cyprian, *Bp. of Carthage*, 248—258
Cyril, *Bp. of Alexandria*, 412—444.
Cyr-p denotes readings supplied by Mr. Pusey [*Cyr* is used when the citation is apparently uniform]
Cyril, *Bp. of Jerusalem*, 348—386
Damascenus, *Johannes*, 730
Dialogue against the Marcionites printed amongst the works of Origen
“Dialogi de Trinitate,” variously ascribed to Ath Thdrt Max
Didymus of Alexandria, 370
Diodorus, *Bp. of Tarsus*, 378—394

² Orig-c or Chr-cat means Orig or Chr as given in Cramer's Catena. Orig-schol, scholium ascribed to Origen. Chr_{n.l.}, Chr *hoc loco*. Hippolytus is cited sometimes as Hip, sometimes as Hippol ; Gregory of Nyssa, as Nys, Nyss, and Nyssen : in all cases the abbreviation marked in the above list is the shortest used in this volume.

- Dionysius, Bp. of Alexandria, 247—265
- Dionysius Areopagita, Cent^y. V.
- Ennodius, Bp. of Pavia, d. 521
- Ephrem Syrus, b. 299, d. 378
- Epiphanius, Bp. of Salamis in Cyprus, 368—403
- [Epistle of the Church of Lyons, 171]
- Eucherius, Bp. of Lyons, 434—454
- Eulogius, Bp. of Alexandria, 581—608
- Eusebius, Bp. of Cæsarea, 315—320
- Eustathius, Bp. of Antioch, 323
- Euthalius, Bp. of Sulci, 458
- Eutherius, Bp. of Tyana, 431
- Euthymius Zigabenus, 1116
- Faustinus, 383
- Fulgentius, Bp. of Africa, 508—533
- Gaudentius, Bp. of Brescia, 387
- Gennadius, Bp. of Constantinople, 458—471
- Gildas, fl. 581
- Helvidius (cited by Jer.), 383
- Hesychius of Jerusalem, Cent^y. IV. or VI.
- Hilary, Bp. of Poitiers, 354—368
- Hippolytus, disciple of Irenæus, 220
- Homilies ascribed to Clement, Cent^y. III.
- Idacius, the name under which [was] published [the] work “de Trinitate” [formerly ascribed to] Vig. [now to Ath.]
- Ignatius, Bp. of Antioch, d. 107
- Irenæus, Bp. of Lyons, 178
- Isidore of Pelusium, 412
- Jacobus, Bp. of Nisibis, cir. 320—340
- Jerome, fl. 378—420
- Julian, Emperor, 331—363
- Julian (cited by Aug.), Pelagian Bp. in Italy, 416
- Justin Martyr, fl. 140—164
- Leo, Bp. of Rome, 440—461
- Leontius Scholasticus, 580
- Lucifer, Bp. of Cagliari, 354—367
- Macarius of Egypt, 301—391
- Manes, cited by Epiphanius
- Marcellus, cited by Eus.
- Marcion, 130; fragments in Epiph. (Meion-e) and Tert. (Meion-t)
- Marcosii, cited by Iren.
- Marcus Monachus, 390
- Marius Mercator, 418
- Martyrium Clementis
- Maximus Taurinensis, 430—466
- Maximus Confessor, fl. 630—662
- Maximin, the Arian, cited by Aug.
- Meletius, Bp. of Antioch, 381
- Methodius, fl. 290—312
- Michael Psellus of Constantinople, d. 1078
- Nazianzum, Gregory, Bp. of, fl. 370—389
- Nestorius, Bp. of Constantinople, 428—431
- Nonnus of Panopolis, Cent^y. V.
- Novatian, 251
- Nysa, Gregory, Bp. of, 371
- Œcumenius of Tricca in Thrace, Cent^y. XI.?
- Origen, b. 185, d. 254
- “Quæstiones et Responsiones ad Orthodoxos” ascribed to Justin M.
- Orosius, 416
- Orsiesius the Egyptian, 345
- Pacianus, Bp. of Barcelona, 370
- Palladius, Bp. of Hellenopolis, 368—401
- Pamphilus of Palestine, fl. 294
- Paulinus, Bp. of Aquileia, 776—804
- Pelagii Ep. ad Demetr. 417?
- Peter, Bp. of Alexandria, 300—311
- Philastrius, Bp. of Brescia, fl. 380
- Philo Carpasius, 400
- Photius, Bp. of Constantinople, 858—891

Photinus, Bp. of Sirmium (cited by Epiphanius), d. 379
 Polycarp, Bp. of Smyrna, d. 169
 Porphyry, d. 304
 “*Prædestinatus*.” *A work ascribed to Vincent of Lerins* (434)
 Primasius, Cent^y. VI.
 Proclus, Bp. of Constantinople, 434
 Procopius of Gaza, 520
 “*De Promissionibus dimid. temp.*”
 “*Quæstiones ex vet. et nov. Testt.*”
Printed among the works of Aug.
 “*De Rebaptismate*.” *Among Cypr’s works*
 Rufinus of Aquileia, 397
 Salvianus, 440
 Sedulius, 430
 Senicres, quoted by Iren., Cent^y. I. or II.
 Serapion of Egypt, 345
 Severus of Antioch, Cent^y. VI.
 Severianus, Bp. in Syria, 400
 “*De Singularitate Clericorum*.”
Among Cypr’s works
 Smyrnæorum *Epistola de Martyrio*
 Polycarpi, 167
 Synopsis ascribed to Athanasius
 Tarasius, Bp. of Constantinople, 786
 Tatian of Syria, 172

Tertullian, 200
 Thaumaturgus, Gregory, Bp. of Neocæsarea, 243
 Theodore, Bp. of Heraclea, 394
 Theodore, Bp. of Mopsuestia, 399—428
 Theodore of the Studium, 795—826
 Theodoret, Bp. of Cyrus, 420—458
 Theodotus the Gnostic. Extracts made by Clement of Alexandria
 Theodotus of Ancyra, 433
 Pseudo Theodulus, Cent^y. XII.
 Theophylact, Abp. of Bulgaria, 1071 ; Thl-sif, as edited by Sifanius ; Thl-fin, by Finetti, from a Vatican MS.
 Tichonius, 390
 Timothy, Bp. of Alexandria, 380
 Titus, Bp. of Bostra, cir. 360—377
 Victor Vitensis, an African Bp., Cent^y. V.
 Victor of Antioch, 401
 Victorinus, 380
 Victor, *Episc. Tununensis*, 565
 Vigilius of Thapsus, 484³
 Zeno, Bp. of Verona, 362—380
 Zonaras of Constantinople, 1118

To this list may be added the following ABBREVIATIONS USED IN THE DIGEST :—

aft, after.

al, alii.

appy, apparently.

bef, before.

beg, beginning.

comm, commentary—when appended to the name of a Father, denotes that the reading referred to is found in the body of his commentary, and not in the text (txt) printed at the head of the commentary. This last is often very much tampered with.

corr, corrector. corrd, corrected.

cetra, contra.

[³ A work on the Trinity formerly ascribed to Vigilius is now assigned to Athanasius.]

def, defective.

ed or edn, edition.

elsw, elsewhere.

elz, elzevir edition of the Greek Test.

e sil, e silentio collatorum.

exc, except.

expr, expressly.

follg or flg, the following words.

gr, Greek. gr-lat-ff, Greek and Latin Fathers.

ins, insert—"ins *καὶ* AB" means that the MSS. A and B insert *καὶ*.

int, interpreter or interpretation—appended to the name of a Father means that the citation is made from a translation, not from the original.

marg, margin.

om, omit—"om *καὶ* AB" means that the MSS. A and B omit the *καὶ* given in the text or inserted by other MSS.

Ps, Pseudo—used in citing the spurious works ascribed to Ath. and other Fathers.

pref, prefix.

rec, the *textus receptus*, or received text of the Greek Testament.

This is used when Steph and elz agree.

rel, reliqui—means that all the other manuscripts named on the margin have the reading to which it is appended.

simly, similarly.

Steph, Stephens' Greek Testament.

transp, transpose.

txt, text—when followed by a list of MSS., versions, &c., means that the reading adopted in this edition is supported by those MSS., versions, &c. (See also under comm above.)

ver, verse.

vss, versions.

vv, verses.

The figures 2, 3, &c., inserted *above* the line to the right hand, imply a second, third, &c., hand in a MS. Thus B¹ means the original scribe of B; C², the first corrector of C; C³, the second; D^r, a recent scribe in D, by whom corrections were made or parts not originally in the MS. supplied.

The same figures *below* the line, imply *recurrence* of the reading 2, 3, &c. times in the author mentioned; e. g. Aug₁, Orig₅, Bas₃: similarly are used the words *sæpe*, *aliq*, or *alic* (*aliquoties* or *alicubi*), *ubique*⁴.

Words printed in the digest in the larger type used for the text

⁴ -2-mss appended to the name of a Father means that the reading cited is contained in two mss. of that Father.

Chr-5-mss₃ means that in 5 mss. of Chrysostom the reading cited occurs 3 times.

itself are to be taken as of equal authority with the reading printed in the text : the place in the text where such readings occur being indicated by an asterisk.

Notice referred to on pp. 15, &c.

απας would seem to be the true reading in 56 passages of the N. T., in only 14 however of these is it found without any variation in the uncial MSS. In the 42 remaining cases some one or more uncials have substituted *πας*. On the other hand *πας* occurs upwards of 1100 times, and in no more than 4, or at the most 10 cases have uncial mss. put *απας* in its stead—so that the tendency of the transcribers has clearly been to alter *απας* into *πας* ; on examination it also appears that this tendency has been alike yielded to by the scribes of the recent and of the ancient MSS. In cases, therefore, where the rarer word is supported by *any* trustworthy MSS., however few in number and however great the array in favour of *πας*, *απας* has been accepted as the true reading.

SECTION IV.

LIST, AND SPECIFICATION OF EDITIONS OF OTHER BOOKS QUOTED,
REFERRED TO, OR MADE USE OF IN THIS VOLUME.

N.B. Works mentioned in the list given in the Prolegg. to Vol. I. are not here again noticed.

A. V. R. The Authorized Version revised by five Clergymen. Rom., 1 and 2 Cor. London 1858-60.

BISCOE, History of the Acts of the Holy Apostles confirmed &c., Oxf. 1840.

BISPING, Erklärung des Briefes an die Römer, Münster 1854. Rom. Catholic.

BÖRNEMANN, Acta Apostolorum ad fidem codicis Cantabrigiensis &c., Grossenhain et Lond. 1848.

CATENA in Acta Apostolorum, ed. Cramer, Oxf. 1838.

CHRYSOSTOM, Opera, cited by Benedictine pages in Migne's Patrologia Græca, voll. xlvii.—lxiv. The homilies on the Acts and Rom. are in vol. ix. (lx.), those on 1 and 2 Cor. in vol. x. (lxi.).

CONYBEARE AND HOWSON, Life and Epistles of St. Paul, with maps, plates, coins, &c., 2 voll. 4to. London 1850-52 : 2nd edn., 2 voll. 8vo., Lond. 1856.

DAVIDSON, DR. S., Introduction to the New Testament, vol. ii., Acts—2 Thess.; Lond. 1849.

DE WETTE, Exegetisches Handbuch u.s.w.—Apostelgeschichte, 2nd edn., Leipzig 1841 : Römer, 4th edn., Leipzig 1847 : Corinther, 2nd edn., Leipzig 1845.

- ESTIUS, Comment. in omnes Pauli Epistolas, 2 voll. folio, Douay 1614.
- EWBANK, W. W., Commentary on the Ep. to the Romans, Lond. 1850.
- FRITZSCHE, Pauli ad Romanos Epistola, 3 voll., Hal. Sax. 1836.
- HACKETT, PROF., Commentary on the Acts, Boston, U.S. 1852.
- HEMSEN, Der Apostel Paulus u.s.w., Göttingen 1850.
- HODGE, PROF. C., Commentary on the Epistle to the Romans, 3rd edn., London : The Religious Tract Society.
- HUMPHRY, W. G., Commentary on the Acts, Lond. 1847.
- JOWETT, PROF., The Epistles of St. Paul to the Thessalonians, Galatians, Romans : with critical Notes and Illustrations : Lond. 1856. (See Vol. III. Prolegg. ch. v. § i. par. 1, note.)
- LACHMANN AND BUTTMANN, Novum Testamentum græce et latine &c., vol. ii., Berlin 1850.
- LEWIN, T., Life and Epistles of St. Paul, 2 vols., London 1851.
- MEYER, H. A. W., Kritisch-exegetischer Commentar über das Neue Testament :—Apostg., Göttingen 1835 : 1 Corinth., 2nd edn., do. 1849 : 2 Cor., 2nd edn., do. 1850.
- NEANDER, AUG., Geschichte der Pflanzung u. Leitung der christlichen Kirche durch die Apostel, 4th edn., Hamburg 1847.
- ŒCUMENIUS, Commentaria, &c., in Migne's Patrologia Græca, voll. cxviii. cxix.
- PALEY, Horæ Paulinæ : ed. Birks, Lond. 1850.
- PEILE, DR., Annotations on the Apostolic Epistles, vol. i. Rom.—Corr. Lond. 1848.
- PHILIPPI, DR. F. A., Commentar über den Brief Pauli an die Römer, vol. i., Frankf. 1855.
- SCHRADER, Der Apostel Paulus, u.s.w., 5 voll. Leipzig 1829-36.
- SMITH, JAMES, ESQ., On the Voyage and Shipwreck of St. Paul, Lond. 1848 : 2nd edn., Lond. 1856.
- STANLEY, DEAN, The Epistles of St. Paul to the Corinthians : with Critical Notes and Illustrations⁵.
- STIER, DR. RUDOLF, Die Reden der Apostel, Leipzig 1829.—Andeutungen für gläubiges Schriftverständniss : zweite Sammlung, Leipzig 1828.
- STUART, MOSES, Commentary on the Epistle to the Romans, Lond. 1838.
- TERTULLIANUS, in Migne's Patrologia Latina, voll. i.—iii.
- THEODORET, Opera, in Migne's Patrologia Græca, voll. lxxx.—lxxxiv.
- THEOPHYLACT, in Migne's Patrologia Græca, voll. cxxiii.—cxxvi.
- THOLUCK, Römerbrief, u.s.w., Halle 1842 : 5th edn., 1856.

⁵ The reader will observe that I have worked with Dean Stanley's book, and have often extracted from, and referred to it. It is a valuable contribution to the literature of these important Epistles : not so much in its scholarship, as in the power of illustration, and graphic description of usage and circumstance, which pervade the notes. The second edition is referred to in this present volume.

- TREGELLES, DR., *An Account of the printed Text of the Greek New Testament*, London 1854; *Greek Testament*, Part iv., Rom.—2 Thess., 1869.
- UMBREIT, DR., *Der Brief an die Römer auf dem Grunde des Alten Testamentes ausgelegt*, Gotha 1856.
- WINER, G. B., *A Treatise on the Grammar of N. Test. Greek*. Translated with additions, &c., by Rev. W. F. Moulton, M.A., Edinburgh.
- WORDSWORTH, BISHOP, *The Greek Testament, &c.* Part ii., Lond. 1857.

Readings of the Codex Vaticanus (B) in the text of this volume, which have been ascertained by the Editor's personal inspection of the MS. at Rome, February, 1861.

Acts i. 11. οὗτος, not οὕτως as Bentley.

ii. 7. in ἀπαντες, the first α is written over the line by 1. m.

34. ο bef κυριος is added by 1. and 2. m.

38. aft ἀμαρτιων ins υμων, not ημων as Bch.

iii. 2. the το after εβασταζε is super-added by 1. m.

21. the των before απ αιωνος is written in the margin by 2. m.

iv. 4. ως, not ωσει, as in Mai.

6. ο αρχιερευς is the reading of the codex [not as Tischdf.].

14. τεθαπαπ. and τεθεραπ. are both from the 1. m.

18. του before ιησου is added by 1. m. and 2. m.

20. ειδαμεν: over the ει is written ο by 1. m., over the α is written ο by 2. m. (not both by Tischdf.'s B³).

v. 2. συνιδυης, but ε is written over by 1. m. and 2. m.

21. The codex has παραγενομενον a *prima manu*, not -νοι as Tischdf.

25. *prima manus* has εθεσθαι.

38. τα is added by 1. m. and 2. m.

vii. 10. 2. m. has εξελ., not εξιλ. as Bentley and Tischdf.

11. ηυρισκον is in codex.

17. ηγγιζεν, not -ισεν as Birch.

22. λογ. κ. εργ., not εργ. κ. λογ. as Bentley.

Acts vii. 39. αλλα, not αλλ' as Mai. This was wrongly extracted from my notes of B in my last [fifth] edition.

47. οικοδ. a *prima manu*.

51. καρδιας, not -αν as Bentley.

viii. 25. ευηγγελιζοντο, not ευεγγελη. as Birch.

28. τον προφ. ησ., not ησ. τον προφ. as Birch.

34. τουτο is a *prima manu*.

ix. 6. αλλα.

13. σου is in codex, not omitted, as in Bentley.

25. after καθηκεν, αυτον, not -ου as Bentley.

26. εις ιερουσ., not εν as Birch.

36. τις ην μαθ., not τις μαθ. as Bentley.

x. 45. πν. του αγ., not πν. αγ. as Bentley.

xi. 3. εισηλθεν, not -thes as Bentley.

12. διακρειναντα not -νοντα as Bentley.

13. απηγγ., not ανηγγ. as Bentley.

18. αρα και, not αρα γε και as Mai.

24. τω κυριω is in margin a 2. m. (sic).

xiii. 1. συμεων, not συμ. as Bentley.

11. επεσεν, not επεπεσεν as Mai.

13. ανεχθ. is 1. m., not αναχθ. as Mai.

26. ημιν, as in Mai ed. 1, not υμιν, as in ed. 2.

29. παντα τα γεγρ., not παντα γεγρ. as Bentley.

- Acts xiii. 39. *εν νομω*, not *τω νομω* as Birch.
- xiv. 10. the 2nd *και* is written over by 1. m.
12. *μεν βαρν*, not *βαρν*. as Bentley.
- xv. 1. *περιθμητε* is 1. m., but the addition is 1. m. also. (Tischdf. wrongly assigns it to his B³.)
- xvi. 12. *κακειθεν εις*, as in Mai ed. 1, not *κ. τε εις*, as in ed. 2⁶.
- xvii. 7. *λεγουτες εινα*, not *ειν. λεγ.* as Bentley.
20. *θελει*, not *θελοι* as Mai ed. 1.
34. *αρεσπ.* is 1. m.; *-ωπ.* is 2. m.
- xix. 2. *ουδ'*, not *ουδε* as Mai.
13. *υμας*, not *μεν υμας* as Bentley.
29. *της συγχ.*, not *συγχ.* as Bentley.
40. *ου ου δυνησ.* as Mai ed. 2, not *ου δυνησ.* as ed. 1.
- xx. 4. *βεροταιος*, not *-ροαι* as Birch.
16. *κεκρει* 1. m.; *κεκρικει* 2. m.
23. *λεγον* as Mai ed. 1, not *-ων* as ed. 2.
26. *διοτι* as Mai ed. 2, not *διο* as ed. 1.
32. *την κληρονομια*, not *κληρ.* as Muralto.
- xxi. 3. *αναφαναντες* is 2. m. So in my collation: but Tischdf., who has examined this place with care, says that B¹ wrote NĀ; then his B³ wrote Ē upon the Ā, and afterwards placed an A over the line. So that it would now appear as if B¹ had read *-εντες*.
4. 1. m. repeats *ελεγαν* after *πνευματος*.
5. (6 ed. Vere.) *προσευξ.*, not *-ηυξ.* as Bentley.
- ιδ. *αλληλους και*, not *και* as Bentley.
13. *ο* before *παυλος* is added by 1. m.
24. *ξυρησονται* is 1. m. as Rulotta and Vercellone.
- xxii. 5. 1. m. has *πρεσβυτεριον*: 2. m., *-ριον*.

- Acts xxii. 24. *ανταξεσθαι*, not *-ταξ-* as Bentley.
28. 1. m. has *πολειτειαν*.
- xxiii. 7. *αλουντος* as Bentley, not *-ησαντος* as Mai. This was wrongly extracted from my notes of B in my last [fifth] edition.
18. *σοι* is written over by 1. m.
28. *κατηγαγον* to *αυτων* is in marg. a 1. m.
35. *κελευσας*, not *κελευσας τε* as Bentley.
- xxv. 25. in *αυτου δε του παυλου*, *παυλου* has dots over it a 1. m.
- xxvii. 14. 1. m. decidedly wrote *ευρακυλων*: 2. m. placed *υ* over the *α*, and *λ* between the *κ* and *υ*, and altered the *Λ* to *Δ*, but in so doing, he has left the right foot of the *Λ* of 1. m. visible beyond the corner of his own *Δ*.
28. *ευρον οργυιας* *εικοσι*, not *ευρον* *εικοσι* as Bentley.
- xxviii. 11. *αλεξανδρινω* has *η* written over the *ι*, but not by 1. m. as Rulotta, and Mai ed. 1.
16. *επετραπη*, not *-πει* as Birch.
- Rom. i. 1. *χυν*, not *ιν χυν* as Mai.
12. 2. m. has *συμπ.*, not *συνπ.*
- v. 1. *εχωμεν* is 1. m.: *εχομεν* 2. m.
- vii. 22. *τω νομ.*, not *τι νομ.* as misprinted in Mai ed. 2.
- viii. 2. *σε απο*, not *απο*.
5. *τα του πν.* as Mai ed. 1, not *του πν.* as ed. 2.
24. *τι* is added by 1. m.
- ix. (3. *συγγενων* is in the original text, there has been no erasure: the words *αδελφων μου των* are in the margin by the 2nd hand) 7.
8. *τουτεστιν οτι* a 1. m. (*οτι* over the line).
- xiii. 2. *ανθεστ.*, not *αθεστ.* as misprinted in Mai ed. 2.
11. *υμας*, not *ημας* as Bentley.
- xiv. 6. *και ο εσθ.*, not *ο εσθ.* as Bentley.

⁶ Tischdf.'s "male M. in utraque ed. repetit receptam" is altogether wrong. Mai has not printed the rec. in either edn.

⁷ Supplied by the Rev. C. Cure.

Rom. xv. 26. ποιησασθε 1. and 2. m.: no correction.

xvi. 7. γεγοναν, not -ασιν as Mai.

1 Cor. i. 2. τη εκκλ., not εκκλ. as Bentley.

11. μοι is 1. m.: μου 2. m., not as Vere.

ii. 13. διδασκοις, not -τω.

iii. 2. δυνασθε, not εδυν.

9. συνεργοι 1. m.

iv. 11. 1. m. γυμνειτ.: 2. m. -νιτ.
This was wrongly extracted from my notes of B in my last [fifth] edition.

15. εγεννησα, not -ενη- as Bentley.

vii. 5. There is no writing in the margin, as asserted by Woide from Mico.

17. μεμερικεν ο κυριος, not ο θεος.

ιδ. ουτως περιπατειτω και, not omitted, as Bentley.

viii. 11. ο αδελφος, not αδελφος as Bentley.

x. 9. απωλλ., not απολλ. as Bentley.

xii. 24. τι περισσοτερον, not περισσοτερον as Bentley.

xiv. 16. ευλογης εν πνευματι, not ευλογης τω πνευματι as Mai.

1 Cor. xiv. 39. μου is not expunged as Mai, but left faint (as 1. m. wrote it) by 2. m., with a dot over each letter.

xv. 19. ηλπικοτες εσμεν μονον, not as Bentley.

2 Cor. i. 4. επι παση τη θλιψει, not επι παση θλιψει as Bentley.

iii. 15. αναγεινωσκηται, not -εται as Mai.

iv. 6. οτι θεος, not οτι ο θεος as Mai.

v. 15. οτι εις, not οτι ει εις as Mai.

vii. 4. εν τη χαρα, not τη χαρα as Mai.

ix. 2. περυσι, not περισι as Mai.
It was stated in my former table that 2. m. had corrected it to περησι. But this was wrongly copied from my MS. notes upon the codex, and refers to the next item.

3. υμων is 1. m. η is written above the line by 2. m.

x. 12. ενκρηναι and συγκρηναι, without any erasures of the ε by 1. m. as stated by Rulotta.

xii. 1. δει ου, with no punctuation as in Mai.

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

I. ¹ Τὸν ^a μὲν ^b πρῶτον ^c λόγον ^d ἐποίησάμην περὶ πάντων, ^a (μὲν solitari-
^ω Θεόφιλε, ^e ὃν ^f ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν
² ^g ἄχρι ^h ἧς ^h ἡμέρας ⁱ ἐντειλάμενος τοῖς ἀποστόλοις
ⁱ διὰ πνεύματος ἁγίου, οὓς ἐξελέξατο, ^k ἀνελημφθῇ.

C πνευ-
 ματος...

ABCD
 E a b c
 d f g h k
 n o p 13

only. 2 Macc. xv. 37. ὁ μὲν πρότ. λόγος ἦν ἡμῖν, ὃ Θεόδοτε, περὶ κ.τ.λ. Philo. Q. om. prob. liber,
 § 1, vol. ii. p. 444. See 1 Chron. xxix. 29. d = here only. Xen. Cyr. i. 6. 13. ἐποίησε δημόσια
 γράμματα, Herodian vii. 6. 6. e attr., Matt. xviii. 19. ver. 22. ch. ii. 22. iii. 25. vii. 16. 2 Cor.
 i. 6. 1 John iii. 24. Gen. ii. 3. Zeph. iii. 11. Winer, § 24. 1. f = Matt. iv. 17. Mark i. 45. Luke
 xiii. 25. see Gen. ii. 3. g Luke i. 20. xvii. 27. h constr., ch. xiii. 47. John xiv. 31.
 i traject., see ch. xix. 4 al. k = vv. 11, 22. Mark xvi. 19. 4 Kings ii. 9. (Ληψις, Luke ix. 51.)

TITLE: rec ins των αγιων bef αποστ.. with a b d g h k 13 and the subscriptions of
 A² EGH; των m p Orig Chr Synop: om B D (-ξισ): om αποστολων also X and the margins
 of B (Tischdf).—pref λουκα ο, λουκα ευαγγελιστου b 13. 40, πραξαποστολος συν θα των
 αγιων αποστολων λουκα του ευαγγελιστου d, ai g h.—αρχη συν θεω πραξαποστολος f.

CHAP. I. 1. rec ins ο bef ιησ. (the ο of ηρξατο was probably mistaken for the ar-
 ticle), with AEN p 13. 36 rel Constt [Orig, Did, Bas, Chr, Euthal, Autch]: om BD.

2. ανελημφθῇ bef εντειλαμενος . . . ἐξελέξατο D [Syr syr-mg sah]. at end add και
 ἐκέλευσε κηρυσσειν το ευαγγελιον D syr-mg Aug, simly sah [Vig].

On the title, see Prolegomena. 1—3.

INTRODUCTION.] 1. τὸν μὲν πρ. λ.]

The latter member of this sentence, τανὺν
 δέ, . . . is wanting (see Winer, § 63, I. 2.
 e. γ), and the author proceeds at once to
 his narration, binding this second history
 to the first by recapitulating and en-
 larging the account given in the conclu-
 sion of the Gospel. πάντων] What-
 ever latitude may be given to this word, it
 must at all events exclude the notion that
 Luke had at this time seen the Gospels of
 Matt. or Mark, in which many things which
 Jesus did and taught are contained, which
 he had not related in his πρῶτος λόγος.
 On Theophilus, see notes, Luke i. 3.

ὃν ἤρξατο Ἰησ.] I cannot think ἤρξατο
 here to be merely pleonastic. Its posi-
 tion here shews that it is *emphatic*, and
 the parallel cases (see reff.) all point to a
 distinct and appropriate meaning for the
 word. That meaning here seems to be, that
 the Gospel contained the ἀρχάς, the *out-
 set*, of all the doings and teachings of our
 Lord, as distinguished from this second
 treatise, which was to relate their sequel
 and results. Meyer understands it—which
 Jesus first of all men did, &c. But this

introduces a meaning irrelevant to the
 context, besides not giving the emphasis to
 ἤρξατο, but to Ἰησοῦς. The position of
 emphasis given to the verb shews, that the
beginning of the doing and teaching of
 Jesus must be contrasted with the *con-
 tinuance* of the same, now about to be
 related.

2. ἐντειλ. τ. ἀπ.] See Luke
 xxiv. 48 ff., and ver. 4 below.

διὰ πν. ἀγ. may be joined either with ἐντει-
 λάμενος (as in vulg copt Chr Thl); or with
 ἐξελέξατο (as in syrr æth: Cyr Aug Vig).
 In the former case, our Lord is said to
 have given His commands to the Apostles
 through, or in the power of, the Holy
 Ghost. Similarly He is said, Heb. ix. 14,
 διὰ πνεύματος αἰωνίου ἐαυτὸν προσενέγ-
 και ἁμαρτον τῷ θεῷ. In the latter, He is
 said to have chosen the Apostles by the
 power of the Holy Ghost. Similarly, in ch.
 xx. 28, Paul tells the Ephesian elders, that
 the Holy Ghost had made them overseers in
 the Church of God. The former construc-
 tion however appears much the best, as ex-
 pressing not, as might at first seem, a mere
 common-place, but the propriety of the
 fact,—that His last commands were given
 in the power of (see John xx. 22) the

1. ch. ix. 41. 3 οἷς καὶ ἰ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ ἰ παθεῖν αὐτὸν ABCD
 Rom. vi. 13. 11 ἐν πολλοῖς ὁ τεκμηρίοις ἰ δι' ἡμερῶν τεσσεράκοντα E S a b c
 16, 19, xii. 2. 12 ὁπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς ἰ βασιλείας d f g h k
 2 Cor. xi. 2. 13 τοῦ θεοῦ. 14 καὶ ἰ συναλιζόμενος αὐτοῖς ἰ παρήγγειλεν ἀπὸ m o p 13
 Gen. xlvii. 2. 15 ἰεροσολύμων μὴ ἰ χωρίζεσθαι, ἀλλὰ ἰ περιμένειν τὴν
 1 Cor. iv. 4. 16 ἰ ἐπαγγελίαν τοῦ πατρὸς ἰ ἡν ἡκούσατέ ἰ μου, 17 ὅτι ἰ Ἰωάν-
 n. here only t. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

3. [for οἷς, οἷς C.] τεσσ. bef ημερ., omg δια, D(δι is written over the line by D-corr¹). οπτανόμενοις D¹. τας D¹.

4. συναλισκομενος D¹: συναλισγομενος D³: συναλιζομενος b² c d¹ e m 36¹. 40, the Greek fathers are confused between this reading and txt (see *Tischdf*): *convivens* vulg E-lat² [syrr copt arm] Bede: *convivens* D-lat [salem sumens syr]. aft συναλ. ins μετ αυτων D [illis lux syrr copt aeth arm]. rec παρηγγ. bef αυτοις, with B D (see above) N rel 35 vulg copt [syrr arm Eus, Euthal.] Ae Thl Aug: txt ACE Chr.,—παρηγγελλεν E-gr b d [Eus, Euthal.] ην ηκουσατε (so D³ [ηκουσα D¹]) φησιν δια του στοματος μου D vulg [with lux] aeth Hil Aug; am [fuld] D-lat om φησιν; and in D-gr φησιν δια του στοματος are marked for erasure by a later hand.

Holy Ghost. To take διὰ πν. ἁγ. with ἀνελήμφθη (see Olsh. i. 629) seems to me inadmissible; as also is Dr. Burton's rendering, "having told His Apostles that His commands would be more fully made known to them by the Holy Ghost."

ἀνελήμφ.] = ἀνεφέρετο εἰς τὸν οὐρ., Luke xxiv. 51. The use of the verb in this abbreviated form, without the εἰς τ. οὐρ., testifies to the familiarity of the apostolic church with the Ascension as a formal and recognized event in our Lord's course. 3. ἐν π. τεκμ.] See Luke xxiv. 31, 39, 43. The ἐν is in its significance of *investiture*, in which it introduces the element or condition in which, and thus the means by which, an agent operates.

ὁπτανόμενος] οὐ γὰρ ὥσπερ πρὸ τῆς ἀναστάσεως ὡς αἰετ μετ' αὐτῶν ἦν, οὕτω καὶ τότε οὐ γὰρ εἶπε τεσσεράκοντα ἡμέρας, ἀλλὰ δι' ἡμερῶν τεσσεράκοντα ἐφίστατο γὰρ καὶ ἀφίστατο πάλιν, Chrysostom. This is the only place where the interval between the Resurrection and the Ascension is specified. τὰ περ. τ. β. τ. θ.] τά, in the widest sense; not ῥήματα merely:—the matters. The article has been taken to imply (and so in some of my earlier editions), that during this period they received from our Lord the whole substance of the doctrine of 'the Kingdom of God.' But this remark seems to lose its propriety owing to the *present* participle λέγων. Both the participles, ὁπτανόμενος and λέγων, carry with them a ratiocinative force, in dependence on τεκμηρίοις: "proofs, consisting in this, that He" &c. And thus the art. τά gives the sentence the

meaning, "and inasmuch as the things which he said were those pertaining to the Kingdom of God;" thus serving only to define λεγόμενα. [What things these were, we are not told. Certainly, not future events in their detail,—as the next portion of the narrative shews us. I should rather believe them to have concerned the future founding and government of the Church: though even here the greatest Apostles were apparently left to the unfolding of the teaching of the Holy Spirit as years went on.]

4—14.] THE LAST DISCOURSES AND ASCENSION OF THE LORD. RETURN OF THE APOSTLES TO JERUSALEM; RECAPITULATION OF THEIR NAMES. 4.

συναλιζ.] not middle, 'assembling them,' as Calvin. (*congregans eos*), Grot., Olsh., and others, which is without example; but passive, = συναλισθείς, Hesych., as E. V. Chrys., the Vulg., &c., interpret it 'eating and drinking;' so E. V. marg., Thl., Ec., &c., κοινωνῶν ἁλῶν, mistaking the etymology. The conjecture of Hemsterhuis, συναλιζομένοις (which however is found in Didymus), is quite unnecessary.

ἀπὸ ἱερ. μὴ χωρ.] See Luke xxiv. 49. 'Simul manere jussi sunt, quoniam uno omnes Spiritu donandi erant. Si fuissent dispersi, unitas minus cognita fuisset.' Calvin.

περιμ.] to await, i. e. wait till the completion of: the περι implies this. The ancient idea mentioned by Wordsw. that our Lord commanded the Apostles to remain at Jerusalem for *twelve* years after the Ascension, is sufficiently refuted by His own words here, and by

νης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἔν πνεύματι ὃ βαπ-
 τισθήσεσθε ἀγίῳ οὐ μετὰ πολλὰς ἡμέρας. οἱ
 μὲν οὖν ^aσυνελθόντες ^bἡρώτων αὐτὸν λέγοντες Κύριε,
^cεἰ ἐν τῷ ^dχρόνῳ τούτῳ ^eἀποκαθιστάνεις τὴν βασιλείαν
 τῷ Ἰσραὴλ; ἡ εἶπεν δὲ πρὸς αὐτοὺς Οὐχ ἡμῶν ἐστίν

xxxiii. 30.

2. xxi. 37 al. 3 Kings i. 27.

xiii. 19 only. Lev. xiii. 16.

b Matt. xv. 23 al. fr.

d = Matt. ii. 7 al.

pres., Matt. xi. 3.

c = Matt. xii. 10. ch. vii. i. xix.

e Mark iii. 5 l. viii. 25. ix. 12 f. Mt. Heb.

f gen., 2 Thess. iii. 2. see Matt. xx. 23.

5. rec βαπτισθ. bef εν πνευμ., with ACEN² 13. 36 rel [vss] Orig¹[int. Did¹ Cyr-jer¹ Chr¹ Cyr-p¹ Euthal¹] Ec Thl Ambr Rebapt¹ Gaud¹: πν. αγ. βαπτ. D Did¹ Hil¹ Victorin¹, Aug¹[scpe]: txt BN¹ p.—add και ο μελλετε λαμβανειν D¹(and lat) tol Hil¹ Aug¹ [Max-taur¹]. aft ημερας add εως της πενηκοστης D¹(and lat) sah Aug¹[aliq].

6. for συνελθ., ελθοντες N¹. rec επηρωτων, with DE rel 36 [Chr-txt Euthal¹] Ec, -του C³, -τον d 13: txt ABC¹N Chr-comm¹. αποκαταστανεις εις την β. του ισρ. D: om εις D⁸(and lat); for του, τω D⁸(uppy): Aug has sometimes *representaberis? et quando regnum Israel?* sometimes *præsentabis regnum Israel*.

7. ειπεν, omg δε, B¹ Syr sah [arm-zoh]: ειπεν ουν B-corr: ο δε ειπεν C [arm-mss Orig-int¹] Aug²: και ειπεν D, ο δε αποκριθεις ειπ. E ath: txt AN rel vulg syr copt Thl. for πρ. αυτους, αυτοις E, ουδε copt.

the subsequent history: cf. ch. viii. &c. That, in the main, they confined themselves to circuits in Palestine for some years, appears to be true; but surely would not be in compliance with such a command.

τ. ἐπαγγ. τ. πατρός] See note on Luke xxiv. 49. 5.] The Lord cites these words from the mouth of John himself, ref. Matt.:—and thus announces to them that, as John's mission was accomplished in baptizing *with water*, so now the great end of His own mission, the *Baptism with the Holy Ghost*, was on the point of being accomplished. Calvin remarks, that He speaks of the Pentecostal effusion as *being* the Baptism with the Holy Ghost, because it was a great representation on the whole Church of the subsequent continued work of regeneration on individuals: 'Quasi totius Ecclesiae communis baptismus.' I may add, also because it was the *beginning* of a new period of spiritual influence, totally unlike any which had preceded. See ch. ii. 17.

ὕδατι and ἐν πν. αγ. are slightly distinguished. The insertion of the preposition bef. πν. αγ. seems to give a dignity which the mere instrumental dative, ὕδατι, wants.

ταύτας serves to bind on the οὐ πολλ. ἡμ. to the day then current; as we say, 'one of these days.' See Winer, § 23. 5, who instances 'aute hos quinque dies' in Lat, and quotes πρὸ πολλῶν τῶνδε ἡμερῶν, from Heliod. ii. 22. 97.

'Numerus dierum non definitus exercebat fidem discipulorum,' Bengel. 6.] This *συνελθόντες* does not belong to another assembling, different from the former; but takes up again the *συναλιζόμενος* of ver. 4. Olsh. has mistaken the sense of the μὲν οὖν, which refers, not to another

incident, but to other actors; *they*, as distinguished from Him who had been speaking.

Κύριε, εἰ . . .] The stress of this question is in the words, prefixed for emphasis, ἐν τῷ χρόνῳ τούτῳ. That the Kingdom was, *in some sense*, and *at some time*, to be restored to Israel, was plain; nor does the Lord deny this implication (see on ver. 8). Their fault was, a too curious enquiry on a point reserved among the arcana of God. Lightfoot's idea, that the disciples wondered at the Kingdom being about to be restored to the ungrateful Jews, *at this time*, now that they had crucified Him, &c., would make our Lord's answer irrelevant. See Micah iv. 8, LXX. Meyer would refer ἐν τῷ χρόνῳ τούτῳ to the interval designated by οὐ μετὰ πολλὰ ταύ. ἡμ., 'during this time.' But this does not seem natural: I should rather understand it, *at this present period,—now*. The pres. ἀποκαθιστάνεις, is that so often used in speaking with reference to matters of prophecy, importing fixed determination: as in ὁ ἐρχόμενος (ref. Mt.) and the like. So that we must not render, "Art thou restoring?" but "*wilt*" or "*dost* thou restore?" As to the word itself, καθιστάνω (= στήμι) is to establish or set up, and ἀπό gives the sense of completeness, or the co-ordinate one of entire restitution. See Wordsw.'s note.

7.] This is a *general* reproof and assertion, spoken with reference to *men*, as forbidden to search curiously into a point which Omniscience has reserved—the times and seasons of the future divine dealings. But it is remarkable that not θεός, but ὁ πατήρ, is here used; and this cannot fail to remind us of that saying (Mark xiii. 32), περί δὲ τῆς ἡμέρας ἐκείνης

g 1 Thess.

v. l. Dan.

ii. 21.

h = Matt. xvi.

3. 2 Tim. iii.

i. see ch. xii.

17.

i = ch. v. 4.

Hag. ii. 19.

see Luke ix.

44. xxi. 14.

ch. v. 4. xix.

21.

k = Luke iv. 36. ix. 1 al.

Ps. lxxvii. 35.

xxiv. 48. ver. 22 and Acts passim.

1 Pet. v. 1. Isa. xliii. 10.

o constr., see Heb. i. 2. 1 Pet. i. 20. Jude 18.

γινῶναι ^g χρόνους ἢ ^{gh} καιροὺς οὓς ὁ πατήρ ⁱ ἔθετο ⁱ ἐν τῇ ^{ABCD} ^{EN abc} ^{d f g h k} ^{m o p 13}
 ἰδία ἐξουσίᾳ· ⁸ ἀλλὰ λήμψεσθε ^k δύναμιν ^l ἐπελθόντος τοῦ
 ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μου ^m μάρτυρες ἐν
 τε Ἱερουσαλὴμ καὶ [ἐν] ⁿ πάσῃ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ
ⁿ ἔως ^{no} ἐσχάτου τῆς ^{no} γῆς. ⁹ καὶ ταῦτα εἰπὼν βλεπόντων

k = Luke iv. 36. ix. 1 al. Ps. lxxvii. 35.

1 Luke i. 35.

1 Kings xi. 7.

m = Luke

n ch. xiii. 47 only, from Isa. xlix. 6.

8. rec μοι (corr to the common constr εσεσθε μοι), with E rel 36 [vss (æth has both)]
 Orig. [int.] Epiph Chr. [Cyr.] Thl: txt ABCD^s Orig. [Cyr-p₁]. om εν AC¹ D a h p 40
 coptt Orig. Hil: ins BC³ EN rel 36 vulg syrr [arm] Orig. Chr₃ [Enthul.] Did-int. Thl.

9. ΕΙΠΟΝΤΩΝ Ν' m. ΚΑΥΤΑ ΕΙΠΟΝΤΩΣ ΑΥΤΟΥ ΝΕΦΕΛΗ ΥΠΕΒΑΛΕΝ ΑΥΤΟΥΝ ΚΑΙ ΑΠΗΡΘΗ ΑΠΟ (ins
 των D²) οφθ. αυτ. D, simply sah Aug^{alio}; et cum hæc D-lat. αυτων bef βλεποντων B.

ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ ἄγγελος ἐν
 οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. It
 may be observed however, that the same
 assertion is *not made here*: only the times
 and seasons said to be in the *power* of the
 Almighty Father, Who ordereth all things
 κατὰ τὴν βουλήν τοῦ θελήματος αὐτοῦ.
 The *Knowledge of the Son* is not here in
 question, only *that of the disciples*. It is
 an enquiry intimately connected with the
 interpretation of the two passages, but
 one beyond our power to resolve, how far,
 among the things not yet put under His
 feet, may be this very thing, the *knowledge*
of that day and hour. Bengel attempts
 to evade the generality of the οὐχ ὑμῶν
 ἐστίν:—quæ apostolorum *nondum* erat
 nosse, per Apocalypsin postea sunt signifi-
 cata. But signified to *whom*? What in-
 dividual, or portion of the Church, has ever
 read plainly these χρόνους ἢ καιροὺς in
 that mysterious book? There is truth in
 Olsh.'s remark, that the Apostles were to be
 less prophets of the future, than witnesses
 of the past; but we must not so limit the
 ὑμῶν, nor forget that the γινῶναι χρόνους
 ἢ καιρ. has very seldom been imparted by
 prophecy, which generally has formed a
 testimony to this very fact, that God has
 them in His foreknowledge, and, while He
 announces the events, conceals for the most
 part in obscurity the *times*.

Χρ. ἢ
 καιρ.] not synonymous; as Meyer ob-
 serves, καιρός is always a definite limited
 space of time, and involves the idea of
 transitoriness. See also Tittmann, N. T.
 Synonymes, pp. 39—45.

ἐθ. ἐν τῇ ἰδ.
 ἐξ.] Some (De Wette, al.) render 'hath
 appointed *by* His own power;' I should
 rather take ἐν ἐξ. as in ch. v. 4, in *His*
own power, and understand by ἔθετο kept,
 '(hath) placed,' as E. V. But the aor.
 sense should be preserved: the period
 referred to being that of the arrangement
 of the divine counsels of Redemption.

8.] 'Quod optimum frenandæ eu-
 riositatis remedium erat, Christus eos revo-
 cat tani ad Dei promissionem, quam ad

mandatum.' Calvin. ἀλλὰ, 'antithe-
 ton inter id quod discipulorum erat, vel
 non erat; tum inter id quod illo tempore
 futurum erat, et inter id quod in ulteriora
 reservatum erat.' Bengel.

δύναμιν,
that power, especially, spoken of ch. iv. 33,
 connected with their office of witnessing to
 the resurrection; but also all other spiritual
 power. See Luke xxiv. 49. μου, not
 emphatic, as Wordsw. here and often else-
 where: see note on Matt. xvi. 18. The
 emphasis would be extremely out of place
 here: it was not their subordination to
 Him, but their office as witnesses, which
 was the contrast to their ambitious as-
 pirings.

μάρτυρες] This was the
 peculiar work of the Apostles[: so they
 say of themselves, ch. v. 32, ἡμεῖς ἐσμὲν
 αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων]. See
 on vv. 21, 22, and Prolegg. Vol. I. ch. i. § iii.

5. ἐν τε Ἱερ. . . .] By the exten-
 sion of their testimony, from Jerusalem to
 Samaria, and then indefinitely over the
 world, He reproves, by implication, their
 carnal anticipation of the restoration of the
 Kingdom to Israel thus understood. The
 Kingdom was to be one founded on μαρ-
 τυρία, and therefore reigning in the con-
 victions of men's hearts; and not confined
 to Judæa, but coextensive with the world.

They understood this command only
 of *Jesus* scattered through the world, see ch.
 xi. 19.

De Wette observes, that these
 words contain the *whole plan of the Acts*:
 λήμψεσθε δύναμιν κ.τ.λ., ch. ii. 1—end;
 ἐν Ἱερουσαλὴμ, ch. iii. 1—vi. 7; then the
 martyrdom of Stephen dispersed them
through Judæa, vi. 8—viii. 3; they preach
in Samaria, viii. 4—40; and, from that
 point, the conversion of the Apostle of the
Gentiles, the vision of Peter, the preaching
 and journeys of Paul. In their former
 mission, Matt. x. 5, 6, they had been ex-
 pressly forbidden from preaching either to
 Samaritans or Gentiles.

9.] This ap-
 pears (see Prolegg. Vol. I. ch. iv. § iv. 2)
 to be an account of the Ascension given to
 Luke subsequently to the publication of his

αὐτῶν ἠέφηθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. ¹⁰ καὶ ὡς ἀτεινίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρ- εστήκεισαν αὐτοῖς ἐν ἑσθήσεσιν λευκαῖς, ¹¹ οἳ καὶ εἶπαν Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναλημφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτοὶ πορευόμενον εἰς τὸν οὐρανόν. ¹² τότε ὑπέστρεψαν

1 εμβλε-
ποντες
ABCD
EN a b c
d f g h k
l m o p
13

p Luke xxiv.
50. John xiii.
16 al. met.,
2 Cor. x. 5.
Prov. iii. 5.
q = here (ch
ii. 15 reff.)
only. Ps.
xxix. 1.
r = Luke xxiv.
31.
s w. εἰς, ch.
iii. 4. vi. 15.
vii. 55. xi. 9.
xiii. 9. 2 Cor.
iii. 7, 13.
w. dat., ch.
iii. 12 reff.
t abs., Matt. ii.
ch. xxvii. 23.
v ver. 3 reff. ch. xxvii. 23.
x = Matt. xvii. 24. John xx. 12. Eccl. ix.
z = ver. 2 reff. a Matt.
b 1 Pet. iii. 22.

9 al. fr. see esp. John xvi. 7.

u red., Luke ii. 21. vii. 12 [ch. x. 17].

w here (Luke xxiv. 4 reff.) only. 2 Macc. iii. 33 only.

x = Matt. xvii. 24. John xx. 12. Eccl. ix.

8. 2 Macc. xi. 8.

y w. εἰς, Matt. vi. 26. Isa. li. 1, 2.

z = ver. 2 reff.

xxiii. 37 ff. ch. vii. 28. 2 Tim. iii. 8 only. Gen. xxvi. 29. see ch. xv. 11.

c ch. viii. 25 reff.

a Matt.

b 1 Pet. iii. 22.

10. rec εσθητι λευκη, with C³DE rel 36 syr [æth Euthal.] Chr₁ Cosm₁ Orig-int Aug₁: txt ABC¹N p vulg Syr coptt arm (Eus.) [Epiph. Promiss Bede.].

11. (εἶπαν, so ABC¹DN p.) βλέποντες B E[-gr] N¹ d g k o p 13 Eus. [Cyr-p.] Thdr₁ Thl-sif: Chr-mss vary: txt ACDN³ rel 36(sic) Thdr₂ [Cyr.] Cosm₁ Thl-fin, aspicientes vulg E-lat Aug_{all}, om 2nd eis τον ουρ. D 33¹-4. 105 tol Aug₁ Vig Avit.

Gospel, more particular in detail than that found in it. He has not repeated here details found there; see Luke xxiv. 50—52. On the Ascension in general, see note on Luke, l. c.

ἐπήρηθη] “was taken up,—we may understand of the commencing ascent . . . ὑπέλαβεν by a pregn. constr. involves the idea of away as well as up, and hence takes after it ἀπό. This verb describes the close of the scene, as far as it was visible to the spectators.” Hackett.

νεφέλη] There was a manifest propriety in the last withdrawal of the Lord, while ascending, not consisting in a disappearance of His Body, as on former occasions since the Resurrection; for thus might His abiding Humanity have been called in question. As it was, He went up, past the visible boundary of Heaven, the cloud,—in human form, and so we think of and pray to Him.

10. ἀτεινίζ. ἦσαν] they were gazing, stood gazing.

εἰς τ. οὐρ. belongs to ἀτεινίζ., not to πορευομ., see reff. πορευομένου, not πορευθέντος: implying that the cloud remained visible for some time, probably ascending with Him.

παρειστήκεισαν, imperf. in sense, as the perf. is present: were standing by them. ἄνδρες] evidently angels. See Luke xxiv. 4; John xx. 12.

11. οἳ καὶ εἶπαν] who (not only appeared but) also said. There is a propriety in the address, ἄνδρ. Γαλιλαῖοι. It served to remind them of their origin, their call to be His disciples, and the duty of obedience to Him resting on them in consequence.

ὃν τρόπον] in the same manner as;—to be taken in all cases literally, not as implying mere certainty: see reff.

οὕτως, i. e. ἐν νεφέλῃ, Luke xxi. 27 [in the clouds of heaven: and in the same human form]. His corporeal identity

is implied in οὗτος ὁ Ἰησοῦς.

ἐλεύσεται.] ‘Non ii, qui ascendentem viderunt, dicuntur venturum visuri. Inter ascensionem et inter adventum gloriosum nullus interponitur eventus eorum utrique par: ideo hi duo conjunguntur. Merito igitur Apostoli ante datam Apocalypsin diem Christi ut valde propinquum proposuerunt. Et congruit majestati Christi, ut toto inter ascensionem et inter adventum tempore sine intermissione expectetur.’ Bengel.

12.] In so careful a writer (see Luke i. 3) there must be some reason why this minute specification of distance should be here inserted, when no such appears in the Gospel. And I believe this will be found, by combining the hint dropped by Chrysostom,—δοκεῖ δέ μοι καὶ σαββάτω γεγενέαι ταῦτα· οὐ γὰρ ἂν οὕτω τὸ διάστημα ἐδήλωσεν . . . εἰ μὴ ὀρισμένον τι μήκος ἐβάδιζον ἐν τῇ ἡμέρᾳ τοῦ σαββάτου,—with the declaration in the Gospel (xxiv. 50) that he led them out as far as to Bethany. This latter was (John xi. 18) fifteen stadia from Jerusalem, which is more than twice the Sabbath-day’s journey (2000 cubits = about six furlongs). Now if the Ascension happened on the Sabbath, it is very possible that offence may have arisen at the statement in the Gospel: and that therefore the Evangelist gives here the more exact notice, that the spot, although forming part of the district of Bethany, was yet on that part of the Mount of Olives which fell within the limits of the Sabbath-day’s journey. This of course must be a mere conjecture; but it will not be impugned by the fact of the Ascension being kept by the Church in after ages on a Thursday. This formed no hindrance to Chrysostom in making the above supposition: although the festival was among the

d Luke xix. 29. εἰς Ἱερουσαλήμ ἀπὸ ὄρους τοῦ καλουμένου ^d ἐλαιῶνος, ὃ ABCD
 xxi 37 only. ἔστιν ἐγγὺς Ἱερουσαλήμ, σαββίτου ^e ἔχον ^f ὁδόν. ¹³ καὶ E^a b c
 Jos. Antt. vii. 9. 2. = τὸ d f g h k
 ὅρ τῶν l m o p
 ἐλαίων, 13
 Luke xix. 37 ^{al.}
 e see John viii. 57. ix. 24, 23. ὅτε ^g εἰσῆλθον, εἰς τὸ ^h ὑπερῶν ἀνέβησαν οὐ ⁱ ἦσαν ^k κατα-
 f = Luke ii. 44. μένουτες, ὃ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ
 3 Kings xix. 4. Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Μαθ-
 g = ch. ix. 6. θθαῖος, Ἰάκωβος Ἀλφαῖος καὶ Σίμων ὁ ζηλωτής, καὶ
 Matt. viii. 5 ^{al. ellips.} Ἰούδας Ἰακώβου. ¹⁴ οὗτοι πάντες ⁱ ἦσαν ^l προσκαρτε-
 h ch. ix. 37, 29. ροῦντες ^m ὁμοθυμαδὸν τῇ ⁿ προσευχῇ σὺν γυναιξιν καὶ
 xx. 8 only. Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ καὶ τοῖς ἀδελφοῖς αὐτοῦ.
 2 Kings xix. 33. Ezech.
 xlii. 7. ⁱ constr. ch. ii. 5 reff. ^k here only. Num. xx. 1 al. ^l = ch. vi. 4 al. Rom.
 xlii. 12. xliii. 6. Col. iv. 2 (Mark xiii. 9) only. Num. xiii. 21 only. Sus. 6 Theod. ^m ch. ii. 46 al. Rom.
 xv. 6 only. L.P. Num. xxiv. 24 al. ⁿ abs., Matt. xxi. 13 ^{il.} from Isa. lvi. 7. Ps. iv. 2 al.

13. εἰσῆλθεν D-gr. rec ανεβησαν bef eis τ. υπ. (corrⁿ to avoid the ambiguity of εἰσῆλθ. eis το υπ.), with DEN³ rel 36 tol syrr copt [arm-zoh Aug₁]; om aveβ. N¹: txt ABC¹⁻³ p vulg [æth arm-usc] (Orig) Chr₁ Thl-fin-comm, Bede-gr. rec transp ιωαν. and ιακ., with (E) rel 36 syr [arm-zoh Chr₁ Thl]: txt ABCDN p vulg Syr [copt æth arm-usc] Aug.—κ. ανδρ. bef κ. ιωαν. E Bede-gr: petr. et joh. et andr. et jac. Bede-lat. om 3rd και D. ins ο του bef αλφαιου D d. om 7th και D. om ο (bef ζηλωτης) N¹.

14. N has ομοθυμαδον both before and after προσκαρτ.. N³ disapproving the 2nd. rec (aft προσευχη) ins και τη δεσσει (Phil iv. 6), with C³ rel 36 (Orig₁) [Chr₁]; και δεσσει, omg τη, m: om ABC¹DEN p H¹ vulg syrr copt æth arm Chr₁ Thl-fin-comm Cyr₂ Aug Jer Bede. ins ταις bef γυν D. aft γυν. ins και τεκνους D. uariam BE p 40 sah [æth]: txt ACDN rel 36 [copt]. om τη D¹(ins D²). om του B. rec ins συν bef τοις αδ. αυτ. (corrⁿ, to avoid connecting the brethren of our Lord with His mother), with BC³E rel syrr Chr₁: om AC¹DN vulg copt æth arm Cyr₂ Aug₂.

observed in his time (see Bingham, Orig. Eccl. xx. 6. 5. There is no mention of it in the Fathers of the first three centuries). *Forty days* from the Resurrection is an expression which would suit as well the Saturday of the seventh week as the Thursday.

The distance of the Mount of Olives from Jerusalem is stated by Josephus at five stadia, Antt. xx. 8. 6,—at six stadia, B. J. v. 2. 3; different points being taken as the limit. The present church of the Ascension rather exceeds the distance of six stadia from the city. The use of ἐλαιών, -ῶνος, here (and in reff.) by Luke only is remarkable, especially as the whole passage is so much in his own distinctive style as to preclude the idea of his having transferred a written document.

ἔχον is not for ἀπέχον, but as in τριάκ. κ. ὀκτ. ἔτη ἔχων, John v. 5, and in reff.; the space or time mentioned being regarded as an *attribute* of the subject.

13. εἰσῆλθ.] 'into the city'; see reff. τὸ ὑπερῶ.] 'The idea

that this was a chamber in the Temple has originated in low literal-harmonistic views, Luke having stated (Luke xxiv. 53) that they were διὰ παντὸς ἐν τῷ ἱερῷ. As if such an expression could be literally understood, or taken to mean more than that they were there at all appointed times (see ch. iii. 1). It is in the highest degree improbable that the disciples would be found assembled in any public place at this time.

The upper chamber was *perhaps* that in which the last Supper had been taken; *probably* that in which they had been since then assembled (John xx. 19, 26), but *certainly* one in a *private house*. Lightf. shews that it was the practice of the Jews to retire into a large chamber under the flat roof for purposes of deliberation or prayer. See Neander, Pfl. u. Leit., p. 13, note. Epiphanius, de ponderibus, c. 14 (vol. iii. p. 170), relates that when Hadrian came to Jerusalem, εἶρε τὴν πόλιν πᾶσαν ἡδαφισμένην καὶ τὸ ἱερὸν τοῦ θεοῦ καταπεπατημένον, παρεκτὸς ὀλίγων οἰκημάτων καὶ τῆς τοῦ θεοῦ ἐκκλησίας μικρὰς οὐσίας, ἔνθα ὑποστρέψαντες οἱ μαθηταί, ὅτε ὁ σωτὴρ ἀνελήφθη ἀπὸ τοῦ Ἐλαιῶνος, ἀνέβησαν εἰς τὸ ὑπερῶν. ἐκεῖ γὰρ ᾤκοδόμητο, τουτέστιν ἐν τῷ μέρει Σιών ἥτις ἀπὸ τῆς ἐρμηώσεως περιλήφθη, . . . ἕως χρόνου Μαζίου τοῦ ἐπισκόπου καὶ Κωνσταντίνου τοῦ βασιλέως, ὡς σκηνὴ ἐν ἀμπελώνι, κατὰ τὸ γεγραμμένον. And Nicephorus viii. 30 (see Wordsw.) says that the Empress Helena enclosed in her larger church the chamber where took place ἡ τοῦ ἁγίου πνεύματος καθόδος ἐν τῷ ὑπερῶν.

οὐ ἦσαν κατ.] not to be taken as in E. V. 'where abode both Peter,' &c.; which gives the idea that Peter, &c. were already in the chamber, and the rest joined them there:—but, on entering the city, they went up into the upper chamber,

a = Luke i. 70. τὸ ἅγιον διὰ ἁ στόματος Δαυεὶδ περὶ Ἰουδα τοῦ γενομένου
 ch. iii. 15, 21. ὁδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν, 17 ὅτι κατηριθμη-
 v. 25. xv. 7. ἔχοντες ἡν ἐν ἡμῖν καὶ ἔλαχεν τὸν κλῆρον τῆς δια-
 2 Chron. μένος ἐκ τῆς οὐσίας ταύτης. 18 οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ
 xxxvi. 21, 22. mn μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος ἐλάκησεν
 Matt. xv. 14. f = 2 Pet. i. 1 (Luke i. 9. d here only. Gen. 1. 3. 2 Chron. xxxi. 19.
 Rom. ii. 16, 24. g ch. viii. 21 reff. h = ch. xx. 14 reff. i ch. xxii. 28 reff.
 only, Ezra viii. 1 only. m = Rom. o = Luke xiii. 27. 1 Kings iii. 13, 14.
 1 Macc. iv. 2. q = ch. xvi. 27 al. r here only τ.

ABC¹N¹ p H¹ vulg coptt æth arm Orig² Eus¹ Ath¹ Did¹[int.] Vig¹ Gild (omitted by homeotel: or erased as unnecessary with ην, and perhaps, as Mey. and De W., because no citation immediately follows): ins C³DE rel 36 syrr Chr¹ Iren-int, Aug¹, rec ins τον bef ιησουν, with C³DE rel 36 Chr Thl: om ABC¹N¹ Eus¹ Did¹.

17. om ην N¹. rec for εν, συν (corr in better Greek; see ref 2 Chron), with rel syrr [æth arm] Chr: txt ABCDEN p 13 H¹ vulg coptt Eus¹ Iren-int, Aug¹, for και, ος D¹-gr(txt D⁴). ins υπερβα (but in reference to eccl lection: see Tischschf [N. T. Vat. proleg. p. xxxii]) bef τ. διακ. B¹-marg.

18. rec ins του bef μισθ. (corr in ignorance of the usage which omits the art aft a preposition; see Middleton, ch. vi. 1), with o [13(e sil, Treg)] Thl-fin: om ABCDEN rel H¹ Eus¹ Chr¹. aft αδικ. ins αυτου D [syrr-w-ast sah æth Eus¹ Aug¹].

commencement of the fulfilment of Matt. xvi. 18, 19 (see note there). 17.] ὅτι, not 'although' (Kuinoel), but because: it gives the reason of the previous assertion, viz. that Judas held, and had betrayed, that place of high trust of which the prophecy spoke. 'Thus the ὅτι has reference to the substance of the prophecy, already in Peter's mind, and serves to explain ἡ ἐπαυλις αὐτοῦ and ἡ ἐπισκοπὴ αὐτοῦ.

ἐλαχεν τὸν κλῆρον] not literally, but inasmuch as the lot of every man is regarded as being cast and appointed by God. κλῆρος, first, the lot itself; then, that apportioned by lot; then, any species of apportionment, whether possession, or office, as here. 18.] This verse cannot be regarded as inserted by Luke; for,

1. the place of its insertion would be most unnatural for an historical notice: 2. the μὲν οὖν forbids the supposition: 3. the whole style of the verse is rhetorical, and not narrative, e.g. οὗτος, μισθοῦ τῆς ἀδικίας.

The ἐκτήσατο χωρίον does not appear to agree with the account in Matt. xxvii. 6—8; nor, consistently with common honesty, can they be reconciled, unless we knew more of the facts than we do. If we compare the two, that of Matthew is the more particular, and more likely to give rise to this one, as a general inference from the buying of the field, than vice versâ. Whether Judas, as Bengel supposes, 'initio emtionis facto, occasionem dederat ut Sacerdotes eam consummarent,' we cannot say: such a thing is of course possible[, but is certainly not contemplated by St. Matthew's account, where the priests settle to buy the field, on deliberation, what they should do with the

money]. At all events we hence clearly see that Luke could not have been acquainted with the Gospel of Matthew at this time, or surely (not, he would have repeated St. Matt.'s account, as Wordsw. unfairly represents me to say, but) this apparent discrepancy would not have been found. The various attempts to reconcile the two narratives, which may be seen in most of our English commentaries, are among the saddest examples of the shifts to which otherwise high-minded men are driven by an unworthy system. See as a notable example, Wordsw.'s note, written since the above. I need hardly say to any intelligent and ingenuous reader, that his way of harmonizing,—viz. that as the Jews are said to have crucified our Lord when they were only the occasion of his being crucified, so Judas may be said to have bought the field when he only gave occasion to its being bought by the Chief Priests,—is entirely precluded here by the words ἐκ μισθοῦ τῆς ἀδικίας, 'out of the wages of his iniquity,' which plainly bind on the purchase to Judas as his personal act. καὶ πρ. γεν.] The connexion of this with the former clause would seem to point to the death of Judas having taken place in the field which he bought. See also ver. 19. πρηνὴς γενόμενος will hardly bear the meaning assigned to it by those who wish to harmonize the two accounts,—viz. that, having hanged himself, he fell by the breaking of the rope. πρηνὴς ἐπὶ πρόσωπον πεπτωκώς, Hesych. ὅλον μὲν τὸ σῶμα κείσθαι πρηνὲς λέγομεν, ὅταν ἡ μὲν γαστήρ κάτωθεν, ἄνωθεν δὲ ᾗ τὸ νῶτον, Galen, cited by Wetstein. πρηνὴς, εἰς ταῦμα.

^ε μέσος καὶ ^ι ἐξεχύθη πάντα τὰ ^υ σπλάγχχνα αὐτοῦ, ¹⁹ καὶ ^ς constr., Luke
^ν γνωστὸν ἐγένετο πᾶσιν τοῖς ^ω κατοικοῦσιν Ἱερουσαλὴμ, [†] = (-χεῖν,
ὥστε κληθῆναι τὸ ^χ χωρίον ἐκεῖνο τῇ [^υ ἰδία] ² διαλέκτῳ
^υ αὐτῶν Ἀκελδαμάχ, ^α τουτέστιν ^χ χωρίον αἵματος. ²⁰ γέ- ^υ lit., here only.
^{ref.} 2 Macc. ix. 5 (6?) only. ^υ = John xviii. 15, 16, ch. ix. 42, xv. 18, xix. 17. Ps. lxxv. 1.
^w constr., ch. ii. 9, 14 al⁵. Matt. xxiii. 21. Luke xiii. 4. Rev. (xii. 12, v. r.) xvii. 2 only. Hos. x. 5. 1 Macc.
iii. 34. x ver. 18. ^υ so John x. 12. 2 Pet. iii. 16. ^ς ch. ii. 6, 8 al³. Acts
only. Esth. ix. 26. a ch. xix. 4 reff.

om πάντα A Thl-sif, Gaud₁.

19. ius o bef kai D-gr N (but erased) 18 Aug: και τουτο sah. om ιδια B¹ D^N arm:
ins AB² CE rel [Eus., Chr]. αυτων bef διαλ. E 163 Aug. rec ακελδαμα, with C
13 rel vulg syrr copt[-wilk arm] Chr: æth-mss are appy divided: txt(-αχ) ABD E(-ακ)
N p 40 am demid fuld tol lux sah Eus, Aug, Bede.—αχελδ. AN p 40, haceldamach tol,
acheldamac am fuld lux Bede, akyl damach sah[-ed], -demach æth-pl.—ακελδαιμαχ D.

προσθεν, ἐπὶ στόματος, Etymol. Nor again is it at all probable that the Apostle would recount what was a mere accident accompanying his death, when that death itself was the accursed one of hanging. What then are we to decide respecting the two accounts? That there should have been a double account actually current of the death of Judas at this early period is in the highest degree improbable, and will only be assumed by those (De Wette, &c.) who take a very low view of the accuracy of the Evangelists. Dismissing then this solution, let us compare the accounts themselves. In this case, that in Matt. xxvii. is general,—ours particular. That depends entirely on the exact sense to be assigned to ἀπῆγγαστο (ἡγγῆστο, καὶ ἀπῆγγαστο, 2 Sam. xvii. 23): whereas this distinctly assigns the manner of his death, without stating any cause for the falling on his face. It is obvious that, while the general term used by Matthew points mainly at self-murder, the account given here does not preclude the catastrophe related having happened, in some way, as a divine judgment, during the suicidal attempt. Further than this, with our present knowledge, we cannot go. An accurate acquaintance with the actual circumstances would account for the discrepancy, but nothing else.

Another kind of death is assigned to Judas by Eucumenius, quoting from Papias: ἱστορεῖ Παπίας ὁ τοῦ Ἰωάννου τοῦ ἀποστ. μαθητῆς λέγων· μέγα τῆς ἀσεβείας ὑπόδειγμα ἐν τούτῳ τῷ κόσμῳ περιπάτησεν Ἰούδας· πρῆσθεις γὰρ ἐπὶ τὴν σάρκα, ὥστε μὴ δύνασθαι διελθεῖν, ἀμάξης ῥαδίως διερχομένης, ὑπὸ τῆς ἀμάξης ἐπίεσθη, ὥστε τὰ ἔγκατα αὐτοῦ ἐκκενωθῆναι. Theophylact quotes the same on Matt. xxvii., but without the last words, ὑπὸ τῆς ἀμ. κ.τ.λ., which De Wette supposes to have been inserted from Eucumenius having misunderstood Papias. If so, the tradition is in accordance with, and has arisen from an exaggerated amplification of, our text. See the whole passage from Theo-

phylact cited, and a discussion whether it is rightly ascribed to Papias, in Routh, Reliquiæ Sacræ, vol. i. p. 9, and notes.

ἐλάκῃσεν] cracked asunder: it implies bursting with a noise. It is quite possible that this catastrophe happening in the field, as our narrative implies, may have suggested its employment as a burial-place for strangers, as being defiled. So Stier, Reden der Apostel, i. 10. 19.]

It is principally from this verse that it has been inferred that the two vv. 18, 19 are inserted by Luke. But it is impossible to separate it from ver. 18; and I am disposed to regard both as belonging to Peter's speech, but freely Græcized by Luke, inserting into the speech itself the explanations τῇ [ἰδία] διαλ. αὐτ., and τουτέστιν χ. αἵμ., as if the field had been spoken in Greek originally. This is much more natural, than to parenthesize these clauses; it is, in fact, what must be more or less done by all who report in a language different from that actually used by the speaker. The words and idioms of another tongue contain allusions and national peculiarities which never could have been in the mind of one speaking in a different language; but the ear tolerates these, or easily separates them, if critically exercised.

γνωστὸν . . .] See Luke xxiv. 18. ὥστε] in Matt. xxvii. 8, the name 'the field of blood' is referred to the fact of its having been bought with the price of blood: here, to the fact of Judas having there met with a signal and bloody death. On the whole, I believe the result to which I have above inclined will be found the best to suit the phenomena of the two passages,—viz. that, with regard to the purchase of the field, the more circumstantial account in Matthew is to be adopted; with regard to the death of Judas, the more circumstantial account of Luke. The clue which joins these has been lost to us: and in this, only those will find any stumbling-block, whose faith in the veracity of the Evangelists is very

b Luke xx. 42. γραπται γὰρ ἐν ^b βίβλῳ ^b ψαλμῶν Γενηθήτω ἡ ^c ἔπαυλις ABCD
 c here only. αὐτοῦ ἔρημος, καὶ μὴ ἔστω ^d ὁ κατοικῶν ἐν αὐτῇ. καὶ EN ab c
 d art., Matt. 25. Τὴν ^e ἐπίσκοπὴν αὐτοῦ λαβέτω ἕτερος. ²¹ δεῖ οὖν τῶν d f g h k
 e = 1 Tim. iii. 12 only. ^f συναελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ^g ᾧ ^h εἰσῆλθεν l m o p
 f = ch ix. 39. καὶ ^h εἰσῆλθεν ⁱ ἐφ' ^j ἡμᾶς ὁ κύριος Ἰησοῦς, ²² ⁱ ἀρξάμενος 13
 x. 23 al. I. ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ^k ἧς
 (Mark xiv. 53.) ^l ἀνελήμφθη ^m ἀφ' ⁿ ἡμῶν, ^o μάρτυρα τῆς ^p ἀναστασεως
 g Eurip. Phœn. αὐτοῦ σὺν ἡμῖν γενέσθαι ἓνα τούτων. ²³ καὶ ^p ἔστησαν
 534. 5. see h = Luke ii. 8. xii. 14. Heb. x. 21. i w. ἀπό, Matt. xx. 8. ch. viii. 35. x. 37. 1 Pet.
 ch. ix. 28. k attr., ver. 1 reff. l = ver. 2 reff. m = ver. 9. n ver. 8 reff.
 Ps. cxx. 8. o = ch. ii. 31. iv. 33. Rom. vi. 5. Phil. iii. 10. 1 Pet. i. 3. iii. 21 f. p ch. vi. 6. xvii. 31.

20. for 1st αὐτων, αὐτων m¹ o p vulg(not am demid &c) D¹-lat æth-rom arm [Chr.].
 for εἶπω, ἡ D¹(txt D³). rec for λαβετω, λαβοι (corrū to suit LXX), with E
 rel [Eus.]: txt ABCD⁸ p [arm] Eus¹ Chr¹.
 21. ins τω bef χρόνῳ D. rec ins ἐν bef ω, with C³(and appy C²) EN³ rel Chr :
 om ABC¹ D-corr N¹ p vulg Aug¹.—ως D¹; quoniam D¹-lat. at end add χριστος D
 syr æth Aug¹.

22. for εως, αχρι AN p. rec γενεσθαι bef συν ημ., with E 13 rel [syrr æth] Thl² :
 txt ABCD⁸ k m p 40 vulg arm Chr² Aug¹.

23. aft και ins τούτων λεχθεντων E. εστησεν D¹(and lat: txt D-corr¹) æth-rom

weak indeed. ^aΚεκληδαμάχ.] ^bקלחא.
 The field originally belonged to a potter,
 and was probably a piece of land which
 had been exhausted of its clay fit for his
 purposes, and so was useless. Jerome re-
 lates that it was still shewn on the S. side
 of Mount Sion (ἐν βορείῳ τοῦ Σιὼν ὕψους,
 but by mistake, Eusebius), in which neigh-
 bourhood there is even now a bed of white
 clay (see Winer, Realw., art. 'Blutacker').

20.] γάρ, the connexion being, 'all
 this happened and became known,' &c., 'in
 accordance with the prophecy,' &c. Ps.
 lxi. is eminently a Messianic psalm,—
 spoken in the first place of David and his
 kingdom and its enemies, and so, accord-
 ing to the universal canon of O. T. inter-
 pretation, of Him in whom that kingdom
 found its true fulfilment, and of His ene-
 mies. And Judas being the first and most
 notable of these, the Apostle applies emi-
 nently to him the words which in the
 Psalm are spoken in the plural of all such
 enemies. The same is true of Ps. cix., and
 there *one* adversary is even more pointedly
 marked out. See also Ps. lv. ἐπι-
 σκοπὴν = ^aקריב, office, or charge. The
 citations are freely from the LXX.

21.] οὖν, since all this has happened to
 Judas, and since it is the divine will that
 another should take the charge which was
 his. ἐν παντὶ χρόνῳ] This definition
 of the necessary qualification of an apostle
 exactly agrees with our Lord's saying in
 John xv. 27: καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι
 ἀπ' ἀρχῆς μετ' ἐμοῦ ἔστω. See Prolegg.
 Vol. I. ch. i. § iii. 5.

εἰσῆλθ. κ. ἐξῆλθ. ἐφ' ἡμᾶς] An abridged construction for
 εἰσῆλθ. ἐφ' ἡμᾶς κ. ἐξῆλθ. ἀφ' ἡμῶν.

22. βαπτ. Ἰωάν.] Not 'His being baptized
 by John' (as Wolf, Kuin., &c.); but the
 baptism of John, as a well-known date,
 including of course the opening event of
 our Lord's ministry, *His own* baptism.
 That John continued to baptize for some
 time after that, can be no possible objec-
 tion to the assignment of 'John's baptism'
 generally, as the date of the commence-
 ment of the apostolic testimony (against De
 Wette). We may notice, that from this
 point the testimony of the Evangelists
 themselves in their Gospels properly be-
 gins, Matt. iii. 1, Mark i. 1, Luke iii. 1,
 John i. 6.

μάρτ. τῆς ἀναστ.] This
 one event was the passage-point between
 the Lord's life of humiliation and His life
 of glory,—the completion of His work
 below and beginning of His work above.
 And to 'give witness with power' of the
 Resurrection (ch. iv. 33), would be to
 discourse of it *as being all this*; in order
 to which, the whole ministry of Jesus
 must be within the cycle of the Apostle's
 experience.

It is remarkable that
 Peter here lays down *experience of mat-
 ters of fact*, not eminence in any sub-
 jective grace or quality, as the condi-
 tion of Apostleship. Still, the testimony
 was not to be *mere* ordinary allegation of
 matters of fact: any who had seen the
 Lord since His resurrection were equal to
 this;—but belonged to a *distinct office*
 (see John xiv. 26: also ch. v. 31, note), re-
 quiring the especial selection and grace of
 God.

23.] ἔστησαν, viz. the whole
 company, to whom the words had been
 spoken; not the eleven Apostles.

Ἰωσήφ . . .] The names Ἰωσήφ and

δύο, Ἰωσήφ τὸν καλούμενον Βαρσαββάν, ὃς ^q ἐπεκλήθη ^q ἰ. ch. iv. 36.
 Ἰούστος, καὶ Μαθθίαν. ²⁴ καὶ προσευξάμενοι εἶπαν Σὺ ^r x. 1.
 κύριε ^r ch. xv. 8.
 καρδιογνώστα πάντων, ^s ἀνύδειξον ὃν ἐξελέξω ἐκ ^r only t.
 τούτων τῶν δύο ἕνα ²⁵ λαβεῖν τὸν τόπον τῆς ^r Herm. Past.
 διακονίας ^r ii. 4. 3 (see
 ταύτης καὶ ^u ἀποστολῆς, ἀφ' ἧς ^v παρέβη Ἰούδας πο- ^r Nov. Test.
^{148*).} ^r Sinait., fol.
 Luke x. 1.
 only. Hab.
 1 Cor. ix. 2. Gal. ii.
 (Sir. xxiii. 18)

iii. 2. = 2 Macc. ix. 23. see Luke i. 60.
 8 only. Deut. xxii. 7.

t ver. 17.

u Rom. i. 5. 1 Cor. ix. 2. Gal. ii.
 v = here (Matt. xv. 2, 3. 2 John 9) only. Exod. xxxii. 8. (Sir. xxiii. 18)

Aug. for ἰωσηφ, ἰωσην B(Ble) 5 lect-1 syr sah. rec βαρσαβαν, with C rel
 vulg syrr Eus[-edd₃ Bas.] Chr: txt ABEN b f g p am fuld coptt Eus-mss₃—βαρναβαν
 D tol æth. (13 def.)

24. [εἶπαν, so ABCD₈ p.] om συ D o. rec εκ τ. τ. δυο ενα bef ον εξελ.:
 txt ABCDEN rel [vulg] syr coptt Eus Bas₁ Chr₂ Dion-areop Thl Procop: ενα ον εξελ.
 εκ τ. τ. δ. Syr arm. for ενα, ανα, making αναλαβειν, D¹(txt D⁴).

25. τοπον bef τον D. rec (for τοπον) κληρον, with C³EN rel syrr [arm Eus, (appy)
 Bas₁ Chr₁]: om æth (την διακονιαν ταυτης τ. αποστ.): txt ABC¹D vulg coptt Procop₁
 Aug. rec (for αφ') εξ, with E rel Chr; de vulg E-lat: txt ABCD₈ p coptt Bas₁, a

Ἰωσῆς, different forms of the same, are confused in the Mss., both here and in ch. iv. 36. But *Barsabbas* (or *Barsabas*) and *Barnabas* are not to be confounded: they are different names (*Barsabbas* = son of *Sabba* or *Saba*: on *Barnabas*, see ch. iv. 36, note); and *Barnabas* is evidently introduced in iv. 36 as a person who had not been mentioned before. Of *Barsabas*, nothing further is known. Euseb., iii. 39, states, on the authority of Papias, that he drank a cup of poison without being hurt. [There is a *Judas Barsabbas* mentioned in ch. xv. 22, whom some take to be his brother.] In all probability both the selected persons (see Eus. i. 12) belonged to the number of the Seventy, as it would be natural that the candidates for apostleship should be chosen from among those who had been already distinguished by Christ Himself among the brethren.

Justus is a Roman cognomen, assumed according to a custom then prevalent. The name *Justus* seems to have been common: Schöttgen, Hor. Hebr., on this place, gives two instances of Jews bearing it.

Μαθθίαν] Nothing historical is known of him. Traditionally, according to Nicephorus (H. E. ii. 40, Winer), he suffered martyrdom in Æthiopia; according to others, in Colchis (Menolog. Græc. iii. 198, Winer): another account (Perionii Vitæ Apost. p. 178 sqq., Winer) makes him preach in Judæa and be stoned by the Jews. Clem. Alex., Strom. ii. 9 [45], p. 452 P., vii. 13 [82], p. 882 P., mentions the *παράδοσις* of *Matthias*, which perhaps were the same as an apocryphal gospel once current under his name, mentioned by Eus., H. E. iii. 25. See Winer, Realw.

24.] It is a question, *to Whom this prayer was directed*. I think all probability is in favour of the Apostle (for Peter certainly was the spokesman) having ad-

dressed *his glorified Lord*. And with this the language of the prayer agrees. No stress can, it is true, be laid on κύριε: see ch. iv. 29, where unquestionably *the Father* is so addressed: but the ἐξελέξω, compared with οὐκ ἐγὼς ὑμᾶς τοὺς δώδεκα ἐξελέξα-μην, John vi. 70, seems to me almost decisive. See also ver. 2; Luke vi. 13; John xiii. 18, xv. 16, 19. The instance cited on the other side by Meyer, ἐξελέξατο ὁ θεὸς διὰ τοῦ στόματός μου ἀκούσαι τὰ ἔθνη κ.τ.λ., is not to the point, as not relating to the matter here in hand; nor are the passages cited by De Wette, 2 Cor. i. 1; Eph. i. 1; 2 Tim. i. 1, where Paul refers his apostleship to *God*, since obviously all such appointment must be referred ultimately to *God*:—but the question for us is,—In these words, *did the disciples pray as they would have prayed before the Ascension, or had they Christ in their view?* The expression καρδιογνώστα (used by Peter himself of *God*, ch. xv. 8) forms no objection: see John xxi. 17, also in the mouth of Peter himself. We are sure, from the προσκυνήσαντες αὐτόν of Luke xxiv. 52, that even at this time, before the descent of the Spirit, the *highest kind of worship was paid to the ascended Redeemer*. Still, I do not regard it as by any means *certain* that they addressed Christ, nor can the passage be alleged as convincing in controversy with the Socinian. ἀνάδειξ. κ.τ.λ.] Not,

as in E. V., ‘*shew whether of these two Thou hast chosen,*’ but *appoint* (see *revo*) *one of these two (him) whom Thou hast chosen*. The difference is of some import: they did not pray for a sign merely, to shew whether of the two was chosen, but that the Lord would, by means of their lot, *Himself appoint* the one of His choice. 25.] τόπον is from internal evidence, as well as manuscript authority,

w = Matt.
 xxvi. 52.
 Job. xviii. 21.
 Prov. xxvii.
 5.
 x = here only.
 see Luk. xv.
 22. = βαλλ.,
 Matt. xxvii.
 35 j.
 y = Matt. xxvii. 35 j. only. Neh. x. 34. see ver. 17.
 z = Luke ix. 51 (viii. 23) only t. (-ρωσις, 1 Chron. xxxvi. 21.)

ρευθῆναι εἰς τὸν ^w τόπον τὸν ἴδιον. ²⁶ καὶ ^x ἔδωκαν ^y κλή-
 ρους αὐτοῖς, καὶ ^z ἔπασεν ὁ ^y κλήρως ^z ἐπὶ Μαθθίαν, καὶ
^a συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

ABCD
 E a b c
 d f g h k
 l m o p
 13

II. ¹ Καὶ ἐν τῷ ^b συμπληροῦσθαι τὴν ἡμέραν τῆς

D-lat Aug., ἴδιον τοπ. C: τοπ. τ. δικαίον Α.
 26. rec (for αυτοῖς) αὐτῶν (see note), with D¹E rel syr [arm] Chr, Aug-mss: om Syr
 Aug-ed₁: txt ABCD²N p 13 vulg coptt æth Chr., om δ D¹(ins D²) m.
 συνηφ. D¹(but corrd): κατεψ. N¹. for ενδεκα, ib¹ xii D, so also Eus₁.

CHAP. II. 1. for καὶ ἐν τῷ, καὶ ἐγενετο ἐν ταῖς ἡμεραῖς ἐκεῖναις τοῦ D.

τας

the preferable reading. It has been altered to κλήρον to suit ver. 17.

διακονίας, implying the active duties; ἀποστολῆς, the official dignity of the office:—no figure of ἐν διὰ δουλῶν.

τὸν τόπον τὸν ἴδιον] With the reading τόπον before, I think these words may be interpreted two ways: 1. that Judas *deserted this our τόπος*, our office and ministry, *to go to his own τόπος*, that part which he had chosen for himself, viz. the office and character of a traitor and enemy of God; 2. regarding the former word τόπος as being selected to correspond to the more proper and dreadful use of the word *here*, that Judas *deserted his τόπος*, his appointed place, *here* among us, that he might go to *his own appointed τόπος* elsewhere, viz. among the dead in the place of torment. Of these two interpretations, I very much prefer the second, on all accounts; as being more according to the likely usage of the word, and as more befitting the solemnity of such a prayer. At the same time, no *absolute sentence* is pronounced on the traitor, but that dark surmise expressed by the euphemism τὸν τόπον τ. ἴδ., which none can help feeling with regard to him. To refer the words πορ.-εἰς τ. τόπ. τ. ἴδ., to the successor of Judas (Knautebull, Hammond, al.), ‘*ut occupet locum ipsi a Deo destinatum*,’ (1) is contrary to the form of the sentence, which would require καὶ πορευθῆναι; (2) is inconsistent with the words πορ. κ.τ.λ., which are unexampled in this sense; (3) would divest a sentence, evidently solemn and pregnant, of all point and meaning, and reduce it to a mere tautology. It appears to have been very early understood as above; for Clement of Rome says of Peter (1 Cor. v.), οὕτω μαρτυρήσας ἐπορεύθη εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης, an expression evidently borrowed from our text. Lightf., Hor. Hebr. in loc., quotes from the Rabbinical work Baal turim on Num. xxiv. 25,—‘*Balaam ivit in locum suum*, i. e. in Gehennam.’

26. ἔδωκ. κλήρους αὐτοῖς] They cast lots for them, αὐτοῖς being a *dativus*

commodi. The ordinary reading, whether αὐτῶν is referred to the Apostles or to the candidates, would require τοὺς κλήρους. Αὐτῶν has been an alteration, to avoid the rendering ‘they gave lots to them.’ These lots were probably tablets, with the names of the persons written on them, and shaken in a vessel, or in the lap of a robe (Prov. xvi. 33); he whose lot first leaped out being the person designated.

συγκ. κατ.] The lot being regarded as the divine choice, the suffrages of the assembly were unanimously given (not in *form*, but by cheerful acquiescence) to the candidate thus chosen, and he was ‘voted in’ among the eleven Apostles, i. e. as a *twelfth*. That Luke does not absolutely say so, and never afterwards speaks of the twelve Apostles, is surely no safe ground on which to doubt this. Stier seems disposed to question (in his *Reden der Apostel*, i. 18 ff., which however was a work of his youth) whether this step of electing a twelfth Apostle was altogether suitable to the then waiting position of the Church, and whether Paul was not in reality the twelfth, chosen by the Lord Himself. But I do not see that any of his seven queries touch the matter. We have the precedent, of all others most applicable, of the twelve tribes, to shew that the number, though ever *nominal*ly kept, was *really* exceeded. And this incident would not occupy a prominent place in a book where Paul himself has so conspicuous a part, unless it were by himself considered as being what it professed to be, the filling up of the vacant Apostleship.

CHAP. II. 1–4.] THE OUTPOURING OF THE HOLY SPIRIT ON THE DISCIPLES.

1. ἐν τῷ συμπληροῦσθαι . . .] While the day of P. was being fulfilled: ‘during the progress of that particular day:’ this is necessitated by the pres. tense. In sense, it amounts to ‘when the day of P. was fully come,’ as E. V.: but not in grammar. Professor Hitzig, in a letter to Ideler, “Ostern und Pfingsten, u.s.w.,” maintains that the meaning is, ‘As the day of P.

ἡ πεντηκοστὴς ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό. 2 καὶ
only t. Tobit ii. 1. 2 Macc. xii. 32. c ch. i. 15 reff. d (ch. xx. 18, v. r.) John iv. 36. xx. 4. xxi. 2. Ezra ii. 64. Job iii. 18 Symm. 1 Cor. xvi. 8

ἡμερας vulg D-lat E-lat Syr æth arm [Ath-int.] Aug₁ Vig. rec **ἀπαντες**, with m rel
 Thl-sif: om EN¹ Chr₁: txt ABC¹N³ c d p [Ath₁].—οντων αυτων παντων D Syr æth.
 —add οι αποστολοι c d k m H¹ Thl-fin. rec (for ομου) ομοθυμαδον, with C³ E₁[-gr] rel
 [Ath-4-mss] Chr₁ Thl-sif: om D (syrr ?) copt sah(inter se for ομ. ε. το αυ.): txt ABC¹N³
 p Ath₁, pariter vulg, simul E-lat [Aug₂, eadem animatione simul Aug₁ Promiss₁].

drew on,'—*'was approaching its fulfilment :*' but this view is refuted by Neander, "Pflanzung u. Leitung, u.s.w.," p. 10, note. Hitzig supports his view by ver. 5, taking κατοικοῦντες to imply *constant residence*, not merely *sojourning on account of the feast*, which latter he says would have been specified if it were so. Neander replies, 1. that ἐν τ. συνπλ. τ. ἡ. τ. π. must necessarily mean that the day itself had arrived; compare πλήρωμα τοῦ χρόνου or τῶν καιρῶν, Gal. iv. 4 and Eph. i. 10. In Luke ix. 51, it is not said of *the day*, but of *the days* of His being received up, including the whole period introductory to that event: and, by the very same interpretation, *the day* of P. must in this case have arrived, (and was being accomplished, i. e. in process of passing.) And again, if only the approach of that day were indicated, why should the day itself have been mentioned, seeing that it would then be no way concerned in the narrative? On the propriety of the day itself as belonging to the narrative, see below. 2. It is true that in ver. 5, if we had that verse only before us, we should interpret κατοικ. of *dwelling*, permanently (no real difference being traceable between κατοικεῖν with an accus., and κατοικεῖν ἐν); but if we compare it with ver. 9, we shall see, that the same persons would thus be κατοικοῦντες in Jerusalem and several other localities,—which necessarily restricts the meaning, in ver. 5, to a *temporary sojourn*. And, granting that there may have been some residents in Jerusalem among these foreign Jews, the ἐπιδημοῦντες Ῥωμαῖοι certainly point to persons who were for some especial reason at Jerusalem at the time, as also the *proselytes*. And in ver. 14 Peter distinguishes the ἄνδρες Ἰουδαῖοι,—the residents, from οἱ κατοικοῦντες Ἱερουσ. ἄπαντες,—the sojourners. τ. ἡμ. τῆς π.] The *fiftieth day* (inclusive) after the sixteenth of Nisan, the second day of the Passover (Levit. xxiii. 16),—called in Exodus xxiii. 16, '*the feast of harvest*,'—in Deut. xvi. 10, '*the feast of weeks*;'—one of the three great feasts, when all the males were required to appear at Jerusalem, Deut. xvi. 16. No supplying of ἡμέρας, or ἑορτῆς, is required after πεντηκοστῆς: the word had passed into a proper name, see ref. Tobit, where it is in

appos. with ἑορτῇ, and ref. 2 Macc. At this time, it was simply regarded as the feast of harvest: among the later Jews, it was considered as the anniversary of the giving of the law from Sinai. This inference was apparently grounded on a comparison of Exod. xii. 2 and xix. 1. Josephus and Philo know nothing of it, and it is at the best very uncertain. Chrysostom's reason for the event happening when it did is probably the true one: ἔδει γὰρ ἑορτῆς οὕσης πάλιν ταῦτα γενέσθαι ἵνα οἱ παρόντες τῷ σταυρῷ τοῦ χριστοῦ, οὗτοι καὶ ταῦτα ἴδωσιν (in Catena). See a number of other reasons given by Wordsw., more suo. The question, on *what day of the week* this day of Pentecost was, is beset with the difficulties attending the question of our Lord's last passover; see notes on Matt. xxvi. 17, and John xviii. 28. It appears probable however that it was on the Sabbath,—i. e. if we reckon from *Saturday, the 16th of Nisan*. Wieseler (Chron. des Apostol. Zeitalters, p. 20) supposes that the Western Church altered the celebration of it to the first day of the week in conformity with her observance of Easter on that day. If we take the second day of the Passover as *Sunday, the 17th of Nisan*, which some have inferred from John xviii. 28, the day of Pentecost will fall on the *first day* of the week. The custom of the Karaites was, to keep Pentecost always *on the first day* of the week, reckoning not from the day after the great Passover-Sabbath, but from that *following the Sabbath* in Passover week—understanding קַדְשִׁי in Levit. xxiii. 15 of the *ordinary Sabbath*;—but this cannot be brought to bear on our enquiry, as it probably arose later. πάντες] Not the Apostles only, nor the hundred and twenty mentioned ch. i. 15; but *all the believers in Christ*, then congregated at the time of the feast in Jerusalem. The former is manifest from ver. 14, when Peter and the eleven stand forward and allude to the rest as οὗτοι: and the latter follows on the former being granted. Both are confirmed by the universality of the promise cited by Peter, vv. 17 ff. See Chrys. below, on ver. 4. ὁμοῦ] together: the rec. ὁμοθυμαδόν implies more, viz. that their *purpose*, as well as their locality, was the same. ἐπὶ τὸ

δ ch. xvi. 26. ἐγένετο ἁφνω ἐκ τοῦ οὐρανοῦ ἡχος ὥσπερ ἡ φερομένης
 xviii. 6. ἡ βροχὴ ἡ βροχὴ καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ
 only. Josh. x. 9. ἦσαν καθήμενοι, καὶ ὥφθησαν αὐτοῖς διὰ μεριζόμεναι
 e = Luke (iv. 37) xxi. 25. Heb. xii. 19 only. Ps. cl. 3. γλῶσσαι ὡσεὶ πυρός, ἐκαθισέν τε ὥφ' ἕνα ἕκαστον αὐτῶν,
 f = here only. Isa. xxviii. 15, 18. ἡ καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ἤρξαντο
 g = (ch. xvii. 25) only. Job xxxvii. 10. see Thucyd. iv. 100. h here only. = Exod. xiv. 21. Isa. lix. 19.
 i = John xii. 3. Hag. ii. 3. see Isa. vi. 4. k = Matt. iv. 16. Luke xxi. 35. Rev. xiv. 6. xvii. 15. Jer. xxxi. (xlviii.) 43. l Matt. xvii. 3. Luke i. 11. ch. vii. 2, 26 al. Exod. iii. 2, 16. m = Luke xii. 32 al. Gen. x. 25. n = Luke xxii. 44. Rev. i. 14. o constr., Mark xi. 2, 7. Rev. xx. 4. Gen. viii. 3 (4). p = Luke i. 15. ch. iv. 8, 31. ix. 17. xiii. 9. see Eph. v. 15.

2. aft και ins ειδου (i. e. ιδου) D [so Cyr₂]. for εκ, απο [de] E. βιαι. bef πνο.
 D 93-52. for ολον, παντα D[-gr], omnem E-lat Vig; totam vulg D-lat: totum
 Cyr₃. καθεζόμενοι CD: txt ABEN rel [Dion, Ath₁, Cyr₁] Cyr-jer, Thdr₂.
 3. for γλωσσαι ὡσεὶ, γλωσσαι N¹. for εκαθ. τε, και εκαθ. B (Mai Btly Tischdf) N
 p D-corr (and lat) [syrr(?) arm Dion] Ath₁, Cyr-jer, Did, Chr Cyr[-p]: και εκαθ. τε
 D[-gr]: εκαθ. (alone) B (Beh): εκαθ. δε C¹ E-lat Did, Aug; txt A C³ D² E[-gr] rel
 [vulg] syrr[-?] copt Eus, Ath₁, Thdr₁, Thl.—εκαθισαν (corru to suit γλωσσαι) D-gr N¹
 syrr copt Ath₁, Did, Cyr₁[-p].

αὐτοῖς] *Where?* evidently *not* in the temple, or any part of it. The improbability of such an assemblage, separate and yet so great, in any of the rooms attached to the temple,—the words ὅλον τὸν οἶκον in ver. 2 (where see note),—the συνῆλθεν τὸ πλῆθος, ver. 6,—the absence of any mention of the temple,—all these are against such a supposition. Obviously no *à priori* consideration such as Olshausen alleges (in loc.), that “thus the solemn inauguration of the Church of Christ becomes more imposing by happening in the holy place of the Old Covenant,” can apply to the enquiry. Nor can the statement that they were διὰ παντός ἐν τῷ ἱερῷ, Luke xxiv. 53, apply here (see above on ch. i. 13); for even if it be assumed that the hour of prayer was come (which it hardly could have been, seeing that some time must have elapsed between the event and Peter’s speech), the disciples would not have been assembled separately, but would, as Peter and John, in ch. iii. 1, have gone up, mingled with the people. See more below.

2. ἡχ. ὡσεὶ. φερ. πνοῆς βιαιάς] could not be better rendered than in E. V., a sound as of a rushing mighty wind. The distinction between πνοῆς and πνεύματος, on which De Wette insists, can hardly be expressed in our language. It is possible that Luke may have used πνοῆς to avoid the concurrence of πνεύματος βιαιῶν and πνεύματος ἁγίου. It doubtless has its especial propriety;—it is the *breathing* or *blowing* which we hear: it was the sound as of a violent blowing, borne onward, which accompanied the descent of the Holy Spirit. To treat this as a natural phenomenon,—even supposing that phenomenon miraculously produced, as the earthquake at the crucifixion,—is contrary to the text, which does not describe it as ἡχος φερομένης πν.

βι., but ἡχος ὥσπερ φ. πν. βι. It was the chosen vehicle by which the Holy Spirit was manifested to their sense of hearing, as by the tongues of fire to their sense of seeing.

‘φέρεσθαι ad violentum quo venti moventur impetum notandum adhiberi solet. *Æl. Hist. An. vii. 24, ἐπειδὴν τὸ πνεῦμα βιαιῶν ἐκφέρηται*: Diog. Laërt. x. 25. 104, διὰ τοῦ πνεύματος πολλοῦ φερομένου.’ Kypke. οἶκον] Certainly Luke would not have used this word of a chamber in the Temple, or of the Temple itself, without further explanation. Our Lord, it is true, calls the Temple ὁ οἶκος ὑμῶν, Matt. xxiii. 38,—and Josephus informs us that Solomon’s Temple was furnished τριάκοντα βραχέσιν οἴκοις, and again ἐπακοδόμητο δὲ τούτοις ἄνωθεν ἑτεροὶ οἶκοι: but to suppose either usage here, seems to me very far-fetched and unnatural. 3. ὥφθ. αὐτοῖς]—not, ‘there were seen on them,’ as Luther; but as E. V., there appeared unto them.

διαμεριζόμεναι] not, ‘distributed,’ as μερισμοῖς in Heb. ii. 4: from the construction, διαμ. must refer to something characteristic, not of the manner of apportionment, but of the appearance itself. ὡσεὶ πυρός] see reff. They were not πυρός, as not possessing the burning power of fire, but only ὡσεὶ πυρός, in appearance like that element. ἐκάθισεν] viz. τὸ φαινόμενον: not τὸ πνεῦμα, nor ἡ γλῶσσα, but the appearance described in the preceding clause. I understand ἐκάθ. as usually interpreted, lighted on their heads. This also was no effect of natural cause, either ordinarily or extraordinarily employed: see on ver. 2. 4.] On ἅπαντες, Chrys. says, οὐκ ἂν εἶπε πάντες, καὶ ἀποστόλων ὄντων ἐκεῖ, εἰ μὴ καὶ οἱ ἄλλοι μετέσχον. ἤρξαντο λαλεῖν ἐτέραις γλώσσαις] There can be no ques-

ABCD
 EFGH
 IJKL
 MNOP
 13

λαλεῖν ἡ ἑτέραις ἡ γλώσσαις ὥς καθὼς τὸ πνεῦμα ἔδιδου ὡς = 1 Cor. xiv. 21. Exod. 31. r = Matt. xvi. 17. ch. x. 46. xix. 6. 1 Cor. xii. 10, &c. xiv. 2, &c. Gen. x. 5. t = Matt. xiii. 11. Luke i. 74. John v. 26. ver. 27 and ch. xiii. 35 (from s = ch. xi. 29 reff. Ps. xv. 10). ch. x. 40. xiv. 3.

4. παντες AB'DEN p: txt (see *prolegomena*, ch. v. § 3, ad fin.) [B-corr^{1,2}] C rel [Did₁ Ath₂ Cyr-jer₂ Chr₁ Cyr₂ Cosin. ηξατο D¹[-gr](txt D-corr¹). aft το πν. ins το

tion in any unprejudiced mind, that the fact which this narrative sets before us is, that the disciples began to *speak in* VARIOUS LANGUAGES, viz. the languages of the nations below enumerated, and perhaps others. All attempts to evade this are connected with some forcing of the text, or some far-fetched and indefensible exegesis. This then being laid down, several important questions arise, and we are surrounded by various difficulties. (1) Was this speaking in various languages a gift bestowed on the disciples for their use afterwards, or was it a mere sign, their utterance being only as they were mouth-pieces of the Holy Spirit? The latter seems certainly to have been the case. It appears on our narrative, καθὼς τὸ πνεῦμα ἔδιδου ἀποφθέγγεσθαι αὐτοῖς, as the Spirit gave them utterance. But, it may be objected, in that case they would not themselves understand what they said. I answer, that we infer this very fact from 1 Cor. xiv.; that the speaking with tongues was often found, where none could interpret what was said. And besides, it would appear from Peter's speech, that such, or something approaching to it, was the case in this instance. He makes no allusion to the things said by those who spoke with tongues; the hearers alone speak of their declaring τὰ μεγαλεῖα τοῦ θεοῦ. So that it would seem that here, as on other occasions (1 Cor. xiv. 22), tongues were for a sign, not to those that believe, but to those that believe not. If the first supposition be made, that the gift of speaking in various languages was bestowed on the disciples for their after use in preaching the Gospel, we are, I think, running counter to the whole course of Scripture and early patristic evidence on the subject. There is no trace whatever of such a power being possessed or exercised by the Apostles, or by those who followed them. (Compare ch. xiv. 11, 14; Euseb. iii. 39; Iren. iii. 1, p. 174.) The passage cited triumphantly by Wordsw. from Iren. iii. 17, p. 208, to shew that Irenæus understood the gift to be that of permanent preaching in many languages, entirely fails of its point:—"Quem et descendisse Lucas ait post ascensum Domini super discipulos in Pentecoste, habentem potestatem omnium gentium ad introitum vitæ (which Wordsw. renders "in order that all nations might be enabled to enter into life,"

suitably to his purpose, but not to the original) et ad assertionem novi Testamenti: unde et omnibus linguis conspirantes hymnum dicebant Deo, Spiritu ad unitatem redigente distantes tribus, et primitias omnium gentium offerente Patri." Here it will be observed is not a word about future preaching; but simply this event itself is treated of, as a symbolic one, a first fruit of the future Gentile harvest. The other passage, id. v. 6, p. 299, shews nothing but that the gift of tongues was not extinct in Irenæus's time: there is in it not a word of preaching in various languages. I believe, therefore, the event related in our text to have been a sudden and powerful inspiration of the Holy Spirit, by which the disciples uttered, not of their own minds, but as mouth-pieces of the Spirit, the praises of God in various languages, hitherto, and possibly at the time itself, unknown to them. (2) How is this ἑτέραις γλώσσαις λαλεῖν related to the γλώσση λαλεῖν afterwards spoken of by St. Paul? I answer, that they are one and the same thing. γλώσση λαλ. is to speak in a language, as above explained; γλώσσαις (ἑτέραις, or καιναῖς, Mark xvi. 17) λαλ., to speak in languages, under the same circumstances. See this further proved in notes on 1 Cor. xiv. Meantime I may remark, that the two are inseparably connected by the following links,—ch. x. 46, xi. 15,—xix. 6,—in which last we have the same juxtaposition of γλώσσαις λαλεῖν and προφητεύειν, as afterwards in 1 Cor. xiv. 1—5 ff. (3) Who were those that partook of this gift? I answer, the whole assembly of believers, from Peter's application of the prophecy, vv. 16 ff. It was precisely the case supposed in 1 Cor. xiv. 23, ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλῶσιν γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε; These ἰδιῶται and ἄπιστοι were represented by the ἕτεροι of our ver. 13, who pronounced them to be drunken. (4) I would not conceal the difficulty which our minds find in conceiving a person supernaturally endowed with the power of speaking, ordinarily and consciously, a language which he has never learned. I believe that difficulty to be insuperable. Such an endowment would not only be contrary to the analogy of God's dealings, but, as far as I can see into the matter, self-contradictory, and therefore

u ver. 14, ch. ^u ἀποφθέγγεσθαι αὐτοῖς. ^δ ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικ. ^{ABCD}
xxvi. 25 only. ^{EN a b c}
1 Chron. xxv. 1. Ps. lviij. 7. Ezek. xlii. 9, 19. Mic. v. 12. Zech. x. 2 only. ^{d f g h k}
1, 13. Luke i. 10, 20. Jer. xxxiii. (xxvi.) 20. ^{l m o p}
v constr., ch. i. 13, 14. viii.

αἰον E vulg æth.

rec αυτοῖς bef ἀποφθεγγ. (corrū for the sake of perspicuous order; but these trajections and insertions between a governed word are characteristic of Luke, and esp in Acts), with C³ E rel [tol] syr Cyr-jer₂ [Chr, Cyr, Thdr̄t,] : txt ABCD³ N p vulg (sah ?) arm Ath₂ Cyr, Did₂ [Bas₁] Ambr Vig. (36 def.)

5. for ἐν, εἰς AN¹.

ἐν ιερ. bef ἦσαν, οὐκ δε, D.

κατοικ. bef ἐν ιερ. C Syr

impossible. But there is no such contradiction, and to my mind no such difficulty, in conceiving a man to be moved to utterance of sounds dictated by the Holy Spirit. And the fact is clearly laid down by Paul, that the gift of speaking in tongues, and that of interpreting, were wholly distinct. So that the above difficulty finds no place here, nor even in the case of a person both speaking and interpreting: see 1 Cor. xiv. 13.

On the question whether the speaking was necessarily always in a foreign tongue, we have no data to guide us: it would seem that it was; but the conditions would not absolutely exclude rhapsodical and unintelligible utterance. Only there is this objection to it: clearly, languages were spoken on this occasion,—and we have no reason to believe that there were two distinct kinds of the gift.

(5) It would be quite beyond the limits of a note to give any adequate history of the exegesis of the passage. A very short summary must suffice. (α) The idea of a gift of speaking in various languages having been conferred for the dissemination of the Gospel, appears not to have originated until the gift of tongues itself had some time disappeared from the Church. Chrysostom adopts it, and the great majority of the Fathers and expositors. (β) Gregory Nyss. (see Suicer. Thes., γλώσσα), Cyprian, and in modern times Erasmus and Schneckenburger, suppose that the miracle consisted in the multitude hearing in various languages that which the believers spoke in their native tongue: μὴν μὲν ἐξηχεῖσθαι φωνήν, πολλὰς δὲ ἀκούεσθαι. This view Greg. Naz. mentions, but not as his own, and refutes it (Orat. xli. 15, p. 743), saying, ἐκείνως μὲν γὰρ τῶν ἀκούοντων ἂν εἴη μᾶλλον ἢ τῶν λεγόντων τὸ θαῦμα. This view, besides, would make a distinction between this instance of the gift and those subsequently related, which we have seen does not exist. (γ) The course of the modern German expositors has been, (1) to explain the facts related, by some assumption inconsistent with the text, as e. g. Olshausen, by a magnetic ‘rapport’ between the speakers and hearers,—whereas the speaking took place first, independently of the hearers;—Eichhorn, Wieseler, and others, by sup-

posing γλώσση λαλεῖν to mean speaking with the tongue only, i. e. inarticulately in ejaculations of praise, which will not suit γλώσσαις λαλ.;—Bleek, by interpreting γλώσσα = glossema, and supposing that they spoke in unusual, enthusiastic, or poetical phraseology,—which will not suit γλώσση λαλ.;—Meyer (and De Wette nearly the same), by supposing that they spoke in an entirely new spiritual language (of which the γλώσσαι were merely the individual varieties), as was the case during the Irvingite delusion in this country,—contrary to the plain assertion of vv. 6—8, that they spoke, and the hearers heard, in the dialects or tongues of the various peoples specified;—Paulus, Schulthess, Kuinoel, &c. by supposing that the assembly of believers was composed of Jews of various nations, who spoke as moved by the Spirit, but in their own mother tongues,—which is clearly inconsistent with ver. 4 and the other passages, ch. x. and xix., and 1 Cor. xiv., above cited:—(2) to take the whole of this narrative in its literal sense, but cast doubts on its historical accuracy, and on Luke’s proper understanding of what really did take place. This is more or less done by several of the above mentioned, as a means of escape from the inconsistency of their hypotheses with Luke’s narrative. But, to set aside, argumenti gratiā, higher considerations,—is it at all probable that Luke, who must have conversed with many eye and ear-witnesses of this day’s events, would have been misinformed about them in so vital a point as the very nature of the gift by which the descent of the Spirit was accompanied? There is every mark, as I hope I have shewn abundantly in the prolegomena, of the Acts having been written in the company and with the co-operation of St. Paul: can we suppose that he, who treats so largely of this very gift elsewhere, would have allowed such an inaccuracy to remain uncorrected, if it had existed? On the contrary, I believe this narrative to furnish the key to the right understanding of 1 Cor. xiv. and other such passages, as I there hope more fully to prove.

καθ-
ὡς κ.τ.λ.] according as (i. e. ‘in such measure and manner in each case as’) the Spirit granted to them to speak (be-

κοῦντες Ἰουδαῖοι ἄνδρες ^w εὐλαβεῖς ^x ἀπὸ παντὸς ἔθνους ⁿ τῶν ^y ὑπὸ τὸν οὐρανόν. ^θ ^z γενομένης δὲ τῆς ^z φωνῆς ταύτης ^a συνήλθεν τὸ ^b πλήθος καὶ ^c συνεχύθη ὅτι ἤκούον ^d εἰς ^d ἕκαστος τῇ ἰδίᾳ ^e διαλέκτῳ λαλούντων αὐτῶν. ^γ ^f ἐξ-

13. xxiii. 34 al. y ch. iv. 12. Col. i. 23. Deut. xxv. 19. z Luke ix. 35. ch. xix. 34. Rev. xi. 15. 2 Chron. v. 13. a = ch. i. 6 reff. b abs., ch. vi. 5. xv. 12, 30. xix. 9. xxiii. 7. c ch. ix. 22. xix. 32. xxi. 27, 31 only. Gen. xi. 9. Jonah iv. 1. 1 Mace. iv. 27. d Luke iv. 40. ch. xx. 31. Eph. iv. 16. Col. iv. 6. 1 Kings xiii. 20 Ald. e ch. i. 19 reff. f = ch. viii. 13 reff.

copt Aug₁ : ιουδαιοι bef κατοικ. E. ανδρ. bef ιουδ. C¹ : om ιουδ. R. ευλ. bef ανδρ. D.

6. for οτι, και D[-gr] : qui D¹-lat. syrr sah Aug₃ Bede₂ : ηκουσαν 40. 96.

αυτ., λαλουντας ταις γλωσσαις αυτων D Syr : ταις γλωσσαις αυτων λαλ. syr-ing Aug₂ : lingua sua vulg D-lat E-lat, linguam suam Bede.

stowed on them utterance). There is no emphasis, as Wordsw., on αὐτοῖς, but rather the contrary: placed thus behind the verb, it becomes insignificant in comparison with the fact announced, and with the subject of the sentence.

The word ἀποφθέγγεσθαι has been supposed here to imply that they uttered short ejaculatory sentences of praise: so Chrys., ἀποφθέγματα γὰρ ἦν τὰ παρ' αὐτῶν λεγόμενα: (Ec., Bloomf., and Wordsw. But in neither of the two other places in St. Luke (see reff.) will it bear this meaning, nor in any of the six where it occurs in the LXX: though in two of those (Mic. and Zech.) it has the peculiar sense of speaking oracularly, and in Ezek. xiii. 19 it represents *mentior*. Our word to utter, to speak out, seems exactly to render it. It is never desirable to press a specific sense, where the more general one seems to have become the accepted meaning of a word. And this is especially so here, where, had any peculiar sense been intended, the verb would surely have held a more prominent position. Their utterance was none of their own, but the simple gift and inspiration of the Holy Spirit: see above.

5—13.] EFFECT ON THE MULTITUDE. 5.] De Wette maintains that these κατοικοῦντες cannot have been persons sojourning for the sake of the feast, but *residents*: but see above on ver. 1. I see no objection, with Meyer, to including *both residents and sojourners* in the term, which only specifies their *then* residence.

εὐλαβεῖς] Not in reference to their having come up to the feast, nor to their dwelling from religious motives at Jerusalem (τὸ κατοικεῖν εὐλαβείας ἦν σημείον, ἀπὸ τοσοῦτων ἐθνῶν πατρίδας ἀφέντας καὶ οἰκίαν καὶ συγγενεῖς, ἐκεῖ οἰκεῖν, Chrys.), but stated as imparting a character and interest to what follows. They were not merely vain and curious listeners, but men of piety and weight.

ἀπὸ παντὸς ἔθν. . . .] Not perhaps used so

much *hyperbolically*, as with reference to the significance of the whole event. As they were samples each of their different people, so collectively they represented all the nations of the world, who should hear afterwards in their own tongues the wonderful works of God.

6.] Whatever τῆς φωνῆς ταύτης may mean, one thing is clear,—that it *cannot* mean, 'this rumour' ('when this was noised abroad,' E. V.: so also Erasm., Calv., Beza, Grotius, &c.), which would be unexampled (the two passages cited for this sense from the LXX are no examples; Gen. xlv. 16; Jer. xxvii. (1.) 46). We have then to choose between two things to which φωνή might refer:—(1) the ἦχος of ver. 2, to which it seems bound by the *past* part. γενομένης (compare ver. 2, ἐγένετο . . . ἦχος), which would hardly be used of a speaking which was *still going on* when the multitude assembled: compare also John iii. 8;—and (2) the *speaking with tongues* of ver. 4. To this reference, besides the objection just stated, there is also another, that the voices of a number of men, especially when diverse as in this case, would not be indicated by φωνή, but by φωναί: compare Luke's own usage, even when the voices cried out the same thing, Luke xxiii. 23, οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτοῦμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχον αἱ φωναὶ αὐτῶν. And when he uses the sing., he explains it, as in ch. xix. 34, φωνὴ ἐγένετο μία ἐκ πάντων. So that we may safely decide for the *former* reference. The noise of the rushing mighty wind was heard over all the neighbourhood, probably over all Jerusalem.

τὸ πλήθος] including the scoffers of ver. 13, as well as the pious strangers: but these latter only are here regarded in the συνεχύθη and in the ἦκ. εἰς ἕκαστος. On these latter words see above on ver. 4. Each one heard λαλούντων αὐτῶν,—i. e. either *various disciples speaking various tongues, each in some one only*: or *the same persons speaking now one now*

ἰσταντο δὲ καὶ ἐθαύμαζον λέγοντες Οὐχὶ ἔϊδον ἅπαντες
οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; ⁸ καὶ πῶς ἡμεῖς
ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡ ἡμῶν ἐν ᾗ ἐγεννήθη-
μεν, ⁹ Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ ἰκατ-
οικούντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππα-

ABCDE
18 a b c
d f g h k
l m o p
13

7. rec aft εξιστ. δε ins παντες (from ver 12), with ACEIN¹ rel 36 vulg syrr coptt [arm]; απαντες N³ 27-9. 69: om BD a e f h l m o H^r aeth Chr₁ Aug₃. rec aft λεγοντες ins προς αλληλους (explanatory gloss; and hence became a var read also in some inferior mss in ver 12: not, as Mey., genuine here, and thence insd in ver 12), with [C²] DEI rel syrr [arm Aug₃]: om ABC¹ N p vulg coptt aeth [Chr₁]. rec ους, with AC[1] rel [Chr₁]: ουχ DEN p: txt B (the i became absorbed by the follg i, thence ουχ (as in LXX-A Judg iv. 14; xv. 2), and was corrd into ουκ). rec παντες, with E rel: txt A B (see table) CDIN 36. οι λαλ. bef εισιν C¹ lect-12: εισιν bef ουτοι p: qui loq. Gal. sunt vulg.

8. [εκαστος bef ακουομεν E.] την διαλεκτον D¹-gr(txt D²) vulg(not am but (Lachm) fuld Aug₃(once τ. ιδιαν δ.) Jer. ημ. bef διαλ. E. εγεννηθημεν AC² or 3 E¹ [f¹ k] p 1. 13 syr-mg Thl-fin.

9. om και ελαμιται N¹. om 3rd kai D¹-gr(ins D²). om τε D¹(and lat: ins D⁵) vulg (not am¹ fuld [tol]) [Aug₃].

another tongue. The former is more probable, although the latter seems to agree with some expressions in 1 Cor. xiv., e. g. ver. 18 (in the rec. and perhaps even in the present text).

συνεχῶς.] Observe ref. Genesis. 7.] They were not, literally, all Galilaëans; but certainly the greater part were so, and all the Apostles and leading persons, who would probably be the prominent speakers. 8—11.]

This question is broken, in construction, by the enumeration of vv. 9, 10, and then ver. 11 takes up the construction again from ver. 8. As regards the catalogue itself, —of course it cannot have been thus delivered as *part of a speech by any hearer on the occasion*, but is inserted into a speech expressing the general sense of what was said, and put, according to the usage of all narrative, into the mouths of all. The words τῇ ἰδίᾳ διαλ. ἡμ. ἐν ᾗ ἐγεννήθημεν are very decisive as to the nature of the miracle. The hearers could not have thus spoken, had they been *spiritually uplifted* into the comprehension of some *ecstatic language* spoken by the disciples. They were not spiritually acted on at all, but *spoke the matter of fact*: they were surprised at each recognizing, so far from his country, and in the mouths of Galilaëans, his own native tongue. 9.]

Πάρθοι.] The catalogue proceeds from the N.E. to the W. and S. See Mede, Book i. Disc. xx., who notices that it follows the order of the three great dispersions of the Jews, the Chaldean, Assyrian, and Egyptian. So also Wordsw. 'Habet (Parthia) ab ortu Arios, a meridie Carmaniam et Arianos, ab occasu Protitas Medos, a septentrione Hyrcanos,—undique desertis

cincta,' Plin. vi. 29. See also Strabo, xi. 9, and Winer, Realw. Μῆδοι.] Media, W. of Parthia and Hyrcania, S. of the Caspian sea, E. of Armenia, N. of Persia.

Ἑλαμίται] in pure Greek Ἑλμαῖοι, inhabitants of Elam or Elymais, a Semitic people (Gen. x. 22). Elam is mentioned in connexion with Babylon, Gen. xiv. 1; with Media, Isa. xxi. 2; Jer. xxv. (xxiii. in LXX) 25; with, or as part of, Assyria, Ezek. xxxii. 24; Isa. xxii. 6; as a province of Persia, Ezra iv. 9; as the province in which Susan was situated, Dan. viii. 2 (but then Susiana must be taken in the wide sense, Ἑλμαῖοι ποσεχεῖς ἦσαν Σουσίοις, Strabo, xi. 13; xvi. 1). According to Josephus, Antt. i. 6. 4, the Elamaëans were the progenitors of the Persians. We find scattered hordes under this name far to the north, and even on the Orontes near the Caspian (Strabo, xi. 13; xv. 3; xvi. 1). Pliny's description, the most applicable to the times of our text, is, 'Infra Eulæum (Susianen ab Elymaide determinat amnis Eulæus, paulo supra) Elymais est, in ora juncta Persidi, a flumine Oronti ad Characem cexl m. pass. Oppida ejus Seleucia et Sosirate, apposita monti Casyro,' vi. 27. Μεσοποταμίαν] the well-known district between the Euphrates and Tigris, so called merely as distinguishing its geographical position (Strabo, xvi. 1): it never formed a state. The name does not appear to be older than the Macedonian conquests. The word is used by the LXX, Vulg., and E. V. in Gen. xxiv. 10 to express נַחֲרָרִים אֲרָם, Aram of the two rivers. Similarly the Peschito renders it here, and ch. vii. 2. See Winer, Realw. Ἰουδαίαν] I can see no difficulty in Judæa

δοκίαν, Πόντον καὶ τὴν Ἀσίαν, ¹⁰ Φρυγίαν τε καὶ ^k ch. xvii. 21
 Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς ^l Matt. xxiii.
 κατὰ Κυρήνην, καὶ οἱ ^k ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοι ^{15. ch. vi. 5.}
 τε καὶ ¹ προσήλυτοι, ¹¹ Κρήτες καὶ Ἀραβες, ἀκούομεν ^{xiii. 43 only.}
 λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ ^m μεγαλεῖα ^{Exod. xii. 48.}
 τοῦ θεοῦ; ¹² ἐξίσταντο δὲ πάντες καὶ ⁿ διηπόρουτο ^{49 al.}
 ἄλλος πρὸς ἄλλον λέγοντες Τί ἂν ^o θέλοι τοῦτο εἶναι; ^m Luke i. 49
^{only. Ps.}
^{lxx. 19.}
^{n mid., here}
^{only. Dan.}
^{ii. 3 Symm.}
^{act. Luke ix.}
^{7. ch. v. 24.}
^{x. 17 only.}
^{L.P.†}

o = ch. xvii. 20 only. Herod. i. 78 al.

10. om τε D vulg [coptt arm]. aft αιγ. ins τε D-gr.

11. αραβοι D¹, arabi D-lat(txt D⁴).

12. rec διηπορουν, with CDEI rel 36 [Bas¹ Chr¹]: txt ABN. aft αλλον ins επι τω
 γεγονοτι D syr-ing Aug¹. ins και bef λεγ. D. for αν θελοι, θελει (corr'n to suit
 the direct form of speech after λεγοντες) ABCD I(appy) p 36 Chr²: θελοι N [Bas¹]:
 txt E rel Thl.—τι τουτο θελει A 36(sic) 113.

being here mentioned. The catalogue does not proceed by *languages*, but by territorial division; and Judæa lies immediately S. of its path from Mesopotamia to Cappadocia. It is not Ἰουδαῖοι by birth and domicile, but οἱ κατοικοῦντες τὴν Ἰουδαίαν who are spoken of: the ἄνδρες εὐλαβεῖς settled in Judæa. And even if born Jews were meant, doubtless they also would find a place among those who heard in their mother-tongue the wonderful works of God.

Καππαδοκίαν] At this time (since u.c. 770) a Roman province (see Tacit. Ann. ii. 42), embracing Cappadocia proper and Armenia minor. **Πόντον**] The former kingdom of Mithridates, lying along the S. coast of the Euxine (whence its name) from the river Halys to Colchis and Armenia, and separated by mountains from Cappadocia on the S. It was at this time divided into petty principalities under Roman protection, but subsequently (Suet. Nero 18) became a province under Nero.

τὴν Ἀσίαν] i.e. here *Asia propria*, or rather the W. division of it, as described by Pliny, v. 27, as bounded on the E. by Phrygia and Lycaonia, on the W. by the Ægean, on the S. by the Egyptian sea, on the N. by Paphlagonia. Winer, Realw., cites from Solinus, 43: 'Sequitur Asia, sed non eam Asiam loquor quæ in tertio orbis divortio terminos omnes habet, . . . verum eam quæ a Telmesso Lyciæ incipit. Eam igitur Asiam ab Oriente Lycia includit et Phrygia, ab occid. Ægæa littora, a meridie mare Ægyptium, Paphlagonia a septentrione. Ephesus in ea urbs clarissima est.' See ch. xvi. 6, where the same appears to be intended.

10. Φρυγίαν] ἡ μεγάλη Φρυγία of Strabo, xii. 8: Jos. Antt. xvi. 2. 2. It was at this time part of the Roman province of Asia.

Παμφυλίαν] A small district, extending along the coast

from Olbia (Strabo, xiv. 4), or Phaselis (Plin. v. 27), to Ptolemais (Strabo, l. c.). It was a separate tributary district (χωρὶς ὕπλων φορολογεῖται, Jos. B. J. ii. 16. 4): we find it classed with Galatia and ruled by the same person, Tac. Hist. ii. 9.

Αἴγυπτον] Having enumerated the principal districts of Asia Minor, the catalogue passes (see above on the arrangement, ver. 9) to Egypt, a well-known habitation of Jews. Two-fifths of the population of Alexandria consisted of them, see Philo, in Flacc. 8, vol. ii. p. 525, and they had an Ethnarch of their own, Jos. Antt. xiv. 7. 2; xix. 5. 2. **τὰ μ. τ. Λιβύης τ. κ. Κυρήνην**] By this expression is probably meant Pentapolis, where Josephus (Antt. xiv. 7. 2), quoting from Strabo, testifies to the existence of very many Jews,—amounting in Cyrene to a fourth part of the whole population. The Cyrenian Jews were so numerous in Jerusalem, that they had a special synagogue (see ch. vi. 9). Several were Christian converts: see ch. xi. 20; xiii. 1.

οἱ ἐπιδημοῦντες Ῥωμαῖοι] 'The Roman Jews dwelling (or then being) in Jerusalem,' see ref. The comma after Ῥωμαῖοι is better retained (against Wordsw.).

Ἰουδ. τ. κ. προσήλ.] This refers more naturally to the whole of the past catalogue, than merely to the Roman Jews. The τε καί shews that it does not take up a new designation, but expresses the classes or divisions of those which have gone before. See a similar construction in John ii. 15, where τὰ τε πρόβατα κ. τοὺς βόας is epegegetic of πάντας preceding.

11. Κρήτες κ. Ἀραβες] These words would seem as if they should precede the last. **μεγαλεῖα**] πῶς, ref. Ps., see also ref. Luke.

13. ἔθροι] Probably native Jews, who did not understand the foreign languages. Meyer supposes,—persons pre-

..ii.17 I.
ABCDE
P N a b c
d f g h k
l m o p
13

τοῦτό ἐστιν τὸ ^aεἰρημένον διὰ τοῦ προφήτου ¹⁷ ^bἜσται
ἐν ταῖς ^cἐσχάταις ^cἡμέραις, λέγει ὁ θεός, ^dἐκχεῶ ^eἀπὸ
τοῦ πνεύματός μου ἐπὶ ^fπᾶσαν ^fσάρκα, καὶ προφητεύ-
σουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ ^gνε-
νίσκοι ὑμῶν ^hὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν
ⁱἐνυπνίοις ^jἐνυπνιασθήσονται. ¹⁸ ^kκαὶ ^kγε ἐπὶ τοὺς
δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις
ἐκείναις ^dἐκχεῶ ^eἀπὸ τοῦ πνεύματός μου, καὶ προφητεύ-
σουσιν. ¹⁹ καὶ ^lδώσω ^mτέρατα ἐν τῷ οὐρανῷ ⁿἄνω καὶ
σημεῖα ἐπὶ τῆς γῆς ^oκάτω, αἷμα καὶ πῦρ καὶ ^pἀτμίδα
καπνοῦ. ²⁰ ὁ ἥλιος ^aμεταστραφήσεται εἰς σκότος καὶ ἡ
^rσελήνη εἰς αἷμα, ^sπρὶν ^sἢ ἐλθεῖν ^tἡμέραν ^tκυρίου τὴν

a ch. xiii. 40
reff.
b ver. 21 reff.
JOEL ii. 28.
c 2 Tim. iii. 1.
James v. 3.
Isa. ii. 2 al.
d = ver. 33.
ch. x. 45.
Tit. iii. 6.
Zechar. xii. 10.
e = Mark vi. 43.
Luke xx. 10
al.
f Matt. xxiv. 22.
John xvii. 2.
Rom. xii. 29.
1 Cor. i. 29 al.
Ezek. xx. 45
al.
g ch. v. 10 reff.
h = Rev. (iv. 3
bis.) ix. 17
only. Zechar.
x. 2.
i here only.
1 Kings
xxviii. 6, 15.
j Jude 8

only. Jud. vii. 13.
1 = Matt. xxiv. 24. (|| Mk. v. r.) 3 Kings xiii. 3, 5.
o Matt. xxvii. 51 || Mk. Mark xiv. 66. John viii. 23. Deut. iv. 39.
q Gal. i. 7. James iv. 9 only. Deut. xxiii. 5.
s Matt. i. 18. Mark xiv. 30. ch. vii. 2. Isa. vii. 15.
5. 2 Cor. i. 14. 2 Thess. ii. 2) only. Isa. ii. 12.

k ch. xvii. 27 [Luke xix. 42] only. (1 Cor. iv. 8.) Joell. c. AN3a^b compl.
m ch. vii. 36 reff. n John xi. 41. Deut. iv. 39.
p James iv. 14 only. Lev. xvi. 13.
r Matt. xxiv. 29 || Mk. Rev. vi. 12 al. Isa. xiii. 10.
t 1 Thess. v. 2. 2 Pet. iii. 10 (1 Cor. i. 8. v.

16, 17. rec aft προφ. ins ιωλ· και, with ABCEIPN rel 36 vulg E-lat syr [Cyr-jer₁ Bas, Chr₁] and, but placing ιωλ bef προφ., aeth Gaud (corrns: 1st, the name of the prophet supplied; and 2ndly, the και inserted to suit the LXX): ιωλ, omg και, Syr copt [and after προφ, sah]: om D Iren-int(iii. 12, p. 193) Rebapt₁ Hil₁ Aug₁. for εν τ. εσχ. ημ., μετα ταυτα (corrns to LXX) B sah aeth-pl Cyr-jer₁: μετα ταυτα εν τ. ε. ημ. C 103 arm. for ο θεος, κυριος DE vulg Iren-int Rebapt Hil. πασας σαρκας D¹.gr(txt D-corr¹). for υμων (1st and 2nd), αυτων D Rebapt Hil [1st Dion₁] (corrns to suit πασας σαρκας?): om 2nd υμ. C [Dion₁]. om 3rd υμ. D Rebapt. om 4th υμ. (C¹[appy]) DE [Rebapt₁]. om αι (bef θυγ.) (C¹?) D. ορασει D¹. rec ενυπνια (so LXX-BN¹-3a¹), with EP rel 36 vulg D-lat Chr₁ Sevri₁: om D¹-gr: txt (so LXX-AN^{3b}) ABC D²[-gr] N f k p 13.

18. for γε, εγω D¹(and lat: txt D⁴). transpose τους δουλους and τας δουλας N⁸. om εν τ. ημ. εκ. and (as LXX) και προφητευσ. D Rebapt₁.

19. om (as LXX-ABN¹) ανω A m 37¹ Syr sah (of these Syr omits κατω: so also LXX). om αιμα το καπνου D.

20. μεταστρεφεται D¹-gr(txt D²(and lat): -τραφισται D¹⁰). om η (as LXX) ACDE N p 13: ins BP rel 36 Chr₁. rec ins την bef ημεραν (conform to LXX-AB

variations. Where the copies differ, it agrees with the Alexandrine. The variations, &c., are noticed below. τοῦτό

ἐστιν, 'this is,' i.e. 'this is the fact, at which those words pointed.' See a somewhat similar expression, Luke xxiv. 44.

17.] ἐν ταῖς ἐσχ. ἡμ. is an exposition of the μετὰ ταῦτα of the LXX and Hebrew, referring it to the days of the Messiah, as Isa. ii. 2; Micah iv. 1, al. See also 2 Tim. iii. 1; Heb. i. 1. λέγει ὁ θεός does not occur in the verse of Joel, but at the beginning of the whole passage, ver. 12, and is supplied by Peter here. ἐκχεῶ]

LXX-AN^{3b}: καὶ ἐκχ., BN¹. It is a later form of the future; see Winer, edn. 6, § 15. ἀπὸ τοῦ πν.] In the Heb.

simply "My Spirit,"—יְהוָה הַרוּחַ. The two clauses, κ. οἱ νεαν. and κ. οἱ πρεσβ., are transposed in the LXX. 18. καὶ γε] LXX-AN^{3a-b}: καὶ, BN¹. Aft. δούλας om μου BN¹. The Hebrew does not express it either time, but has, as

in E. V., 'the servants and handmaids.' καὶ προφητεύσουσιν is not in LXX nor Heb.

19.] καὶ δώσω τέρατα ἐν οὐρανῷ Ed-vat.: txt ABN. ἄνω, σημεῖα, and κάτω are not in LXX nor Heb. αἷμα κ. πῦρ . . .] Not, 'bloodshed and wasting by fire,' as commonly interpreted:—not devastations, but prodigies, are foretold:—bloody and fiery appearances:—pillars of smoke, Heb.

20.] See Matt. xxiv. 29. ἡμ. κυρ.] Not the first coming of Christ,—which interpretation would run counter to the whole tenor of the Apostle's application of the prophecy:—but clearly, His second coming; regarded in prophetic language as following close upon the outpouring of the Spirit, because it is the next great event in the divine arrangements. The Apostles probably expected this coming very soon (see note on Rom. xiii. 11); but this did not at all affect the accuracy of their expressions respecting it. Their days wit-

u = John vii. 37. xix. 31. Jude ver. 6. Rev. vi. 17. Mal. iv. 5. v here only. Joel i. c. Mal. i. c. w constr., ver. 17. ch. iii. 23. Joel i. c. see Luke i. 34. ch. ix. 14, 21. xxii. 16. Rom. x. 13. 1 Cor. i. 2. Zech. xiii. 9. 33. 2 Cor. vii. 13. Rev. ix. 18. Isa. xlv. 26. 9 AB (not N Ed-vat). 1 Macc. x. 34. Xen. Hell. iv. 4. 8. c = ch. viii. 13 reiff. d attr., ch. i. 1 reiff. y = Matt. x. 22 al. fr. a ch. xxv. 7. 1 Cor. iv. 9. 2 Thess. ii. 4 only. Esth. ii. b = Luke ix. 13. ch. xxiv. 17 al. e Luke ii. 46. ch. i. 15 al. Ps. cxxiv. 9. z = Matt. xi. 19. ch. x. 2 Thess. ii. 4 only. Esth. ii. 1 m o p

u μεγάλην καὶ ἑπιφανή. 21 καὶ ἔσται, πᾶς ὃς ἐὰν
 x ἐπικαλέσεται τὸ ὄνομα κυρίου ὡ σωθήσεται. 22 ἄνδρες
 Ἰσραηλῖται, ἀκουσατε τοὺς λόγους τούτους. Ἰησοῦν
 τὸν Ναζωραῖον, ἄνδρα z ἀπὸ τοῦ θεοῦ a ἀποδεδειγμένον
 b εἰς ὑμᾶς c δυνάμεσιν καὶ m τέρασιν καὶ σημείοις d οἷς
 ἐποίησεν δι' αὐτοῦ ὁ θεὸς e ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ

and gramm. corr.), with ACEPN³ rel 36: om (so LXX-N) BDN¹. om και επιφ.
 DN¹ [ins N-corr¹ or 8].

21. om ver N¹ (ins in very small letters N-corr¹). rec os av (LXX), with ACDP
 N-corr¹ rel Chr₁: txt BE 36. ins του bef κυρ. D¹.

22. ισραηλιται (so ch. iii. 12 al) N, ιστρ. B¹ [E]. ναζωραιον (so ch. iii. 6 al) D¹ N¹.
 αποδεδ. bef απο τ. θ. (corr. to avoid ambiguity of ανδρ. απο τ. θ.) BC D-corr N
 m p vulg [sah aeth] arm Ath₁ Chr₁ [Thdot-anc. Thdrt] Iren-int, Fulg.; txt AD¹ EPP rel
 36 D-lat [syr copt Ath₁ Cosm₁ Tert₂].—δεδοκιμασμενον D¹ (appy: txt D²: probatum
 D-lat): designatum E-lat: approbatum vulg Iren-int Ambr Fulg.—qui a Deo videri
 factus est apud vos Syr. for υμ., ημας D¹ (and lat: txt D² c k 100-27 lect-5 [Eus.]
 (of these 100-27 have ημων below). for οis, οσα D¹ (txt D²). om ο (bef θεος) C.
 ο θ. bef δι' αυτου E d l vulg (not am demid [fuld tol]) [Ath, Thdrt]. rec
 aft καθως ins και (καθως και being a very common expr), with C³ P 13 rel [vulg-ed] syr
 Chr₁ [Thdot-anc. Cosm₁]: om ABC¹ DEN m p 36. 40 Syr [copt arm] aeth [Eus.] Ath₂
 Iren-int₁. for αυτοι, υμεις παντες E; υμεις 117 vulg arm.

nessed the Pentecostal effusion, which was the beginning of the signs of the end: then follows the period, KNOWN TO THE FATHER ONLY, of waiting—the Church for her Lord,—the Lord Himself till all things shall have been put under His feet,—and then the signs shall be renewed, and the day of the Lord shall come. Meantime, and in the midst of these signs, the covenant of the spiritual dispensation is, ver. 21.—‘Whosoever shall call on the name of the Lord, shall be saved.’ The gates of God’s mercy are thrown open in Christ to all people:—no barrier is placed,—no union with any external association or succession required: the promise is to individuals, as individuals: πᾶς ὃς ἐὰν: which individual universality, though here by the nature of the circumstances spoken within the limits of the outward Israel, is afterwards as expressly asserted of Jew and Gentile, Rom. i. 17, where see note.

22.] ἄνδρ. Ἰσρ. binds all the hearers in one term, and that one reminds them of their covenant relation with God: compare πᾶς οἶκος Ἰσραὴλ, ver. 36. τὸν Ναζωραῖον Not emphatically used by way of contrast to what follows, as Beza, Wetst., &c.; but only as the ordinary appellation of Jesus by the Jews, see John xviii. 5, 7; ch. xxii. 8; xxvi. 9. ἀπό, not for ὑπό, here or any where else (see Winer, edn. 6, § 47, b): but signifying the source whence, not merely the agency by which, the deed has place. See reiff., and

especially James i. 13. ἀποδεδειγμένον] ‘demonstratum,’ more than ‘approved’ (E. V.):—shewn to be that which He claimed to be. ἀποδεδ. must be taken with ἀπὸ τ. θεοῦ: not, as some have divided the words, ἄνδρ. ἀπὸ τ. θεοῦ, ἀποδ. κ.τ.λ.: Gal. i. 1 is no justification of this, for there ἀπό refers to ἀπόστολος,—and certainly Peter would never have barely thus named our Lord ‘a man from God.’ The whole connexion of the passage would besides be broken by this rendering: that connexion being, that the Man Jesus of Nazareth was by God demonstrated, by God wrought in among you, by God’s counsel delivered to death, by God raised up (which raising up is argued on till ver. 32, then taken up again), by God (ver. 36), finally, made Lord and Christ. This was the process of argument then with the Jews,—proceeding on the identity of a man whom they had seen and known,—and then mounting up from His works and His death and His resurrection, to His glorification,—all the PURPOSE AND DOING OF GOD. But if His divine origin, or even His divine mission, be stated at the outset, we break this climacterical sequence, and lose the power of the argument. The ἀποδεδειγμένον (εἶναι) ἀπὸ θεοῦ of Dr. Bloomfield is of course worse still. οἷς (ᾧ) ἐποίησεν δι’ αὐτ. ὁ θ.] not, as De Wette, a low view of the miracles wrought by Jesus, nor inconsistent with John ii. 11; but in strict accordance with the progress

οἴδατε ²³ τοῦτον τη ὥρισμένη ^ε βουλῇ καὶ ^h προγνώσει ^f τοῦ θεοῦ ⁱ ἔκδοτον ^k διὰ χειρὸς ^l ἀνόμων ^m προσπήξαντες ^g ἀνείλατε, ²⁴ ὃν ὁ θεὸς ὁ ἀνέστησεν ^{pa} λύσας τὰς ^q ὥδιναις τοῦ θανάτου, ^s καθότι οὐκ ἦν δυνατὸν ^t κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. ²⁵ Δαυεὶδ γὰρ λέγει ^u εἰς αὐτὸν ^v Προορώμην τὸν κύριον ^w ἐνώπιόν μου ^x διὰ παντός, ὅτι ^y ἐκ δεξιῶν μου

Herod. vi. 85. k = ch. xi. 30 reff.
m here only t. n = ch. v. 33 reff.
others, John vi. 39, 40, 44, 54 only.
δεσμους, 2L. H. An. xii. 5.
s = Luke i. 7. xix. 9. (ver. 45.) ch. (iv. 35.) xvii. 31 only. L. t = here only. Josh. xviii. 1. Xen. Mem. iii. 2. 1. u = Eph. v. 32. Heb. vii. 14. 1 Pet. i. 11 only. v = here (ch. vi. 29) only. Ps. xv. 8. w = Luke i. 19. ch. iv. 10 al. Gen. xxiv. 51. x Matt. xviii. 10. ch. x. 2. Rom. xi. 10. Isa. xlix. 16. y Matt. xx. 21, 23. Luke i. 11. ver. 34. ch. vii. 55, 56. Heb. i. 13. 1 Kings xxiii. 19.

23. rec aft εκδ. ins λαβοντες (corrⁿ to fill up the constrⁿ), with DEPN³ rel 36 syr [Eus, Cyr, Thdot-anc.] Chrⁱ [Cyr-p₁] Cosm₁: om ABC¹N¹ p 40 vulg Syr coptt arm Ath, Iren-int, Victorin¹, rec χειρων (corrⁿ), with C³EP rel 36 vulg [Syr arm-zoh] coptt Chrⁱ [Cosm₁] Iren-int₁: txt ABC¹DN¹ p 13 [syr aeth Eus₁] Ath₁ Cyr[-p₁]. (ανειλατε, so ABCDEPN³ d p [13] 36 [Eus₁] Ath₁.)

24. aft λυσας ins δι αυτου E. for θανατου, αδου (corrⁿ from vv. 27, 31: see also Ps. xvii. 5) D vulg E-lat Syr copt Polyc, Epiph, Ps-Ath, Iren-int₁ [Thdrt-int₁].

25. ins μεν bef γαρ E 36. (προορωμην, so AB¹CDE¹N¹ (not 36).) aft κυριον ins μου DN: om ewapiou Syr.

of our Lord through humiliation to glory, and with His own words in that very Gospel (v. 19), which is devoted to the great subject, *the manifestation, by the Father, of the glory of the Son*. This side of the subject is here especially dwelt on in argument with these Jews, to exhibit (see above) the whole course of Jesus of Nazareth, as the *ordinance and doing of THE GOD OF ISRAEL*.

23.] βουλῇ καὶ προγνώσει are not the same: the former designates the counsel of God—His Eternal Plan, by which He has arranged (cf. ὥρισμένη) all things; the latter, the omniscience, by which every part of this plan is foreseen and forgotten by Him.

ἔκδοτον by whom, is not said, but was supplied by the hearers. τη ὥρισμ. &c. are not to be joined to ἔκδοτον as agents—the dative is that of *accordance and appointment*, not of agency:—see Winer, edn. 6, § 31. 6, b, and ch. xv. 1; 2 Pet. i. 21.

δ. χειρὸς ἀνόμων viz. of the Roman soldiers, see reff. **προσπήξαντες** The harshness and unworthiness of the deed are strongly set forth by a word expressing the mechanical act merely, *having nailed up*, as in contrast with the former clause, from Ἰησοῦν το ὕμνω.

Peter lays the charge on the multitude, because they *abetted their rulers*,—see ch. iii. 17, where this is fully expressed: not for the far-fetched reason given by Olshausen, that ‘all mankind were in fact guilty of the death of Jesus?’ in which case, as Meyer well observes (and the note in Olsh.’s last edn. ii. p. 666, does not answer this), Peter must have said

‘we,’ not ‘you.’ **24.]** There is some difficulty in explaining the expression ὥδιναις in the connexion in which it is here found. The difficulty lies, not in the connexion of λύειν with ὥδιναις, which is amply justified, see reff., but in the interpretation of ὥδιναις here. For ὥδιναις θαν. must mean *the pains of death*, i. e. the pains which precede and end in death; a meaning here inapplicable. (The explanation of Chrys., Theophyl., &c., ὁ θάνατος ὥδιναις κατέχων αὐτόν, κ. τὰ δεινὰ ἔπασχε, will not be generally maintained at the present day. Stier does maintain it, Reden der Apostel, vol. i. p. 43 ff., but to me not convincingly: and, characteristically, Wordsw. also.) The fact may be, that Peter used the Hebrew word חַבֵּץ, reff. Ps. ‘nets, or bands,’ i. e. the nets in which death held the Lord captive; and that, in rendering the words into Greek, the LXX rendering of the word in that place and Ps. cxiv. 3, viz. ὥδιναις, has been adopted. (But see Prolegg. to Vol. I. ch. ii. § ii. pp. 28, 29.) It has been attempted in vain by Olshausen and others to shew that ὥδιναις sometimes in Hellenistic Greek signifies *bands*. No one instance cited by Schleusner (Lex. V. T.) of that meaning is to the point. See Simonis Lex., חַבֵּץ.

οὐκ ἦν δυν. depends for its proof on the γάρ which follows. **25.] εἰς αὐτόν**, not ‘of Him,’ but in allusion to Him. The 16th Psalm was not by the Rabbis applied to the Messiah: but Peter here proves to them that, if it is to be true in its highest and proper meaning of any one, it must be of Him. We are met at every

λεύτησεν καὶ ^x ἐτάφη, καὶ τὸ ^y μνήμα αὐτοῦ ἐστὶν ^z ἐν ἡμῖν ^x 1 Cor. xv. 4
 ἄχρι τῆς ἡμέρας ταύτης. ³⁰ προφήτης οὖν ^a ὑπάρχων καὶ ^y ch. vii. 16 reff
 εἰδὼς ὅτι ^b ὁρκῶ ^{bc} ὥμοσεν αὐτῷ ὁ θεὸς ἐκ ^d καρποῦ τῆς ^z = Luke iv.
 εὐφροσύνης αὐτοῦ ^f καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ, ³¹ ^g προ- ^a = Luke viii.
 ἰδὼν ἐλάλησεν περὶ τῆς ^h ἀναστάσεως τοῦ χριστοῦ, ὅτι ^{41. ch. vii.}
 οὔτε ⁱ ἐγκατελείφθη ^{ik} εἰς ^k ᾄδου οὔτε ἡ σὰρξ αὐτοῦ ⁱ εἶδεν ^b see James v.
ⁱ διαφθοράν. ³² τοῦτου τὸν Ἰησοῦν ^l ἀνέστησεν ὁ θεός, ^c constr., here
 οὗ πάντες ἡμεῖς ἐσμεν ^m μάρτυρες. ³³ τῇ δεξιᾷ οὖν τοῦ ^{only. Isa.}
^{11. = Luke i. 42. Gen. xxx. 2. e = Heb. vii. 5, 10 only. Gen. xxxv. 11. f trans., Matt.}
^{xix. 28. 1 Cor. vi. 4. Eph. i. 20 only. 1 Kings xxx. 21. g Gal. iii. 8 only. = Ps. cxxxiii. 3. Wisd.}
^{xix. 1. see Gen. xxxvii. 18. h ch. i. 22 reff. i ver. 27. k here only. Isa.}
^{xiv. 19 al. l = ver. 24 reff. m ch. i. 8 reff.}

29. το μνημιον D. for εν, παρ D vulg E-lat.

30. ειδως D¹-gr¹(txt D⁴). for οσφους, καρδιας D¹(txt D⁷⁻⁸: *praecordia* D-lat).
 rec aft οσφ. αυτου ins το κατα σαρκα αναστησειν τον χριστον (*explanatory gloss, taken*
into the text from margin), with (D¹E)P rel syr Eus₁ (Chr₁) Thdrt Thl—but om το D¹,
 om το κ. σαρ. E. 4. 27-9: *αναστησαι* D¹E 13: aft τον χρ. ins και D-gr E 69. 96. 105:
 om ABCD²N p H^r vulg Syr coptt aeth arm [Eus₁] Cyr₁ Iren-int₁ Victorin₁ [Fulg₁].
 rec του θρονου, with EP² rel Chr [Cyr₁], θρονου (only) P¹: txt ABCD²N p Orig Eus₂
 (LXX-B¹ def) κ^{3a} have -νου, LXX-AN¹ -νον: *Meyer thinks -νον a gramm alteration to*
suit better the transitive καθισαι: but qu?

31. προειδω D⁶ 1. 60-9. 100-4-27-63: προειδων (= προιδ.) ACE c e 13.—om προιδ.
 ελ. π. τ. D¹(and lat). rec for ουτε and ουτε, ου and ουδε (*corr'n from ver 27*), with
 E-gr(ουκ) P rel syrr coptt Thdor-mops [Thdrt₁]: ουκ and ουτε 13: ουτε and ουδε B:
 txt ACD²N p 36 vulg E-lat Eus, Chr, Cyr₁ Iren-int₁ Victorin Fulg Bede-gr.
 rec κατελειφθη, with P rel: txt ABCD²N d f h 13. 36 Eus, Thaum₁ Chr₁ [Cyr₁] Thdrt
 Thdor-mops. rec adds η ψυχη αυτου (*from ver 27*), with C³EP rel syr(aft ad.) [arn
 Thaum(bef εγκατ.)] Chr₁(bef εγκατ.) Thdrt(aft ad.) Fulg₁ Philast₁: om ABC¹D²N p
 vulg Syr coptt aeth Did-int Iren-int Victorin. αδην BN b (k ?) o p 36 Eus, Thaum₁.

32. aft τουτου ins ουν D¹(and lat) E Ambr₁ Victorin₁.—om τον D¹-gr(txt D⁸).
 εσμεν bef ημεις N: μαρτ. bef εσμεν D vulg [Did-int]: om εσμεν P¹: txt ABCEP² rel.

at Jerusalem, in the city of David, i.e. the stronghold of Zion, 2 Sam. v. 7.

Josephus, Antt. vii. 15. 3, gives an account of the high priest Hyrcanus, when besieged by Antiochus Eusebes,—and afterwards King Herod, opening the tomb and taking treasure from it. See also xiii. 8. 4; xvi. 7. 1; B. J. i. 2. 5. Dio Cassius (lxix. 14) mentions, among the prodigies which preceded Hadrian's war, that the tomb of Solomon (the same with that of David, see Jos. Antt. xvi. 7. 1) fell down. Jerome mentions (Epist. xlv. (xvii.) ad Marcellam, vol. i. p. 209) that the tomb of David was visited in his time (the end of the fourth century).

30.] προφήτης, in the stricter sense, a foreteller of future events by the inspiration of the Holy Spirit. εἰδὼς See 2 Sam. vii.

12. The words are not cited from the LXX, but rendered from the Hebrew. On the principle of interpretation of this prophecy, see above on ver. 25.

31.] The word προειδὼν distinctly asserts the prophetic consciousness of David in the composition of this Psalm. But of what sort that prophetic consciousness was, may be gathered from this same Apostle,

1 Pet. i. 10—12: that it was not a distinct knowledge of the events which they foretold, but only a conscious reference in their minds to the great promises of the covenant, in the expression of which they were guided by the Holy Spirit of prophecy to say things pregnant with meaning not patent to themselves but to us.

32.] From ver. 25 has been employed in substantiating the Resurrection as the act of God announced by prophecy in old time: now the historical fact of its accomplishment is affirmed, and the vouchers for it produced.

οὗ] either masc., see ch. i. 8; xiii. 31,—or neut. The former seems most probable as including the latter. 'We are His witnesses,' would imply, 'We testify to this His work,' which work implied the Resurrection.

πάντες, first and most properly the Twelve: but, secondarily, the whole body of believers, all of whom, at this time, had probably seen the Lord since His Resurrection; see 1 Cor. xv. 6.

33.] Peter now comes to the Ascension—the exaltation of Jesus to be, in the fullest sense, Lord and Christ.

τῇ δεξιᾷ by the right hand, not 'to the right hand.' The great end of this

θεοῦ ἡ ὑψωθεὶς τὴν τε ὁ ἐπαγγελίαν τοῦ πνεύματος τοῦ
 ἀγίου ἡ λαβὼν ἡ παρὰ τοῦ πατρὸς ἡ ἐξέχεεν τοῦτο ὃ ὑμῖς
 [καὶ] βλέπετε καὶ ἀκούετε. 34 οὐ γὰρ Δαυεὶδ ἡ ἀνέβη εἰς
 τοὺς οὐρανοὺς, λέγει δὲ αὐτὸς Εἶπεν κύριος τῷ κυρίῳ
 μου Κάθου ἐκ δεξιῶν μου 35 ἕως ἂν θῶ τοὺς ἐχθρούς
 σου ὑποπόδιον τῶν ποδῶν σου. 36 ἡ ἀσφαλῶς οὖν
 γινωσκέτω πᾶς ὁ οἶκος Ἰσραὴλ ὅτι καὶ κύριον αὐτὸν
 ...οὐ
 καὶ d.

1 Matt. xiii. 12, ch. v. 31. xiii. 17. 2 Cor. x. 7. 1 Pet. v. 6-8. Sir. xv. 8. e = ch. ii. 4 reff. f John v. 34. 2 Cor. x. 10. 5. xiv. 9. xx. 24. xxvi. 10. James i. 7. Rev. ii. 27. Num. xvii. 2. 2 Pet. v. 17, 18. f John iii. 13. Rom. x. 6 (from Deut. xxx. 12). Rev. xi. 12. xx. 43. ch. vii. 49. Heb. i. 13. x. 13. James ii. 3 only. Isa. lxvi. 1. Ps. xcvi. 5. xiv. 44. ch. xvi. 23 only. Wisd. xviii. 6. see Gen. xxxiv. 25. s ver. 25 reff. Ps. cix. 1. t Matt. v. 35. Luke u = here (Mark v = Matt. x. 6. ch. vii. 42. Heb. viii. 8, 10 (from Jer. xxxviii. [xxxi. 31]).

33. for την τε, και την D. rec τ. αγ. πνευμ., with DP rel Thdrt, Cosm, Iren-int.; t xt ABCEN c p 13 Chr. [Cyr-p], *spiritus sancti* vss (appy). for τουτο ο υμεις, υμειν ο D¹ (and lat: τ D⁶): aft τουτο ins το τουτο ins το τουτο E [denid tol syr] Iren-int [Did-int,] Ambr. rec ins νυν bef υμεις, with C³EP rel syr Cosm, [aft, Iren-int,]: om ABC¹ DN I p vulg Syr coptt [æth] arm Did[-int,]. rec om 1st και (as unnecessary), with ACEP² rel [vss Did-int,] Thdrt.: ins BD 13 [arm-zoh].

34. for λεγει δε, ειρηκεν γαρ D [simly Syr]; dixit autem vulg(not am fuld &c). for ειπεν, λεγει D am lat-mss-in-Bede. ins o bef κυριος (as LXX; see also Matt xxii. 44 ||) [A] B¹⁻²(sic, see table) [CE]PN³.

35. om av D¹(ins D²).

36. ins o bef οικ. CD c.

elz om 1st και, with Syr coptt [æth(Treg) Bas,] Eustath-

speech is to shew forth (see above) the GOD OF ISRAEL as the *doer* of all these things. However well the sense 'to' might seem to agree with the ἐκ δεξιῶν of ver. 34, we must not set aside a very suitable sense, nor violate syntax (for the construction is entirely unexampled in Hellenistic as well as prose classical Greek) in order to suit an apparent adaptation. The reference is carried on by the word δεξιᾶ, though it be not in exactly the same position in the two cases. And the ἀνέβη εἰς τοὺς οὐρ. of ver. 34 prepares the way for the ἐκ δεξιῶν following without any harshness.

On the poetic dative after verbs of approach, see Musgr., Phœnissæ, 310 (303, Matth.), and Hermann, Antig. 234. See also ch. v. 31, and Winer (who defends the construction), edn. 6, § 31. 5. Wordsw. denies that the δεξιᾶ θεοῦ is ever specified in the N. T. as the instrument by which He works. But he has omitted to state that this and the similarly ambiguous place, ch. v. 31, are the *only real instances of the expression being used*, all the rest being local, ἐκ δεξιῶν or ἐν δεξιᾷ: so that his dictum goes for nothing. And in the LXX the use of God's right hand as the instrument is very frequent: cf. Exod. xv. 6, 12; Ps. xvii. 36; lix. 5 (where the dat. is used as here), and about 20 other places; Isa. xlviii. 13; lxi. 12, &c. After this, the objection, when applied to a speech so full of O. T. spirit and diction as this, would, even if valid as regards the N. T., be irrelevant.

ἐπαγγελίαν] Christ is said to have received from the Father the promise above

cited from Joel, which is spoken of *His days*. This, and not of course the declarations made by Himself to the same effect, is here *referred to*, though doubtless those were in Peter's mind. The very word, ἐξέχεεν, refers to ἐκχεῶ above, ver. 17.

τοῦτο, 'this influence,' this merely; leaving to his hearers the inference, that *this*, which they saw and heard, must be none other than the effusion of the Spirit. βλέπετε need not imply, as Dr. Burton thinks, that "there was some visible appearance, which the people saw as well as the apostles:"—very much of the effect of the descent of the Spirit would be *visible*,—the enthusiasm and gestures of the speakers, for instance; not, however, the tongues of flame,—for then none could have spoken as in ver. 13. 34.] This

exaltation of Christ is also proved from prophecy—and from the same passage with which Jesus Himself had silenced His enemies. See notes, Matt. xxii. 41 ff. δέ is not 'for,' which would destroy the whole force of the sentence: the Apostle says, **FOR David himself is not ascended into the heavens,—as he would be if the former prophecy applied to him: BUT he himself says**, removing all doubt on the subject, &c. The rendering δέ, *for*, makes it appear as if the ἀνέβη εἰς τ. οὐρ. were a mistaken inference from Psalm cx. 1, whereas that passage is adduced to preclude its being made from the other. 36.]

THE CONCLUSION FROM ALL THAT HAS BEEN SAID. πᾶς οἶκος Ἰσρ. = πᾶς ὁ οἶκ. Ἰσρ., οἶκος being a familiar noun

καὶ χριστὸν ὁ θεὸς ^w ἐποίησεν, τούτον τὸν Ἰησοῦν ^{δν} ὑμεῖς ἐσταυρώσατε.

37 Ἀκούσαντες δὲ ^x κατενύγησαν τὴν καρδίαν, εἰπόν ^z τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους τί ποιήσωμεν, ἄνδρες ἀδελφοί; 38 Πέτρος δὲ πρὸς αὐτοὺς ^y Μετανοήσατε, καὶ ^z βαπτισθήτω ἕκαστος ὑμῶν ^z ἐπὶ τῷ

^z constr., here only.

ap. Thdrt., : ins ABCDEPN rel vulg syr [arm-zoh] æth-pl [Tischdf] Epiph., Nyss, [Bas, Ath, Chr.] Iren-int, [Tert.], rec και χριστον bef αυτον, with EP rel Ath, Epiph, [Nyss, Cæs.]: και χριστον ο θεος bef αυτον c m 4. 100: αυτον bef κυριον coptt (*all transpositions for perspicuity*): om αυτον D¹ (and lat): txt ABCD²N 36 vulg arm Eustath, Ath, Bas, Chr, Iren-int., ^{εποι.} bef ο θεος (*corrpn*) B^x p vulg [-ed] syrr copt æth [Bas,] Ath, Leont, Tert, Amb, : om ο θ. lect-12: txt ACDEP rel am fuld [demid Eustath, Bas, Chr.] Epiph, Iren-int., (13 def.) om τον D¹ (ins D²).

37. for δε, ουν E-gr Aug.,—τοτε παντες οι συνελθοντες κ. ακουσαντες D syr-mg. κατηνυγησαν E p. rec τη καρδια (*see Ps cviii. 16*), with DEP rel vulg: txt ABCN p [Bas, Epiph,] Chr., (13 def.) for ειπον τε, και ειπ. E: ειπ. δε p: ειποντες D²N 118. 73. 103 Aug.,—και τινες εξ αυτων ειπαν D¹ [-gr]. om λοιπους D 104 [Aug.], rec ποιησωμεν, with D rel Cyr-jer, : txt ABCEPN a h k p Bas Epiph, Chr., (13 def.)—ins ουν bef ποι. (*see Lu iii. 10*) D Iren-int Aug., at end, add υπο-δειξατε ημιν DE tol syr-mg Aug.₄ [om₁].

38. rec ins εφη bef προς αυτους, with EP rel [syr coptt Thdrt,]; φησιν bef και βαπτ. ACN p vulg Cyr-jer, : φησιν bef μεταν. D: for πετρ. δε, ειπε δε petros a h 38. 67. 113 lect-12 Syr æth arm (*all these varr shew that originally the verb was not expressed*): om B 65. 127-63 demid. (13 def.) for επι, εν BCD [Cyr-jer,] Epiph, [Cyr, Thdrt,]: txt AEPN rel Bas, Chr.,

used anarthrosly: see Eph. ii. 21, note, and Winer, edn. 6, § 19, who however does not give *οἶκος* in his list: **the whole house of Israel**—for all hitherto said has gone upon proofs and sayings belonging to *Israel*, and to *all Israel*. ὁ θεὸς ἐποίησεν, as before, is the ground-tone of the discourse. κύριον, from ver.

34. χριστὸν, in the full and glorious sense in which that term was prophetically known. The same is expressed ch. v. 31 by ἀρχηγὸν κ. σωτῆρα ὑψωσεν.

The final clause sets in the strongest and plainest light the fact to which the discourse testifies—ending with δν ὑμεῖς ἐσταυρώσατε,—the remembrance most likely to carry compunction to their hearts. ‘In clausula orationis iterum illis exprobrat quod Eum crucifixerint, ut majori conscientiae dolore tacti ad remedium aspirant.’ Calvin in loc. ‘Aculeus in fine.’ Bengel. 37—41.] EFFECT OF THE DISCOURSE.

37. κατενύγ. κατανύσσω is exactly ‘compungo.’ The compunction arose from the thought that they had rejected and crucified Him who was now so powerful, and under whose feet they, as enemies, would be crushed. ‘Concionis fructum Lucas refert, ut sciamus non modo in linguarum varietate exsertam fuisse Spiritus Sancti virtutem, sed in eorum etiam cordibus qui audiebant.’ Calvin. ποιήσωμεν, the deliberative

subjunctive,—cf. Winer, edn. 6, § 41, a. 4, b.—What must we do?

38.] μετανοήσατε, not, as in Matt. iii. 2; iv. 17, μετανοείτε. The aorist denotes *speed*, a definite, sudden act: the present, a habit, more gradual, as that first moral and legal change would necessarily be. The word imports *change of mind*; here, change from thinking Jesus an impostor, and scorning Him as one crucified, to being baptized in His name, and looking to Him for remission of sins, and the gift of the Spirit.

The miserable absurdity of rendering μεταν., or ‘pœnitentiam agite,’ by ‘do penance,’ or understanding it as referring to a *course of external rites*, is well exposed by this passage—in which the *internal change of heart and purpose* is insisted on, to be testified by admission into the number of Christ’s followers. See Calvin’s note.

βαπτισθήτω Here, on the day of Pentecost, we have the first mention and administration of CHRISTIAN BAPTISM. Before, there had been the *baptism of repentance* for the remission of sins, by John, Luke iii. 3; but now we have the important addition ἐπὶ τῷ ὀνόμ. Ἰησοῦ χριστοῦ,—on the Name—i. e. on the confession of that which the Name implies, and into the benefits and blessings which the Name implies.

The Apostles and first believers were not thus baptized, because, ch. i. 5. they had received the

a Matt. xxv. 28. Luke iii. 3 || Mk. b = ch. viii. 20. x. 45. xi. 17. John iv. 10. c ch. i. 4 reff. d here only. 2 Kings vii. 18. e ch. xxii. 21 reff. f = ch. xiii. 2 reff. g = Luke xi. 53. ch. xiii. 31. xxiv. 17. xxv. 14. xxvii. 20. xxviii. 23. Luke only, exc. Heb. vii. 23. Num. ix. 19. 21. Rom. v. 9. Ezek. xxxvi. 29. i = Matt. i. 18 (Luke iii. 5) only. Deut. xxxii. 5. k = Matt. xxiv. 34 al. Ps. xi. 7. l = Phil. ii. 15. 1 Pet. 30†. 2 Macc. iii. 9 al. (-δεκτός, 1 Tim. ii. 3. v. 4 only.) m Luke viii. 40. ch. xviii. 27. xxi. 17. xxiv. 3. xxviii. 30†. 2. 1 Macc. ii. 43. n ver. 47. ch. v. 14. xi. 23. Num. 1 = Matt. i. 18. 1 Pet. 30†. 2. 1 Macc. ii. 43. n ver. 47. ch. v. 14. xi. 23. Num.

ABCDE
P s a b c
f g h k l
m o p 13

νόματι Ἰησοῦ χριστοῦ ^a εἰς ^a ἄφεσιν ^a ἁμαρτιῶν, καὶ λήμ-
ψετε τὴν ^b δωρεὰν τοῦ ἁγίου πνεύματος. ³⁹ ὑμῖν γάρ
ἐστιν ἡ ^c ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσιν τοῖς
^d εἰς ^{de} μακράν, ὅσους ἂν ^f προσκαλέσῃται κύριος ὁ θεὸς
ἡμῶν. ⁴⁰ Ἐτέροις τε λόγοις ^g πλείουσιν ^h διεμαρτύρατο καὶ
παρεκάλει αὐτοὺς λέγων ⁱ Σώθητε ὑπὸ τῆς ^k γενεᾶς τῆς
^l σκολιᾶς ταύτης. ⁴¹ Οἱ μὲν οὖν ^m ἀποδεξάμενοι τὸν λόγον
αὐτοῦ ἐβαπτίσθησαν, καὶ ⁿ προσετέθησαν [ἐν] τῇ ἡμέρᾳ

ins του κυριου bef ιησ. χρ. DE [am] syrr sah arm Cyr-jer₁ Bas₁ (Epiph.) Thdrt₃ Cypri₁
Hil Lucif₁ Ambr Aug Vig. (Syr copt Iren-int om χριστου.) των αναπτ. υμων Α
B(sic; see table) N p vulg coptt aeth Augalic; των αμ. ημων C: txt DEP 13 rel syrr
[arm] Cyr-jer₁ Bas, Chr₁ [Cyr₁] Iren-int₁ Cypri₁ Lucif Ambr Augalic.

³⁹ ημιν and ημων D Aug[txt₁]. for οσους, ους (mistake in copying?) AC 104
[coptt].

⁴⁰ for τε, δε D-gr k: om c. (διεμαρτυρατο, so ABCDEN a h p Chr₁.) rec
om autous, with EP rel Chr₂ 36-comm: ins ABCDN p 36-txt vulg [Syr coptt aeth arm]
Lucif₁, and, bef παρεκαλει, syr-w-ast. ταυτ. bef της σκολιας D lect-1 vulg Lucif [Aug₁].

⁴¹ for αποδεξ., πιστευσαντες D (syr-mg Aug ins και πιστευσαντες bef εβαπτισθησαν).
rec ins ασμενως bef αποδεξ. (explanatory gloss on αποδεξ. from margin: or from
ch xli. 17), with EP rel syrr Chr₁ Aug₁: om ABCDN p vulg coptt aeth Clem₁ Aug₁.
rec om εν, with EP rel (coptt?) Chr₁: ins (possibly as a corn to avoid the
apparent connexion of τη ημ. εκ. with προσετεθησαν) ABCDN p vulg.

BAPTISM BY THE HOLY GHOST, the *thing*
signified, which superseded that by water,
the *outward and visible sign*.

The result of the baptism to which he here
exhorts them, preceded by repentance and
accompanied by faith in the forgiveness of
sins in Christ, would be, the *receiving the*
gift of the Holy Spirit.

^{39.]} τοῖς τέκνοις ὑμ., viz. as included in the prophecy
cited ver. 17, *your little ones*: not, as in
ch. xiii. 32, '*your descendants*,' which
would be understood by any Jew to be
necessarily implied. [Thus we have a pro-
vidential recognition of Infant Baptism
at the very founding of the Christian
Church.] πᾶσιν τοῖς εἰς μακράν, the
Gentiles; see Eph. ii. 13. There is no
difficulty whatever in this interpretation.

The Apostles *always expected* the conver-
sion of the Gentiles, as did every pious
Jew who believed in the Scriptures. It
was their conversion *as Gentiles*, which
was yet to be revealed to Peter. It is
surprising to see such Commentators as
Dr. Burton and Meyer finding a difficulty
where all is so plain. The very expression,
ὅσους ἂν προσκαλέσῃται ὁ θεὸς ἡμ., shews
in what sense Peter understood τοῖς εἰς
μακρ.; not *all*, but as many as the Lord
our God *προσκαλ.*, shall summon to *ap-
proach to Him*,—bring near,—which, in
his present understanding of the words,
must import—by becoming one of the

chosen people, and conforming to their
legal observances.

^{40.]} The words
cited appear to be the concluding and in-
clusive summary of Peter's many exhorta-
tions, not only their general sense: just as
if ver. 36 had been given as the representa-
tive of his whole speech above.

σώθητε is improperly rendered in E. V. '*save your-
selves*.' it is not (see Stier, R. A. i. 62)
σώζετε ἑαυτούς, as in Luke xxiii. 35, 37,
39: *be saved*, *lasset euch retten*, is the
true sense.

σκολιᾶς—see reff. Peter
alludes to ref. Deut.

^{41.]} This *first*
baptism of regeneration is important on
many accounts in the history of the Chris-
tian Church. It presents us with two
remarkable features: (1) It was conferred,
on the profession of repentance, and faith
in Jesus as the Christ. There was no *in-
struction in doctrine* as yet. The infancy
of the Church in this respect corresponded
to the infancy of the individual mind; the
simplicity of faith came first,—the ripeness
of knowledge followed. Neander well ob-
serves (Leit. u. Pflanz. p. 34) that among
such a multitude, admitted by a confession
which allowed of so wide an interpretation,
were probably many persons who brought
into the church the seeds of that Judaizing
form of Christianity which afterwards
proved so hostile to the true faith; while
others, more deeply touched by the Holy
Spirit, followed humbly the unfolding of

ἐκείνη ὁ ψυχὰι ὡσεὶ τρισχίλιαι. ⁴² ᾗσαν δὲ ^α προσκαρτε- ^ο = ch. vii. 14.
 ροῦντες τῇ ^ι διδαχῇ τῶν ἀποστόλων καὶ τῇ ^ς κοινωνίᾳ, τῇ ^{xxvii. 37.}
^ι κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. ⁴³ ἐγένετο δὲ ^p ^{1 Pet. iii. 20.}
^q ch. i. 14 reff. ^r Matt. vi. 28, ch. v. 28, xiii. 12. ^{Rom. vi. 17 al.} ^{Ps. lix. tit. only.} ^s = Gal.
^{ii. 9.} ^{Lev. vi. 2.} ^t Luke xxiv. 35 only ^{t.} ^u = but w. ἐπί, ch. v. 5 reff. ^{p constr., ver. 5 reff.}

ἐκεῖνη bef τη ημερα D [am fuld demid].

ως Ν¹ [1].

42. for ᾗσαν δε, και ᾗσαν D Syr.

ius εν bef τη διδ. A 98 vulg D-lat.

αποστ. add εν ιερουσαλημ D.

rec ins και bef τη κλασει, with D²EPN³ 13 rel [syr

arm Chr₁]: om ABC D¹[and lat] Ν¹ p [Syr coptt æth].

43. rec εγενετο (corrⁿ as more usual), with EP rel Chr₁: txt A[B²]N vulg syrr,

that teaching by which He perfected the apostolic age in the doctrine of Christ. (2) Almost without doubt, this first baptism must have been administered, as that of the first Gentile converts was (see ch. x. 47, and note), by *effusion or sprinkling, not by immersion*. The immersion of 3000 persons, in a city so sparingly furnished with water as Jerusalem, is equally inconceivable with a procession beyond the walls to the Kedron, or to Siloam, for that purpose.

42—47.] DESCRIPTION OF THE LIFE AND HABITS OF THE FIRST BELIEVERS. This description *anticipates*; embracing a period extending beyond the next chapter. This is plain from ver. 43: for the miracle related in the next chapter was evidently the first which attracted any public attention: vv. 44, 45, again, are taken up anew at the end of chap. iv., where we have a very similar description, evidently applying to the same period. 42.] τῇ δι-
 δαχῇ τῶν ἀποστ., compare Matt. xxviii. 20.

τῇ κοινωνίᾳ] community: the living together as one family, and having things in common. It is no objection to this meaning, that the fact is *repeated* below, in ver. 45: for so is the κλάσις τοῦ ἄρτου in ver. 46, and the προσκ. ταῖς προσευχ.

The Vulg. interpretation of τῇ κοινωνίᾳ (καὶ) τῇ κλάσει τ. ἄρτ. by ‘communicatione fractionis panis,’ *per Hendiadyn*, is curious enough. If suggested by 1 Cor. x. 16, it should have been ‘communicatione et fractione panis.’ The adoption of the right reading renders this interpretation untenable. The supplying τῶν ἀποστ. after κοινωνίᾳ, as in E. V., is better than the last, but still I conceive bears no meaning defensible in construction. Very different is the κοινωνία τ. ἁγ. πνεύματος of 2 Cor. xiii. 13, because there the Holy Ghost is *imparted*, is that of *which* all partake, are κοινωνοί: whereas the κοιν. τῶν ἀποστ. must signify fellowship *with* the Apostles, or fellowship *with that Society* of which the Apostles were the chief; neither of which meanings I conceive κοιν. will bear.

The special sense in which κοινωνία occurs, Rom. xv. 26, could not

be here meant, or the word would have been qualified in some way, τῇ κοιν. (τῇ) εἰς τοὺς πασχοὺς, or the like.

τῇ κλάσει τ. ἄρτου] This has been very variously explained. Chrysostom (in Act. Homil. vii. p. 57) says, τὸν ἄρτον μοι δοκεῖ λέγων, καὶ τὴν νηστείαν ἐνταῦθα σημαίνειν, καὶ τὸν σκληρὸν βίον τροφῆς γάρ, οὐ τρυφῆς μετελάμβανον. And similarly Euseb. Homil. vii. p. 57) says, τὸν ἄρτον μοι δοκεῖ λέγων, καὶ τὴν νηστείαν ἐνταῦθα σημαίνειν, καὶ τὸν σκληρὸν βίον τροφῆς γάρ, οὐ τρυφῆς μετελάμβανον. And similarly Bengel: ‘fractione panis, id est, victu frugali, communi inter ipsos.’ But on ver. 46 he recognizes a covert allusion to the Eucharist.

The interpretation of ἡ κλ. τ. ἄρτ. [here] as *the celebration of the Lord’s Supper* has been, both in ancient and modern times, the prevalent one. Chrysostom himself, in his 27th Hom. on 1 Cor., p. 422, interprets it, or at all events τῇ κοινωνίᾳ and it together, of the Holy Communion. And the Romanist interpreters have gone so far as to ground an argument on the passage for the administration *in one kind only*. But,—referring for a fuller discussion of the whole matter to the notes on 1 Cor. x. xi.,—barely to render ἡ κλάσις τοῦ ἄρτου the breaking of bread in the Eucharist, *as now understood*, would be to violate historical truth. The Holy Communion was at first, and for some time, till abuses put an end to the practice, *inseparably connected with the ἀγάπαι*, or *love-feasts*, of the Christians, and *unknown as a separate ordinance*. To these ἀγάπαι, accompanied as they were at this time by the celebration of the Lord’s Supper, the κλάσις τοῦ ἄρτου refers,—from the custom of the master of the feast breaking bread in asking a blessing; see ch. xxvii. 35, where the Eucharist is out of the question.

No stress must be laid, for any doctrinal purpose, upon the article before ἄρτου: the construction here requires it, and below, ver. 46, where not required by the construction, it is omitted. I need hardly add that the sense inferred by Kypke and Heinrichs from Isa. lviii. 7, διὰθρυπτε πεινῶντι τὸν ἄρτον σου,—that of giving bread to the poor, is in the highest degree improbable here, and inconsistent with the Christian use of ἡ κλάσις τοῦ ἄρτου else-

v = ch. iii. 23. πᾶσι ψυχῇ φόβος, πολλά τε ^w τέρατα καὶ σημεῖα ^x διὰ
 Rom. ii. 9. τῶν ἀποστόλων ἐγένετο. ⁴⁴ πάντες δὲ οἱ πιστεύοντες
 xiii. 1. ἦσαν ^y ἐπὶ τὸ αὐτὸ καὶ ^z εἶχον ἅπαντα ^a κοινά, ⁴⁵ καὶ τὰ [G ii. 45
 Gen. xvii. 14. ^b κτήματα καὶ τὰς ^c ὑπάρξεις ^d ἐπίπρασκον καὶ ^e διεμέριζον
 w ch. vii. 36 reff. αὐτὰ πᾶσι ^f καθότι ἄν τις ^g χρεῖαν ^h εἶχεν, ⁴⁶ ^h καθ' ἡμέραν
 x = ch. iv. 16, 30 al. Tit. i. 4. Jude 3 only (ch. x. 14 reff.) ^z. Wisd. vii. 3. b ch. v. 1. Matt. xix. 22 || Mk. only. Prov. xxxi. 13
 y ch. i. 15 reff. 17. John xix. 24, from Ps. xxi. 18. f = ch. iv. 35 only. Exod. i. 12, 17. Thucyd. iv. 118 fin. see ver. 24 reff. d ch. iv. 34 reff. e Luke xxii. 13
 z = 1 Pet. ii. 12, 16. g abs., Mark ii. 25. ch. iv. 35. 1 Cor. xii. 24. 1 John iii. 17. h Matt. xxvi. 55. ch. iii. 2. xvi. 5. Heb. i m o p
 a = ch. iv. 32. vii. 27 al. Num. iv. 16.

εγενετο B¹C¹D. for τε, δε B⁸ p copt: γαρ sah: om D¹-gr(ins D³) m. aft σημ.
 ins ου μικρα E 25. aft δια ins των χειρων E 40 syr aeth. εγιν. bef δια τ. αποστ.
 AC Syr copt aeth.—εγενετο c e: εγινοντο E l 25. 64.—aft αποστ. add εν ιερουσαλημ
 ACEN vulg[(bef εγιν.) am] Syr copt: of these ACN vulg [am] copt further add φοβος
 τε ην μεγας επι παντας (see ch v. 5 al): om BDP rel [sah aeth arm].
 44. ins και bef παντες δε ACN p. for δε, τε D. πιστευοντες (coptn) B⁸ f
 H¹ [aeth arm] Orig¹ Thl-fin. om ησαν and και B 57 Orig¹ Salv¹ παντα D.
 45. κ. οσοι κτηματα ειχον η υπαρξεις D [Syr].—om τα p. εμεριζον A. ins
 καθ ημεραν bef πασι D. for καθοτι, τοις D¹-gr(txt D⁶): καθως 13.
 46. for καθ ημεραν, παντες D¹[and lat]: καθ ημ. παντες τε D⁶.

where. ταῖς προσευχ.] The appointed times of prayer: see ver. 46. But it need not altogether exclude *prayer among themselves* as well, provided we do not assume any set times or forms of *Christian worship*, which certainly did not exist as yet. See notes on Rom. xiv. 5; Gal. iv. 10.

43.] πᾶσι ψυχῇ, designating generally the *multitude*,—those who were not joined to the infant church. This is evident by the πάντες δὲ οἱ πιστεύοντες when the church is again the subject, ver. 44. φόβος, dread, reverential astonishment, at the effect produced by the outpouring of the Spirit. On the [anticipatory character of the] latter part of the verse see general remarks at the beginning of this section.

44.] If it surprise us that so large a number should be continually assembled together (for such is certainly the sense, not 'fraternal amore conjunctos,' as Calvin)—we must remember that a large portion of the *three thousand* were persons who had come up to Jerusalem for the feast, and would by this time have returned to their homes.

εἶχον ἅπαντα κοινά] they had all things (in common, i. e. no individual property, but one common stock: see ch. iv. 32. That this was literally the case with the infant church at Jerusalem, is too plainly asserted in these passages to admit of a doubt. Some have supposed the expressions to indicate merely a partial community of goods: 'non omnia vendiderunt, sed partem bonorum, quæ sine magno incommodo carere poterant,' Wetstein; contrary to the express assertion of ch. iv. 32. In order, however, rightly to understand this community, we may remark: (1) *It is only found in the Church at Jerusalem.*

No trace of its existence is discoverable any where else: on the contrary, St. Paul speaks [constantly] of the rich and the poor, see 1 Tim. vi. 17; 1 Cor. xvi. 2 [Gal. ii. 10; 2 Cor. viii. 13—15; ix. 6, 7]: also St. James, ii. 1—5; iv. 13. And from the practice having at first prevailed at Jerusalem, we may [partly] perhaps explain the great and constant poverty of that church, Rom. xv. 25, 26; 1 Cor. xvi. 1—3; 2 Cor. viii. ix.: also ch. xi. 30; xxiv. 17.

The non-establishment of this community elsewhere may have arisen from the inconveniences which were found to attend it in Jerusalem: see ch. vi. 1. (2) This community of goods was not, even in Jerusalem, enforced by rule, as is evident from ch. v. 4 [xii. 12], but, originating in free-will, became perhaps an understood custom, still however in the power of any individual not to comply with. (3) It was not (as Grotius and Heinrichs thought) borrowed from the *Essenes* (see Jos. B. J. ii. 8. 3), with whom the Apostles, who certainly must have sanctioned this community, do not appear historically to have had any connexion. But (4) it is much more probable that it arose from a continuation, and application to the now increased number of disciples, of the community in which our Lord and His Apostles had lived (see John xii. 6; xiii. 29) before. (The substance of this note is derived from Meyer, in loc.) The practice probably did not long continue even at Jerusalem: see Rom. xv. 26, note.

45.] κτήματα, [probably] landed property, ch. v. 1—see reff.: ὑπάρξεις, any other possession; moveables, as distinguished from land. αὐτά, their price; see a similar construc-

τεⁱ προσκαρτεροῦντεςⁱ ὁμοθυμαδὸν ἐν τῷ ἱερῷ, ^k κλῶντέςⁱ ch. i. 14 (reff.),
 τε^l κατ' οἶκον ἄρτον, ^m μετελάμβανον ⁿ τροφῆς ἐν ὁγαλ-
 λιάσει καὶ ^p ἀφελότητι καρδίας, ⁴⁷ αἰνοῦντες τὸν θεὸν καὶ
 ἔχοντες ^r χάριν ^s πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος ^t προσ-
 ἐτίθει τοὺς ^u σωζομένους ^v καθ' ἡμέραν ^w ἐπὶ τὸ αὐτό.

⋈ III. ^l Πέτρος δὲ καὶ Ἰωάννης ^x ἀνέβαινον εἰς τὸ ἱερὸν

m constr., ch. (xxiv. 25.) xxvii. 33, 34. 2 Tim. ii. 6. Heb. vi. 7. xii. 10 only +. Wisd. xviii. 9. n ch. ix.
 19 reff. o Luke i. 14, 44. Heb. i. 9 (from Ps. xlv. 7). Jude 24 only. LXX. Psalms only.
 p here only +. q ch. iii. 8, 9. Luke ii. 13. Luke only, exc. Rom. xv. 11. Rev. xix. 5. Ps. ch. i.
 r = Luke ii. 52. ch. vii. 10. Prov. iii. 4. s = Rom. v. 1 reff. t ver. 41. u 1 Cor.
 xv. 2 reff. v ver. 46. w = ch. i. 15 reff. x Luke xviii. 10. John vii.
 14. Isa. ii. 3.

προσεκαρτεροῦν D. εν τω ιερω bef ομοθ. C [Syr] : om ομοθ D 3. 103.

και κατ

οικους αν (om αν D-corr) επι το αυτο κλωντες τε αρτον D.

47. for λαον, κοσμον D. rec aft καθ ημεραν ins τη εκκλησια (explanatory gloss : see note), with EP 13 rel syrr [Bas-sel,] Chr., att επι το αυτο D (D k 19. 40 syrr prefix εν) : om ABC[G]N vulg coptt æth arm Cyr₁ [Lucif₁].

CHAP. III. 1. rec δε bef petros, with EP rel 36 syr Chr., — επι το αυτο is omd at end of ch. ii. and insd aft ανεβαινον in Syr : D ends ch. ii. with εκκλησια, but begins ch. iii. εν δε ταις ημεραις ταυταις πετρος και : txt ABC(D)[G]N m² p vulg coptt æth arm

tion Matt. xxvi. 9; and Winer, edn. 6, § 22. 3. 4. καθότι ἂν . . .] The ἂν with imperf. indic. in this connexion implies 'accidisse aliquid non certo quodam tempore, sed quotiescunque occasio ita ferret,' Herm. ad Viger., p. 818. See ch. iv. 35; Mark vi. 56; xi. 24; Soph. Philoct. 290 ff.; Aristoph. Lys. 510 ff. 46.] καθ' ἡμ. . . ἐν τῷ ἱερῷ—see Luke xxiv. 53.

The words need not mean, though they may mean, that they were assembled in Solomon's porch, as in ch. v. 12—but most probably, that they regularly kept the hours of prayer, ch. iii. 1. κατ' οἶκον] domi, 'privatim' (Beng.), as contrasted with ἐν τῷ ἱερῷ. So also Wolf, Scal., Heinr., Olsh., Meyer, De Wette:—not, domatim, 'from house to house,' as Erasmus, Salmasius, Kuinoel, al.:—the words may bear that meaning (see Luke viii. 1), but we have no trace of such a practice, of holding the ἀγάπαι successively at different houses.

The κλάσις τ. ἄρτου took place at their house of meeting, wherever that was: cf. ch. xii. 12; and see ver. 42 note.

μετ. τροφ.] they partake of food:—see reff.;—viz. in these agapæ or breakings of bread. ἀφελότητι] In good Greek, ἀφέλεια: the adj. ἀφελής (see Palm and Rost) originally implying "free from stones or rocks" (ἀ, φελλεύς, stony or rocky land), and thus simple, even, pure. 47.] αἰνοῦντες

τ. θ. does not seem only to refer to giving thanks at their partaking of food, but to their general manner of conversation, including the recurrence of special ejaculations and songs of praise by the influence of the Spirit. τοὺς σωζομένους]

those who were in the way of salvation: compare σώθητε, ver. 40: those who were being saved. Nothing is implied by this word, to answer one way or the other the question, whether all these were finally saved. It is only asserted, that they were in the way of salvation when they were added to the Christian assembly. Doubtless, some of them might have been of the class alluded to Heb. x. 26—29: at least there is nothing in this word to preclude it.

Correct criticism, as well as external evidence, requires that the words ἐν τῇ ἐκκλησίᾳ or τῇ ἐκκλησίᾳ should be rejected, as having been an explanatory gloss, ('est hæc Chrysostomi, ut videtur, glossa, per Syrum et alios propagata,' Bengel), and ἐπὶ τὸ αὐτό brought back to its place and the meaning which it bears in this passage (see ver. 44), viz. together, in the sense of making up one sum, one body assembled in one place. Meyer attributes the separation of ἐπὶ τὸ αὐτό from Πέτρος to an ecclesiastical portion having begun ἐν ταῖς ἡμέραις ταύταις Π. κ. Ἰω. as D. De Wette asks, why should those words have been inserted at the beginning of a portion? Perhaps in accordance with a not uncommon practice of opening an ecclesiastical lection with such a phrase. Or possibly, I might suggest, as a mistaken interpretation of ἐπὶ τὸ αὐτό, which was not understood. Then when ἐπ. τ. αὐ. became joined to Πέτρος, τῇ ἐκκλ. would naturally be supplied after προσετίθει.

CHAP. III. 1—10.] HEALING OF A LAME MAN BY PETER AT THE GATE OF THE TEMPLE. 1.] ἀνέβαινον, were going up.

αὐτὸν σὺν τῷ Ἰωάννῃ εἶπεν ¹Βλέψον ¹εἰς ἡμᾶς. ⁵ ὁ δὲ ¹Matt. xxii. 16 || Mk. Luke ix. 62. John xiii. 22. Sir. xl. 29. m = 1 Tim. iv. 16. Luke xiv. 7 (ch. xix. 22. Phil. ii. 6) only. L. P. Job xxx. 26 BN (w. εν. Α.) Sir. xxxi. (xxviii.) 2. n constr., ch. xxviii. 6 only. 2 Macc. xii. 44. absol. Matt. xxiv. 50 al. o = ch. ii. 33 reff. p ch. iv. 37. xxviii. 7. 2 Pet. i. 8. Sir. xx. 16. q = here only. (ch. xii. 4 reff.) r Luke i. 64 al. 9. ch. v. 10 al. 4. Luke only, exc. Matt. xxi. 19, 20. Num. vi. 9 al. s = ver. 16 only. Ps. xxxii. 6. lxxiv. 3. met., ch. xvi. 5 only. 1 Kings ii. 1. t here only. Exod. xxvi. 19, &c. u here only. v here only. Joel ii. 5. w John iv. 14. ch. xiv. 10 only. Isa. xxxv. 6.

συν ιωαννην κ. ειπεν D¹.

for βλεψον, ατενειςον (sic) D.

5. for επειχειν, ατενειςας D-gr. λαβ. bef παρ αυτ. DE vulg [(Syr) coptt] Lucif.—λαβ. bef τι Ε [coptt].—αυτον C.

6. πετρ. δε ειπ. AC[G] vulg coptt: txt B D (ο πετρ.) EPK syrr æth [arm Bas.] Chr₁ Thl [Cyp₁] Lucif₁. ουκ CN. rec ins εγειραι και (addn from such passages as Luke v. 23, vi. 8 al ?), with C rel 36; εγειρε και AE[G]P m p: αναστα Epiph: om BDK sah. (The authorities being divided, εγειρε and -ραι being no real variation, I have left it as doubtful.)

7. πιασας (sic) P. rec om 2nd αυτον, with DEP rel Chr₂: ins ABC[G]N p 36 vulg syrr coptt æth arm Eus Bas₁ Bas-sel₁ Cyp₁ Lucif₁. και παραχρ. εσταθα και εστ. D. rec αυτον bef αι βασεις, with [D]EP rel: txt ABC[G]N p [vulg Bas-sel₁ Sevrn₁ Lucif₁]. και στα σφυδρα (sic: but δ erased) N, [A] B¹ (Tischdf) also have σφυδρα [φυδρα C¹].

8. aft περιεπ. ins χαιρων Ε; χαιρομενος D. περιπ. bef ε. το ιερ. k 13. om last και (see note) A sah Lucif: ins BCEPN rel Iren-int.—om περιπ. κ. αλλ. κ. D æth.

quitar Petrus quin de consilio Dei certus sit: et certe his verbis singulare aliquod et insolitum beneficium sperare jubet. Quæri tamen potest, an facultatem habuerint edendi miracula quoties liberet. Respondet, sic ministros fuisse divinæ virtutis, ut nihil suo arbitrio vel proprio motu tentarent, sed Dominus per ipsos egerit quum ita expedire novaret. Hinc factum est ut unum sanarent, non autem promiscue omnes. Ergo, quemadmodum in aliis rebus ducem et directorem habebant Dei Spiritum, ita etiam in hac parte. Ideo priusquam claudum surgere jubeat Petrus, conjecit in eum et defixit oculos. Talis intuitus non carebat peculiari Spiritus motu. Hinc fit ut tam secure de miraculo pronuntiet. Porro, excitare hoc verbo claudum voluit ad recipiendam Dei gratiam: ille tamen nihil quam eleemosynam expectat.

5. ἐπέειχεν] not τοὺς ὀφθαλμούς (as Bos and Kuinoel), which is implied:—but (see reff.) τὸν νοῦν, fixed his attention on them.

6.] Non dubium est, quin etiam iis qui non erant de communitate fidelium, datæ fuerint eleemosynæ: sed Petrus tum vel nil habebat secum, in via ad templum, vel non tantum dare poterat quantum ad sublevandum pauperem opus esset. Vide abstinentiam Apostoli in tanta administratione, cf. ii. 45, coll. iv. 35. Bengel. But

perhaps it is more simple to conclude that Peter spoke here of *his own station and means* in life—‘I am no rich man, nor have I silver or gold to give thee.’ ἐν τῷ ὀνόμῃ.] There is no ellipsis (as Heinr. and Kuinoel) of λέγω σοι, which weakens the force of the sentence: the name of Jesus is that in which, *by the power of which*, the “rise up and walk” is to be accomplished.

7. πιάσας . . . ἤγειρεν] οὕτω και ὁ χριστὸς ἐποίησε· πολλάκις λόγῳ ἐθεράπευσε, πολλάκις ἔργῳ, πολλάκις και τὴν χεῖρα προήγαγεν, ὅπου ἦσαν ἀσθενέστεροι κατὰ τὴν πίστιν· ἵνα μὴ δόξη ἀπὸ ταυτομάτου γενέσθαι. Chrys. in Act. Hom. viii. p. 63. See Mark ix. 27.

βάσεις are the soles of the feet,—σφυρά, the ankles. Luke, the physician, had made himself acquainted with the peculiar kind of weakness, and described it accordingly.

8.] ἐξαλλ. describes his first joyous liberation from his weakness: as soon as he felt himself strengthened, he leapt up, for joy. No suppositions need be made, such as πειράζων ἵσως ἐαυτόν (Chrys.): or that it was from ignorance how to walk (Bloomf.). His joy is quite sufficient to explain the gesture, and it is better to leave the narrative in its simplicity. If και before αἰνῶν is omitted (see digest), the present participle has its ratiocinative

x ch. ii. 47 reff. * αἰνῶν τὸν θεόν. ⁹ καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν περιπα- ABCDE
y constr., I Cor. τούντα καὶ αἰνοῦντα τὸν θεόν ¹⁰ ὑπεγίνωσκον δὲ αὐτὸν P a b c
xiv. 37 reff. z = 2 Cor. viii. ὅτι οὗτος ἦν ὁ ᾧ πρὸς τὴν ἁ ἐλεημοσύνην καθήμενος ^b ἐπὶ τῇ d f g h k
19 reff. Matt. xix. 8. ὡραία πύλη τοῦ ἱεροῦ καὶ ἔπλησθησαν ^e θάμβους καὶ i m o p
a vr. 2, 3. ἔκστάσεως ^s ἐπὶ τῷ ^h συμβεβηκότι αὐτῷ. ¹¹ ἰ κρατοῦν- 13
b ch. v. 9. τος δὲ αὐτοῦ τὸν Πέτρον καὶ Ἰωάννην, ^k συνέδραμεν πᾶς
Matt. xxiv. ὁ λαὸς πρὸς αὐτοὺς ^b ἐπὶ τῇ ^l στοᾷ τῇ καλουμένῃ Σολο-
239. John v. 2. μῶντος ^m ἔκθαμβοι. ¹² ἰδὼν δὲ ὁ Πέτρος ⁿ ἀπεκρίνατο
c ver. 2. πρὸς τὸν λαὸν Ἄνδρες Ἰσραηλῖται, τί ^o θαυμάζετε ^o ἐπὶ
d = Luke iv. 42. τούτῳ, ἡ ἡμῖν τί ^p ἀνενίζετε ὡς ἰδία δυνάμει ἡ ^q εὐσεβεία
e Luke iv. 36. f = Mark v. 42. g Rom. vi. 21 reff. h Mark x. 32. Luke xxiv. 14. ch. xx. 19. xxi.
xvi. 8. Luke x. 26 (ch. x. 25). i = Jud. xvi. 26 B. see Matt. ix. 25 al.
10 reff. only. Deut. xxviii. 28. j 1 Cor. x. 11. 1 Pet. iv. 22 only. Gen. xlii. 4. k 1 John v. 2. x. 23. ch. v. 12
35. l 1 Cor. x. 11. 1 Pet. iv. 22 only. Gen. xlii. 4. m here only + objectively, Dan. vii. 7 Theod. (-βεῖσθαι, Mark ix. 5.) plur., ch. v. 16,
k = Mark vi. 33 only. Judith vi. 16. met., 1 Pet. iv. 4 only. Ps. xlix. 18. n = ch. v. 8 reff. o Luke iv. 22. xx. 26 al. Isa. lii. 15. p w dat., Luke iv. 20. xxii. 56. ch. x.
only. Ezek. xlii. 3. q here only. r Esdr. vi. 28 only. with εἰς, ch. i. 10 reff. s q here only.
n = ch. v. 8 reff. o Luke iv. 22. xx. 26 al. Isa. lii. 15. p w dat., Luke iv. 20. xxii. 56. ch. x.
4. xiv. 9. xxiii. 1 only. Job vii. 8 Ἐφάπτοι (?) A J (Esdr. vi. 28) only. with εἰς, ch. i. 10 reff. s q here only.
exc. past. epp. (1 Tim. ii. 2 al.) & 2 Pet. (i. 3 al.) Isa. xi. 2. Wisd. x. 12.

9. rec αυτον bef πας ο λ., with EP rel Chr₁ Lucif₁: txt ABCDN p vulg. for θεον, κυριον C.

10. rec (for δε) τε, with D E-gr P rel syr [arm Chr.] Lucif₁: [om Syr sah:] txt ABCN p vulg E-lat copt Bus-sel₁. om αυτον N¹ (written above the line by N-corr¹).

for ουτος, αυτος (corrⁿ as more usual) ACN g p 36 vulg [Syr] Bus-sel₁ Lucif₁: txt BDEP rel [syr coptt] Chr Thl. καθεζομενος D. την ωραιαν πυλην N¹ (N³ correcting τη ωραια but not πυλην). for συμβ., γεγενημενω D.

11. for ver, εκπορευομενω δε τον πετρον και ιωανου συνεπορευετο κρατων αυτους: οι δε θαμβηθεντες εστησαν εν τη στ. η (τη D³) κ. σ. εκθ. D. for δε, τε A Syr.

rec for αυτον, τον ιαθεντος χωλου (beginning of an ecclesiastical lection), with P rel Thl: txt ABCDEN c p 36 [vulg] syrr coptt (æth) arm. om τον (bef πετρ.) c.—

ins τον bef ιωαν. ABN m p Chr₁. rec προς αυτους bef πας ο λαος, with EP rel copt: txt ABCN p vulg syrr sah æth arm.

12. αποκριθεις δε ο πετρ. ειπεν πρ. αυτους D. rec om ο, with EP rel [Chr.] : ins ABCDN k o p 13. for 1st η, ει (itacism) N. ως ημων τη ιδια δυν. η ευσ.

force, alleging the cause of the walking and leaping: and would best be rendered in English, in his praising of God.

11.—26.] THE DISCOURSE OF PETER THEREUPON. 11. κρατοῦντος] holding, physically: not spoken of mental adhesion, but of actual holding by the hand or arm, that he might not be separated from them in the crowd, but might testify to all, who his benefactors were. στοᾷ τῇ κ. Σολομ.] See John x. 23, note.

12. ἀπεκρίνατο] viz. to their expressions of astonishment implied in ἔκθαμβοι. See Matt. xi. 25. ἀπεκρίνατο never signifies 'made an address,' as Bloomf.; but always 'answered:' cf. ch. v. 8, note. This second discourse of Peter may be thus divided: *This is no work of ours, but of God, for ye denied and killed, but God hath raised up*, vv. 13—15:—*through whose name this man is made whole*, ver. 16:—*ye did it in ignorance, but God thereby fulfilled His counsel*, vv. 17, 18. *Exhortation to repent, that ye may be forgiven, and saved by this Jesus Christ at His coming*, vv.

19—21: *whose times have been the subject of prophecy from the first*, ver. 21. *Citations to prove this*, vv. 22—24: *its immediate application to the hearers, as Jews*, vv. 25, 26. There the discourse seems to be broken off, as ch. iv. 1 relates.

ἐπὶ τούτῳ] not, at this (event): but at this man, compare αὐτόν below, which would not be used at the first mention of one then present.

Their error was not the wonder itself,—though even that would shew ignorance and weakness of faith, for it was truly no wonderful thing that had happened, viewed by a believer in Jesus,—but their wondering at the Apostles, as if they had done it by their own power. 'Ergo,' says Calvin, 'hoc est perperam obstupescere, quum in hominibus mentes nostræ subsistunt.'

δυνάμει, power, —such as magical craft, or any other supposed means of working miracles: εὐσεβεία meritorious efficacy with God, so as to have obtained this from Him on our own account. The distinction is important:—'holiness,' of the E. V., is not expressive of εὐσεβ., which bears in it the

ABCDE
P a b c
d f g h k
l m o p
13

^τπεποικηκόσιν ^ς τοῦ περιπατεῖν αὐτόν; ¹³ ὁ θεὸς Ἀβραὰμ ^τ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν ^ς πατέρων ἡμῶν, ^ς ἐδόξασεν τὸν ^υ παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς ^ν μὲν ^ω παρεδώκατε, καὶ ^χ ἡρνήσασθε [αὐτόν] ^υ κατὰ πρόσωπον Πιλάτου, ^ζ κρίναντος ἐκείνου ^α ἀπολύειν. ¹⁴ ὑμεῖς δὲ ^τ τὸν ἅγιον καὶ ^ς δίκαιον ^χ ἡρνήσασθε, καὶ ^δ ἡτήσασθε ^ν μὲν ^ω ἄνδρα ^ς φονέα ^ε χαρισθῆναι ὑμῖν, ¹⁵ τὸν δὲ ^η ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε· ὃν ὁ θεὸς ^ι ἡγειρεν ἐκ ^ι νεκρῶν, οὗ

xxiii. (xxvi.) 24. x = ch. vii. 35 reff. y = 2 Cor. x. 1 reff. z constr., ch. xv. 19.
reff. a ch. xxvi. 32 reff. b = Johr vi. 69. 1 John ii. 20. c aus., ch. vii. 52 reff.
d constr., Luke xxiii. 23. ch. xiii. 28. 3 Kings xix. 4. e Luke xxiv. 19. Judg. vi. 8. f ch. vii. 52
reff. g = 1 Cor. ii. 12 reff. h ch. v. 31. Heb. ii. 10. xii. 2 only. 1 Macc. ix. 61. x. 47.
i 1 Cor. xv. 12 reff.

τοῦτο πεποικηκότων τοῦτο (του D-corr) περιπ. αυτ. D [simly Sevrn₁].

τουτον E vulg

Iren-int Cassiod.
13. ins θεος bef ισαακ and bef ιακ. AD vulg copt æth [arm] Iren-int, ins ο θεος CN Chr₁ (corrs to suit LXX Exod iii. 6, and Matt xxii. 32 ||): om BEP rel syrr sah [Sevrn₁] Thdot-ancyr₁. for των, τω Ν. for παιδα, πατερα N¹ (corrected by N² (12th cent)). aft ιησ. ins χρ. D æth-pl. ημεις D[-gr]. rec om μεν (erased because no correspondg δε follows), with D m [13]: ins ABCEPN rel 36 vulg [syrr Did.] Chr Iren-int Jer₁. aft παρεδ. add εις κρισιν D syrr-mg Iren-int; εις κριτηριον E.

απηρνησασθαι D. om αυτον (as needless) ABCN p 36 vulg copt arm [æth Thdot-ancyr] Did₁ Iren-int Jer₁: ins DEP rel syr sah Chr. πειλατου του κρειναντος εκεινου απολυειν αυτον θελοντος D; cum judicasset ille dismissere eum voluit D-lat (a curious instance of combination of readings); του, θελοντος, and voluit are marked for erasure. κρινοντος C 13. απολλυειν Ν.

14. δικαιον εβαρυνατε και ητησατε D: so for ηρνησ., aggravastis Iren-int. ins uαλλον bef ητησασθε, E, aft ητησ. syr-mg. ins ζην και bef χαρισθηναι υμ. E Aug₁.

idea of operative, cultivate piety, rather than of inherent character.

13. δ θ. Ἀβρ. κ.τ.λ. [Appellatio frequens in Actis, præ cæteris libris N. T., et illi periodo temporum conveniens.] Bengel. ὅρα πῶς αὐτόν (τὸν θεὸν) εἰσῶθεϊ συνεχῶς εἰς τοὺς προγόνους· ἵνα μὴ δόξη καινὸν τι εἰσάγειν δόγμα· καὶ ἐκεῖ (ch. ii.) τοῦ πατριάρχου Δαβὶδ ἐμνημόνευσε, καὶ ἐνταῦθα τὸν περὶ τοῦ Ἀβραὰμ . . . (Chrys.). ἐδόξασεν]

not, as E. V., 'hath glorified,' implying, by thus honouring His Name: it is the historic aor., glorified, viz. by His exaltation through death—see John xii. 23; xvii. 10.

παῖδα] not 'Son,' but **Servant**: servant, however, in that distinct and Messianic sense which the same expression bears in Isa. xl.—lxvi. in the LXX. υἱός is the word always used to designate Jesus as the Son of God. The above meaning is adopted by all the best modern Commentators, Pisc., Bengel, Olsh., Meyer, De W., Stier, some of whom refer to a paper of Nitzsch's in the Stud. u. Krit. for 1828, Heft 2, p. 331 ff. Olsh. says, 'After N.'s remarks on the subject, no one hereafter can suppose this expression equivalent to υἱός τ. θ.' "In the next age," says Wordsw., "the term παῖς θεοῦ was applied to Christ as a Son. See Polycarp, Mart. § 14, p. 1040 (Migne); and S. Hippolyt. Philosoph. x. 33 (in Migne's

Origin, tom. vi. p. 540), and contra Noëtum, § 5, 7, 11, pp. 809 ff. (Migne), and the note of Fabricius, ii. p. 10."

κατὰ πρόσωπον Π. as E. V., 'in the presence of P.,' or better perhaps, to the face of Pilate. The expression is no Hebraism. Polybius often uses it. κατὰ πρόσωπον λεγομένων τῶν λόγων, xxv. 5. 2: κ. πρ. ἀπαντᾶν τοῖς πολέμοις, xvii. 3. 3, &c. See Schweigh., Lexicon Polybianum.

κρίναντος ἐκ. ἀπολ., see Luke xxiii. 20; John xix. 4, 12.

14. ἅγιον κ. δίκαιον] not only in the higher and divine sense present to Peter's mind, but also by Pilate's own verdict, and the testimony of the Jews' consciences. The sentence is full of antitheses; ἅγιον κ. δίκ. contrasts with the moral impurity of ἄνδρα φονέα, —ἀρχηγ. τ. ζωῆς, with the destruction of life implied in φονέα,—while ἀπεκτείνετε again stands in remarkable opposition to ἀρχ. τ. ζ.

This last title given to our Lord implies (as Vulg.) 'Auctorem vitæ:' see reff.; so ἀρχηγὸν κ. καθηγεμόνα τῆς ὄλης ἐπιβολῆς Ἀρατον, Polyb. ii. 40. 2: ὅπερ (scil. want of occupation in mercenary soldiery) σχεδόν, ὡς εἰπεῖν, ἀρχηγὸν κ. μόνον αἰτιον γίνεταί στάσεως, i. 66. 10 al. It is possible, that the words ἀρχ. τ. ζ. may contain an allusion to the great miracle which was the immediate cause of the enmity of their rulers to Jesus. But of course

j ch. i. 8 reff.
 k = Luke v. 5.
 Phil. iii. 9 al.
 Job xix. 22.
 I constr., Rom.
 iii. 22 reff.
 m ver. 7 reff.
 n 1 Pet. i. 21.
 o = here only.
 χρόνος
 μάθην
 δίδωσι.
 Eurip. Suppl.
 419.
 p here only.
 Isa. i. 6 Ed-vat.
 f (not ABN) only. (-ρος, 1 Thess. v. 23. James i. 4.)
 r = Matt. xix. 3. Rom. x. 2. Phil. ii. 3. iv. 11. s ch. xvii. 30 reff.
 q τ. Matt. xxvii. 24. Rom. iii. 18 (reff.).
 t ch. vii. 52 only τ. u ch. i. 16 reff.

ἡμεῖς ἰ μάρτυρες ἔσμεν. ¹⁶ καὶ ^k ἐπὶ τῇ ¹ πίστει τοῦ ^{ABCDE}
^Pνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ οἶδατε ^m ἑστερέ- ^P
^{d f g h k}
^{l m o p}
¹³
 ωσεν τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ ⁿ δι' αὐτοῦ ^o ἔδω-
 κεν αὐτῷ τὴν ^p ὀλοκληρίαν ταύτην ^q ἀπέναντι πάντων
 ὑμῶν. ¹⁷ καὶ νῦν, ἀδελφοί, οἶδα ὅτι ^r κατὰ ^s ἄγνοιαν
 ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν· ¹⁸ ὁ δὲ θεὸς ἃ
^t προκατήγγειλεν διὰ ^u στόματος πάντων τῶν προφητῶν

15. υμεῖς D¹(txt D⁴).

16. om ἐπὶ BN¹ p [arm]: εν 119 [in] vulg D-lat E-lat coptt æth Iren-int. om
 on D¹-gr(ins D³). aft οἶδατε ins οτι D¹-gr.

17. ins ανδρες bef αδελφου DE. [for οἶδα] επισταμεθα [D arm-mss. aft] οτι
 [ins] υμεῖς μεν D. aft επραξ. add πονηρον D¹, το πονηρον D³ 34 syr-mg Iren-int,
 Ambrst² [Aug¹].

18. for α, ο D-gr [Syr]: qui bodl demid hal Vig¹.

Peter had a higher view in the title than merely this.

16.] ἐπὶ τ. πίστει . . . — The E. V. is right; through, or better, on account of faith in His name. The meaning, *for the sake of* (i.e. of awakening, in you, and in the lame man himself) *faith in his name* (Rosenm., Heinrichs, Olsh., Stier), though grammatically justified, seems against the connexion with the μάρτυρες ἔσμεν just before. It is evident to my mind that the πίστις τοῦ ὄν. αὐτ. is the faith of these μάρτυρες. His name (the efficient cause), by means of, or on account of (our) faith in His name (the medium operandi), &c.

ἔστερ. and ἔδωκ again are historic aorists,—confirmed and gave; better than ‘hath confirmed’ and ‘hath given.’

κ. ἡ πίστις ἡ δι’ αὐτοῦ —and that faith which is wrought by Him—not ‘faith in Him;’ which is an inadmissible rendering. Peter’s own words (ref. 1 Pet.) are remarkably parallel with, and the best interpreters of, this expression: ὑμᾶς τοὺς δι’ αὐτοῦ πιστοὺς εἰς θεόν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπὶδα εἶναι εἰς θεόν. Some of the Commentators are anxious to bring in the *faith of the lame man himself* in this verse. Certainly it is according to analogy to suppose that *he had such faith*, from and after the words of Peter:—but, as certainly, there is no allusion to it in this verse, and the thread of Peter’s discourse would be broken by any such. It is the firm belief in His name on the part of us His witnesses, of which he is here speaking, as the medium whereby His name (= the Power of the great dignity to which He has been exalted, the ἀρχηγία τῆς ζωῆς) had in this case worked.

17.] νῦν introducing a new consideration: see 2 Thess. ii. 6. Here it softens the severer charge of ver. 14:

sometimes it intensifies, as ch. xxii. 16; 1 John ii. 28: especially with ἰδοῦ, ch. xiii. 11; xx. 22. No meaning such as ‘now that the real Messiahship of Him whom ye have slain is come to light’ (Meyer) is admissible.

ἀδελφοί, still softening his tone, and reminding them of their oneness of blood and covenant with the speaker.

κατὰ ἄγνοιαν] There need be no difficulty in the application of the ἄγνοια to even the rulers of the Jews. It admits of all degrees—from the unlearned, who were implicitly led by others, and hated Him because others did,—up to the most learned of the scribes, who knew and rightly interpreted the Messianic prophecies, but from moral blindness, or perverted expectations, did not recognize them in our Lord. Even Caiaphas himself, of whom apparently this could least be said, may be brought under it in some measure: *even he* could hardly have delivered over Jesus to Pilate with the full consciousness that He was the Messiah, and that he himself was accomplishing prophecy by so doing. *Some degree of ἄγνοια* there must have been in them all.

The interpretation (Wolf) ‘*ye did, as your rulers (did),*’ is of course inadmissible, being contrary to the usage of the words: πράσσειν ὥσπερ καὶ can never mean to imitate, but ἐπράξατε must refer to a definite act (understood), and ὥσπερ καὶ must take up another subject of ἐπράξατε.

18.] πάντων, see Luke xxiv. 27 and note. There is no hyperbole (Kuinoel) nor adaptation (Meyer) to Jewish exegetical views. ‘Omnes prophetæ in universum non prophetarunt nisi de diebus Messiae’ (Sanhedr. 99. 1), was not merely a Jewish view, but the real truth. The prophets are here regarded as *one body*, actuated by *one Spirit*; and the sum of God’s pur-

† παθεῖν τὸν χριστὸν αὐτοῦ ὡς ἐπλήρωσεν οὕτως. ¹⁹ x μετα-^{v abs., ch. i. 3}
νοήσατε οὖν καὶ ὕψιστρέψατε ^z εἰς τὸ ^a ἐξαλειφθῆναι ^{w ch. i. 16,}
ὑμῶν τὰς ἁμαρτίας, ^b ὅπως ^b ἂν ἔλθωσιν ^c καιροὶ ^d ἀνα-^{xiii. 27.}
ψύξεως ^e ἀπὸ προσώπου τοῦ κυρίου, ²⁰ καὶ ἀποστείλῃ ^{fr. 2 Chron.}
^{xxvi. 22.}
^{x ch. ii. 38 ref.}
^{y Matt. xiii. 15}
^{& ch. xxviii.}

27 (from Isa. vi. 10). Mark iv. 12. Luke xxii. 32.

ii. 14. Rev. iii. 7. vii. 17. xxi. 4 only. Ps. i. 9.

xv. 17 (from Amos ix. 12 A). Rom. iii. 4 (from Ps. l. 4 [6]) only.

44. Heb. ix. 10. Ps. lxxviii. 13. d here only. Exod. viii. 15 only.

* e = here only. see 2 Thess. i. 9. Rev. xi. 11. Ps. xcvi. 5.

rec αυτου bef παθειν (alteration to suit αυτου προφ. ver 21), with P rel: txt BCDE N vulg syr arm Chr₁ Iren-int₁.—aft προφ. ins αυτου, retaining αυτου of txt, A(prob) c 60² aeth-pl Vig₁.—οι παθ. τ. χρ. (homosotel αυτου το αυτου) A.

19. for εἰς, προς BN. τας αμ. bef υμιν D [vulg(amd demid) spec Iren-int Tert₁].
επελθωσιν D-gr Tert₁. aft αναψυξ. add υμιν E tol lat-mss-in-Bede, and
aft ελθ. Bede-gr Syr syr-w-ast copt Iren-int (Tert). om του E k m 36.

pose, shewn by their testimony, is, *that HIS CHRIST should suffer.*

Notice the inf. aor. παθεῖν, as in ch. i. 3, of a definite single act.

19.] οὖν, quæ cum ita sint. εἰς τὸ ἐξαλ.] The faith implied in ἐπιστρέψατε has for its aim, is necessarily (by God's covenant, see John iii. 15, 18) accompanied by, the wiping out of sin.

ὅπως ἂν ἔλθ. κ.τ.λ.] This passage has been variously rendered and explained. To deal first with the rendering:—ὅπως ἂν cannot mean 'when,' as in E. V.—ὅπως never occurs in that sense in the N. T., nor indeed with an indic. at all;—and if it did, the addition of ἂν, and the use of a subjunctive, would preclude it here. It can have but one sense,—in order that. This being so, *what are καιροὶ ἀναψύξεως?* From the omission of the article, some have insisted (e. g. Stier, R. d. Apost. i. 89) on rendering it 'times, seasons, of ἀνάψ.' But this cannot be maintained. καιρός and καιροὶ are occasionally anarthrous when they manifestly must have the article in English. Cf. especially Luke xxi. 24, καιροὶ ἐθνῶν, where none would think of rendering, 'seasons of (the) Gentiles.' See for καιρός Matt. viii. 29; Mark xi. 13; 1 Pet. i. 5. And, since philologically we have to choose between 'seasons' and 'the seasons,' ἔλθωσιν must I think determine in favour of the latter. For by that word we must understand a definite arrival, one and the same for all, not a mere occurrence, as the other sense of καιροὶ would render necessary. This is also implied by the aorist, used, in a conditional sentence, of a single fact, whereas a recurrence or enduring of a state is expressed by the present. In order that the times of ἀνάψυξιν may come. What is ἀνάψ.? Clearly, from the above rendering, some refreshment, future, and which their conversion was to bring about. But hardly, from what has been said, refreshment in their own hearts, arising from their conversion: besides the above

objections, the following words, ἀπὸ προσώπου τοῦ κυρίου, are not likely to have been used in that case. No other meaning, it seems to me, will suit the words, but that of the times of refreshment, the great season of joy and rest, which it was understood the coming of the Messiah in His glory was to bring with it. That this should be connected by the Apostle with the conversion of the Jewish people, was not only according to the plain inference from prophecy, but doubtless was one of those things concerning the kingdom of God which he had been taught by his risen Master. The same connexion holds even now. If it be objected to this, that thus we have the conversion of the Jews regarded as bringing about the great times of refreshment, and those times consequently as delayed by their non-conversion ('neque enim est Mutate vos in melius, ut Deus mittat Christum: non esse potest: hoc non pendet a nostra μετανοία.' Morus in Stier R. A. i. 91), I answer, that, however true this may be in fact, the other is fully borne out by the manner of speaking in Scripture: the same objection might lie against the efficacy of prayer. See Gen. xix. 22; xxxii. 26; Mark vi. 5; 2 Thess. ii. 3; 2 Pet. iii. 12.

ἀπὸ προσώπου τ. κυρ.] From the presence of God (the Father), who has reserved these καιροὶ in His own power. When they arrive, it is by His decree, which goes forth from His presence. Cf. ἐξῆλθεν δόγμα παρὰ Καίσ. Αὐγ., Luke ii. 1. 20.] ἀποστείλῃ (see above), literally,—not figuratively, by the Spirit:—even if the word send be no where else applied to the second coming of the Lord, there is no reason why it should not be here: the whole ground and standing-point of these two orations of Peter are peculiar, and the very mention of the 'times of refreshment' proceeding forth from the presence of the Father would naturally lead to the position here assigned to the Son, as

f ch. xxii. 14.
xxvi. 16 only.
Exod. iv. 13.
Josh. iii. 12.
2 Macc. iii. 7.
viii. 9 only.
g = ch. iv. 12
reff.

j here only r. see note.
21. Ps. lxi. 11.

h = Luke ix. 53. xvi. 4, 9.
k attr., ch. i. 1 reff.
m ch. i. 16 reff.

i and constr., ch. xvii. 30. Matt. ii. 7. Luke i. 57.
l = Luke xxiv. 25. ch. xxviii. 25. 2 Pet. i.
n Luke i. 70. 2 Pet. iii. 2.

ABCDE
FGHJK
lmop
13

τὸν ^fπροκεχειρισμένον ὑμῖν χριστὸν Ἰησοῦν, ²¹ ὃν ^gδεῖ
οὐρανὸν μὲν ^hδέξασθαι ἄχρι ⁱχρόνων ^jἀποκαταστάσεως
πάντων, ^kὃν ^lἐλάλησεν ὁ θεὸς ^mδιὰ στόματος τῶν ⁿἀγίων

20. rec προκεκηρυγμένον (either a mistake, or a gloss agreeable to the sense of vv. 18, 21), with Orig [Cosm₁], qui prædicatus est vulg, prius annunciatum copt-wilk: txt ABCDEPN rel 36 syr-nig-gr Chr₂: præparatum Iren-int₁: destinatum and prædesignatum Tert: prædestinatum D-lut E-lat syrr sah [arin]: προκεχειρισμένον æth. rec ιησ. bef χρ. (corr_n to more usual appell_n, the connexion of χρ. not being perceived, see note), with AC m p rel vss Chr₂ Cosm₁ Iren-int₁: txt B D-gr EPN a c g h l syr sah.

21. χρονον D¹(txt D-corr¹) [m]. rec for των αγ., παντων αγ., with Cosm: παντων των αγ. EP 13 rel [syr] Chr₁ (corr_n to suit ver 24, and των omd in rec by mistake, owing to -των preceding): txt ABCDN (c ?) o p Hr [vss] Orig₂ Chr₁ Iren-int₁ Tert₁—aft αγ.

one sent by the Father. See below, on ver.

26. Besides which, the aor. will not allow of the figurative interpretation, confining, as it does, the 'sending' to one definite event.

προκεχειρισμένον] before appointed, as apparently in the first ref.: or perhaps προ- merely gives the idea of forth, before the rest, as in the two others, and perhaps even in the first also. ὑμῖν, to you,—as your Messiah. According to the right reading, χριστ. Ἰησοῦν, χριστὸν may be connected with τὸν προκεχ. ὑμ., Him who was predestined your Messiah, namely, Jesus.

21. ὃν δεῖ οὐρ. μ. δέξασθαι] These words admit of a double rendering: (1) 'Whom the heaven must receive.' (2) 'Who must possess (capessere) the heaven.' Of these the former is in my view decidedly preferable, both as best suiting the sense, and as being the natural rendering, whereas the other is forced. Only two or three instances of δέχομαι used in this sense are produced, and in these it gets the meaning by signifying 'to take to one's self,' as property or inheritance: which would surely never be said of οὐρανόν, thus barely expressed. Besides, the emphatic position of οὐρανόν, with μὲν attached to it, is almost decisive against this rendering. I apprehend that this particle in a sentence of the present form is always found appended to the subject, never to the object; and that, if οὐρ. had been the object, the form of the sentence would necessarily have been ὃν μὲν δεῖ κ.τ.λ. The reason given by Bengel for rejecting the right rendering, 'Cælo capi, i. e. cohiberi, concludi, violenta est interpretatio, quasi cælum Christo majus sit; et inimica celsitudini Christi super omnes cælos,' is best answered by himself 'Non tamen nullo sensu dici potuit, cælum suscipit Christum: admittit scil. ut thronus Regem legitimum; only I would rather understand it locally, and recognize a parallel expression with that in ch. i., also local, νεφέλῃ ὑπέλαβεν αὐτόν.

And so far from seeing in it any derogation from the Majesty of Christ, it seems to me admirably to set it forth: it behoves the heaven (which is his, obeying his will) to receive Him till the time appointed. The omission of the article cannot be adduced either way here: for οὐρανός 'the heaven,' is frequently anarthrous, as ἡλιος and other similar nouns: see (besides very numerous instances of οὐρ. after a preposition, which are hardly to the point) 2 Pet. iii. 12, and τὰν πρὸς ἔσπερον κέλευθον οὐρανοῦ, Eur. Orest. 1003. Ζεὺς ἐστὶν αἰθῆρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανός, Æsch. Frag. i. 96. The tragedians never prefix the article to οὐρανός, γῆ (meaning 'the earth'), αἰθῆρ, or ἡλιος, except when qualified by an adjective, as ὦ τὸν αἰπὺν οὐρ. διφρηλατῶν, Soph. Aj. 832, and even then very seldom. Middleton has but very slightly noticed this, ch. iii. 1, § 5, note.

ἄχρι] Not during, as the advocates of the present spiritual sense of the passage wish to render it, but until; see below. χρόνων ἀποκαταστ. πάντων κ.τ.λ.] The key both to the construction and meaning here, is our Lord's saying, Matt. xvii. 11, 'Ἡλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα. From this we see that ἀποκατ. πάντων stands alone, as the ἀποκατ. of all things: and that ὃν does not belong to πάντων. Next, what is ἀποκατάστασις? We must be guided by the usage of the kindred verb ἀποκαθίστημι (or -άνω). Certainly, to restore is its usual import, and most strikingly so, accompanied however with the notion of a glorious and complete restoration, in ch. i. 6. To render our word fulfilment, and apply it to πάντων ὧν ἐλάλ. κ.τ.λ., is against all precedent. And, in the sense of restoration, I cannot see how it can be applied to the work of the Spirit, as proceeding, during this the interim-state, in the hearts of men. This would be contrary to all Scripture analogy. I under-

ο ἀπ' αἰῶνος αὐτοῦ ¹¹ προφητῶν. ²² Μωσῆς μὲν εἶπεν ὅτι ο — Luke i. 70.
 προφήτην ὑμῖν ¹² ἀναστήσει κύριος ὁ θεὸς * ὑμῶν ἐκ τῶν Ps. cxviii. 52.
 ἀδελφῶν ὑμῶν ¹³ ὡς ἐμέ αὐτοῦ ἀκούσεσθε ¹⁴ κατὰ πάντα p — Matt. xxii.
 ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. ²³ ἔσται δέ, ¹⁵ πᾶσα ¹⁶ ψυχὴ 34. ch. vii.
¹⁷ ἥτις ἐὰν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου ¹⁸ ἐξολοθρευθή- 37. from
 σεται ἐκ τοῦ λαοῦ. ²⁴ ¹⁹ καὶ πάντες ²⁰ δὲ οἱ προφῆται ἀπὸ Deut. xviii.
 Σαμουὴλ καὶ τῶν ²¹ καθεξῆς ὅσοι ἐλάλησαν καὶ ²² κατήγ- 15, 18.
 24. x. 32. Col. iii. 17. u — ch. ii. 43 reff. v here only. Deut. vii. 10 al. Jos. Antt. xiii. 1. 1.
 w Matt. x. 18. John vi. 51. viii. 16, 17 al. x Luke i. 3. viii. 1. ch. xi. 4. xviii. 23 only τ. L.
 y ch. xiii. 5 reff. t Matt. vii.

ins tw B²-marg(sic : see table) EN³ c k 13. rec αυτου προφ. bef απ αιωνος, with
 P rel 36: om απ. αιων. D 19 arm Cosm, Iren-int Tert₁: 13 has it thus, αγ. αυτου των
 απ' αι. προφ.: alii aliter (prob the expr was found difficult, as Mey suggests, because
 strictly απ' αιωνος there were no prophets. Hence it was ejected to the marg and
 found its place variously when reinserted): txt (a very usual collocation in the Acts)
 ABCEN (k) p. ins των bef προφ. D¹—om αυτου k.

22. rec aft μεν ins γαρ (to connect the prophecy of Moses, as an example, with ver
 21), with P rel Syr Chr₁: om ABCDEN b¹ o p 36 vulg syr coptt aeth [arm] Chr₁
 Iren-int₁. rec ins προς τους πατερας bef ειπεν, with P rel Thl: aft ειπεν DE sah
 aeth arm Chr₂ Iren-int: om ABCN p vulg Syr coptt. —(D d e f sah aeth Iren-int add
 ημων aft the above insn; E 24. 43 add υμων.) * ἡμῶν CEPN¹ ar b c e f h l o 13
 syr sah aeth Just₁ [Orig₁]: om B 60 Syr coptt Chr₁ [Chiron, Cosm₁]: υμων ADN³ p rel
 vulg [Orig₁] Chr₁ Iren₁-int₁. for 2ud υμων, ημων D-gr a 5. 14. 57. 95 lect-12.
 εμου D¹-gr(txt D²).

23. rec αν, with BDE rel [Orig₁ Eus₁ Chr₁]: txt ACPN b c d e f g l m o p.
 (ἐξολοθρ., so AB¹CD.)

24. om δε D. for οσοι, οι C²D²N vulg: o D¹: txt AB C¹(appy) C³E rel D-lat
 Chr [Cosm₁] Iren-int. ελαλησεν D¹: επροφητευσαν C² arm[-ed]. rec
 προκατηγγειλαν (gloss), with C² rel Cosm: txt AB C¹(appy) DEPN c d e f g k l m p
 36 vulg syrr coptt aeth arm Chr Thl Iren-int.

stand it then of the glorious restoration of
 all things, the παλιγγενεσία [Matt. xix.
 28], which as Peter here says, is the theme
 of all the prophets from the beginning.

No objection can be raised to this
 from the meaning of χρόνοι: see ch. vii. 17,
 and Peter's own language, 1 Pet. i. 20, ἐπ'
 ἐσχάτου τῶν χρόνων. If the distinction be
 true between χρόνοι and καιροί, as denoting
 a longer and a shorter period respectively,
 which I much doubt,—it does not affect
 this passage: for, either way, the χρόνοι
 ἀποκατ. will imply the time or period of
 the ἀποκατ., not the moment only when it
 begins or is completed, as καιρός (not
 καιροί) ἀποκατ. might. De Wette is hardly
 right in saying that the unexpressed δέ to
 answer to μέν is contained in the sense of
 ἀποκατάστασις: it is rather contained in
 the previous clause, καὶ ἀποστείλῃ, κ.τ.λ.
 In order to fill up the ellipsis, this clause
 would have to be repeated after προφη-
 τῶν—τότε δὲ αὐτὸν ἀποστελεῖ.
 ὦν, i.e. οὗς, agreeing with χρόνους, or perhaps
 περὶ ὧν, i.e. χρόνων. It does not refer to
 πάντων,—see above. On the testimony
 of the prophets, see ver. 18, note.

22.] This citation is a free but faithful
 paraphrase of the text in Deut. See LXX.

That the words, as spoken by Moses,
 seem to point to the whole line of pro-
 phets sent by God, is not any objection to
 their being applied to Christ, but rather
 necessitates, and entirely harmonizes with,
 that application. See the parable Matt.
 xxi. 33—41. And none of the whole pro-
 phetic body entirely answered to the ὡς ἐμέ,
 but Christ. The Jews therefore rightly
 understood it (though not always con-
 sistent in this, compare John i. 21 with vi.
 14) of the Messiah.

23. ἐξολοθρ.] LXX ἐγὼ ἐκδικήσω ἐξ αὐτοῦ. This word,
 only known to later Greek, is often found
 in the LXX. See besides reff., Gen. xvii.
 14; Deut. ix. 3; Ps. xvii. 40; lxxii. 27. In
 most places where it occurs, the readings
 vary between -ολοθρ- and -ολοθρ-; see var.
 readd.

24.] See ver. 18, note. The construction of the Vulg., defended by
 Casaubon and adopted by Valeknaer and
 Kuinoel, τῶν καθεξῆς ὅσοι ἐλάλ., 'et omnes
 prophetae a Samuel, et deinceps qui locuti
 sunt,' is not so good as the ordinary one in
 E. V. Cf. ἀράμενος ἀπὸ Μωυσέως καὶ ἀπὸ
 πάντων τῶν προφ., Luke xxiv. 27. Still
 less admissible is the rendering given in
 Dr. Burton's note, as perhaps the literal
 one, 'And to the same effect spoke) all

γειλαν τὰς ἡμέρας ταύτας. ²⁵ ὑμεῖς ἐστε οἱ ² υἱοὶ τῶν ABCDE
 12. Luke xx. 34, 36. P² a b c
 2 Thess. ii. 3. d f g h k
 Ezek. xxx. 5. see 4 Kings l m o p
 ii. 9, 5. 13
 a = Luke i. 72. Rom. xi. 27. Ps. xxiv. 14. Heb. viii. 18
 b x. 16, from Jer. xxxviii. (xxxix.) 33. c attr. ch. i. 1 reff.
 Gen. xv. 16. Exod. xxiv. 8. Jer. xi. 10. d as above (b). Luke xxii. 29 bis. Heb. ix. 16, 17 only.
 e = Heb. x. 16. f ch. vii. 51, 52. xxviii. 25. Matt. xxiii. 32. John vi. 49, 58. Heb. iii. 9 (from Ps. xciv. 9) only. Num. xxxii. 8, 14. g Rom. ix. 7 reff. Gen. xxii. 18. h Gal. iii. 8 only.
 9 (from Gen. xii. 3 Ed-vat. (εὐλογ., A. B def.). i Luke ii. 4. Eph. iii. 15 only. Num. i. 18. k = ver.
 22 reff. l = ver. 13. ch. iv. 27, 30. Matt. xii. 18 only. Isa. xlix. 6. m = Gal. iii. 9. Eph. i.
 3 al. Gen. xii. 3 A compl. n = ch. iv. 30 reff. o = Luke xxiii. 14. 2 Tim. iv. 4. Job xxxiii. 17.

25. rec om οἱ (as unnecessary, or perhaps in the way, as according to the common notion an art with the predicate distributes it), with DP rel Chr₂ [Cosm.] : ins ABCE² b² c e k p [coptt]. for ης, ην D¹(txt D²). ο θ. hec διεθ. BD coptt Iren-int., rec ημων (corrⁿ, as οι πατ. ημων is the more usual ; see ver 13, ch vii. 12, 15), with CDP¹ l rel vulg syr copt sah-ms ath [arm-ed Chr Cosm] Iren-int : txt ABEN³ k m¹ p sah-woide arm[-mss] Chr₁ Thl Iren-int-ms. rec om εν, with E-lat [Cosm] : ins ABCD E[-gr] P²N rel. επευλογηθ. C : ευλογηθ. B e 3. 15. 27. 100-27-63 Chr Thl₂ Ec : txt (except the initial ε) is written over an erasure by A¹ [but θη above the line].

26. rec ο θεος hec αναστ. (rearrangement for perspicuity), with ADEP rel vulg syr coptt [ath arm, Treg] Chr₁ Iren-int₁ : txt BC²N Syr ath [arm(Tischdf) Chr₁]. rec aft τ. αυτ. ins ιησουν (marginal gloss. All such additions, if at all the subject of variations, are spurious), with AP rel Cosm₁ : om BCDE²N p [vulg] Syr coptt ath arm Chr Thl₂ Iren-int₂. εξαπεστειλεν D Chron. om αυτον D Chr₁ Thl₁ Iren-int. ευλογοντας D-gr.

the prophets from S. downwards, as many as spoke and predicted these days.' To what effect? And would not the sentence thus amount to little more than saying, 'As many prophets as predicted these days, predicted these days?' Peter's aim is to shew the unanimity of all the prophets in speaking of these times. Samuel is named, more as being the first great prophet after Moses, than as bearing any part in this testimony. The prophetic period of which David was the chief prophet, began in Samuel (Stier). τὰς ἡμ. ταύτ.] These days, now present, not the times of restoration, as De Wette and others understand : which would require ἐκείνας. 'These days' are, in fact, connected with the times of restoration, as belonging to the same dispensation and leading on to them; and thus the Apostle identifies the then time with this preparation for (ὅπως ἂν ἔλθ.) and expectation of (ἄχρι) those glories : but to make τὰς ἡμ. ταύτ. identical with the καιροὶ ἀναψ. and the χρόν. ἀποκατ., is to make him contradict himself.

25.] He applies this to them, as being inheritors of the promises. They were descendants, according to the flesh, and fellow-partakers, according to the spirit.

For a full comment on this promise made to Abraham, see Gal. iii. 16. This is cited freely from the LXX, which for οἱ πατρίαλ has τὰ ἔθνη. 26.] πρῶτον, first; implying the offer to the

Gentiles (but as yet, in Peter's mind, only by embracing Judaism) afterwards : see ch. xiii. 46; Rom. i. 16.

It is strange how Olshausen can suppose that the Spirit in Peter overleapt the bounds of his subsequent prejudice with regard to the admission of the Gentiles:—he never had any such prejudice, but only against their admission uncircumcised, and as Gentiles.

It is still stranger how a scholar like Dr. Burton can propose the ungrammatical and unmeaning rendering, "πρῶτον is perhaps used with reference to Christ's first coming, as opposed to his second." This would require τὸ πρῶτον,—and would certainly imply in the mind of the speaker an absolute exclusion of all but Jews till the second coming.

ἀναστήσας, not 'from the dead : ' but as in ver. 22.

παῖδα, His Servant : see note, ver. 13.

ἀπέστειλεν, indefinite, of the sending in the flesh ; sent, not 'hath sent' : it does not apply to the present time, but to God's procedure in raising up His Servant Jesus, and His mission and ministry : and is distinct from the ἀποστείλα of ver. 20. This is also shewn by the pres. part. εὐλογούντα, ingeniously, but not quite accurately rendered in E. V. 'to bless you.' He came blessing you (his coming was an act of blessing—it consisted in the εὐλογεῖν : an anarthrous present participle in such a connexion carries necessarily a slightly ratiocinative sense), in (as the conditional

...ΕΙΣ
την C.
ABDE
P a b c
d f g h k
l m o p
13

1.] ἐπέστ., see refl. οἱ ἱερεῖς, the officiating priests, as soon as they were released from their duties. The στρατηγὸς τ. ἱεροῦ was the captain of the Levitical guard of the temple, mentioned by Jos. B. J. vi. 5. 3, δραμόνους δὲ οἱ τοῦ ἱεροῦ φύλακες ἡγγεῖλαι τῷ στρατηγῷ. We hear in Jos. Antt. xx. 6. 2, of ὁ στρατηγὸς Ἀνανός; and in B. J. ii. 12. 6, he is said to be son of the high priest Ananias. In 2 Macc. iii. 4, we hear of the προστάτης τοῦ ἱεροῦ, who appears to have been the same officer. See Winer, Realw., art. Temple, end. Σαδδουκ.] See note on Matt. iii. 7. Perhaps *they* on this occasion had moved the guard and the priests to notice the matter: for διαπον. seems only to refer to *them*. Cf. also ch. v. 17. 2.] ἐν τ. Ἰησ., —not, as E. V., ‘through Jesus,’ but in the person (or example) of Jesus, alleging Him as an example of that which the Sadducees denied: preaching by implication, inasmuch as one resurrection would imply that of all, the resurrection of the dead. The ἐν in refl. carries this somewhat further, but the usage is philologically the same. ‘The resurrection *through* Jesus’

8 τότε Πέτρος ^p πλησθεὶς πνεύματος ἁγίου εἶπεν πρὸς αὐτοὺς ^q Ἀρχοντες τοῦ λαοῦ καὶ ^{rs} πρεσβύτεροι [τοῦ ^s Ἰσραὴλ], ⁹ εἰ ἡμεῖς σήμερον ^t ἀνακρινόμεθα ^u ἐπὶ ^v ἐνέργεσι· ^w ἀνθρώπου ἀσθενούς, ^x ἐν τίνι οὗτος ^y σέσωσται, ¹⁰ ^z γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ ὅτι ^a ἐν τῷ ^b ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ θεὸς ^b ἤγειρεν ἐκ ^b νεκρῶν, ^x ἐν τούτῳ οὗτος ^c παρέστηκεν ^d ἐνώπιον ὑμῶν ^e ὑγίης. ¹¹ οὗτός ἐστιν ὁ λίθος ὁ ^f ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν ^g οἰκοδόμων, ὁ ^h γενόμενος εἰς ⁱ κεφαλὴν ^{ik} ἡγῶνιαις. ¹² καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ^l ἢ ¹ σωτηρία· *οὔτε γὰρ ^m ὄνομά ἐστιν ⁿ ἕτερον ^o ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ^x ἐν ^φ ^p δεῖ ^q σωθῆναι ἡμᾶς. ¹³ θεωροῦντες δὲ τὴν τοῦ Πέτρου

...αρχον-
τες p.
ABDE
P¹ a b c
d f g h
k l m o
13

p = ch. ii. 4 refl.
q ver. 5.
r = Matt. xxi.
23. Luke vii.
3. ch. xxv. 15.
s here only.
t Exod. xiv. 1.
t Luke xxiii. 14.
ch. xii. 19 a13.
1 Cor. ii. 14.
15 (bis) a17.
only. L. P.
1 Kings xx.
12.
u = Rom. vi.
21 refl.
v 1 Tim. vi. 2
only. Ps.
lxxvii. 11.
w constr., Rom.
iii. 22. ix. 12
refl.
x = ch. xi. 14
refl.
y = ch. xiv. 9
refl.
z ch. xiii. 38
refl.
a ver. 7.
b 1 Cor. v. 12
refl.
c ver. 26 (from
e Matt. xii.
g here
h constr., ch. v. 36 refl. Ps. cxvii. 22.
i absol., John iv. 22 (ch. xii.
m = Phil.
p = Luke xxiv. 7. ch. iii.

Ps. ii. 3). Mark xiv. 47 al. 1 Kings xvi. 21, 22.
13 al. (chiefly John) in gosp. Tit. ii. 8 only. Isa. xxxviii. 21.
only. 4 Kings xxii. 6. Herod. i. 121. Xen. Symp. iv. 4.
i Matt. xxi. 42 || 1 Pet. ii. 7 (from l. c.) only. k ch. xxvi. 26 refl.
26). Rom. xi. 11. Rev. vii. 10. xii. 10. xix. 1. Obad. 17 A^{3b}, Ald. compl. (om ἢ B³¹). m = Phil.
ii. 9 al. n = ch. ii. 40 al. o ch. ii. 5 refl. Job ii. 2. p = Luke xxiv. 7. ch. iii.
21. xiv. 22. Dan. ii. 28. q = ch. xvi. 30, 31 al. fr.

8. om του ισρ. (as unnecessary aft του λαου?) AB³ vulg coptt aeth Cyr, Fulg: ins DEP rel 36 syrr Chr, Iren-int, Cypri. at end ins ακουσατε E 15-8. 36-7 vulg[ed (not am fuld demid)] Syr aeth Cypri.

9. aft ανακρινομ. ins αφ υμων DE syrr aeth-pl Iren-int, Cypri. επ' D m. σεσωται N.

10. for παντι, παν N¹. ins του κυριου bef ισρ. χρ. E vulg-ed(not am fuld demid). ins σημερον bef υγιης E: aft υγ. Bede-gr. add και εν αλλω ουδενι E syrr-mg Cypri.

11. ημων D-gr. rec οικοδομουντων (corr'n to suit LXX and Matt xxi. 42), with EP rel Chr [Thdrt, Cypri]: txt ABD³ c 36 Orig, Did².

12. om η σωτ. D. *ουδὲ (philological correction? so Meyer) AB³ a b h k o 13. 36 [syr] coptt Did, Thdrt Bas, ου D [Syr]: ουτε EP rel Chr, ετερον bef εστιν AE a c h m 13 demid fuld [tol Chr]: εσ. ετ. ov. D-gr [syr ath] Bas, Iren-int, [Orig-int]: ετ. ov. εσ. N [vulg-ed]: txt B[P] rel. om υπο τον ουρανον P b c g l m o H¹ Thl. o δεδομενον D¹, quod datum est D-lat, q. d. sit Iren-int: txt D³. om εν D 117-63 vulg Iren-int Cypri. υμας B [Ambrst].

dria, Jos. ibid. 7.] ἐν ποίᾳ δυνάμει— not = ἐν π. ἐξουσία, 'in what authority,'—but in what (manner of) power; of what kind was the enabling cause, the element in which, as its condition, the deed was wrought?—ἐν ποίῳ ὀνόματι—not 'in what name,'—i. e. 'by whose authority,' but by ('in,' see above) what (manner of) name, spoken as a word of power: see ch. iii. 6, 16; Jos. Antt. viii. 2. 5. τοῦτο, not the teaching (Olshaus., &c.),—nor both the miracle and the teaching (Heinr.), but the miracle: and that only. 8.] πλησθ. πν. ἁγ., i. e. specially, for the occasion. 9.] εἰ, if, with an implication of the fact being so: see ch. xi. 17.

ἐν τίνι, not 'by (in) whom,'—this is not yet brought forward: but wherein, in what, as the conditional element. No person had been mentioned in the question, ver. 7,—nor does Peter afterwards say ἐν

Ἰησοῦ χρ., but ἐν τῷ ὀνόμ. ἰ. χρ. On the other hand, ἐν τούτῳ, ver. 10, may very well be masculine, as referring to Ἰησοῦς χρ. Himself, included in the previous words τῷ ὄν. ἰ. χρ.:—it may also be neuter, 'in this Name': but the masc. is preferable, on account of οὗτος following so soon in ver. 11. 10.] ὃν . . . ὃν: the copula is omitted to make the contrast more striking. παρέστηκεν, stands, as in E. V. He was there present.

11.] See Matt. xxi. 42, note. 12.] In Jos. Antt. iii. 1. 5, Moses, praying to God for Israel, says, ἐν αὐτῷ γὰρ εἶναι τὴν σωτηρίαν αὐτοῦ, καὶ οὐκ ἐν ἄλλῳ. σωτηρία is used here in the higher sense of salvation, not with reference to the healing of the lame man. See refl. The article implies, 'the salvation for which we all look;' our salvation: ἐστὶν ἡ σωτ. is paraphrased in the next clause by δεῖ σωθῆναι

^r — ch. ii. 29. ¹ παρῥησίαν καὶ Ἰωάννου, καὶ ^s καταλαβόμενοι ὅτι ἄνθρωποι ^{ABDE} ^{PN} ^{a b c} ^{d f g h} ^{k l m o} ¹³ ^{ποι} ^t ἀγράμματοι εἰσιν καὶ ^u ἰδιῶται, ἐθαύμαζον, ^v ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν ¹⁴ τὸν τε ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστώτα τὸν τεθεραπευμένον, οὐδὲν ^w εἶχον ^x ἀντειπεῖν. ¹⁵ κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ ^y συνεδρίου ἀπελθεῖν, ^z συνέβαλλον πρὸς ἀλλήλους λέγοντες ¹⁶ τί ^a ποιήσωμεν τοῖς ἀνθρώποις τούτοις; ὅτι ^b μὲν γὰρ ^c γνωστὸν σημεῖον γέγονεν ^d δι' αὐτῶν, πᾶσιν τοῖς ^e κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνεῖσθαι. ¹⁷ ἀλλ' ἵνα μὴ ^f ἐπὶ πλεῖον ^g διανεμηθῇ ^h εἰς τὸν λαόν, [ⁱ ἀπειλῇ] ^j ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν

^r — ch. ii. 29. ^{xxviii.} 31. ¹ Tim. iii. 13. ^{Wisd.} v. 1. ^s — ch. x. 34. ^{xxv.} 25. ^{Eph.} iii. 18. ^{see John i. 5.} there only ^r. ^u 1 Cor. xiv. 16, 23, 24. ² Cor. xi. 6 only. ^{Prov.} vi. 8 (only ^v). ^y constr., 1 Cor. xiv. 37 reff. ^w = Luke viii. 42. ^{xii.} 4 (ch. xxv. 26). ^{Heb.} vi. 14. ^{Prov.} iii. 27. ^z Luke xxi. 15 only. ^{Esth.} viii. 8. ^y Matt. xxvi. 59. ^{ch. v.} 27. ^{34.} xxi. 1 al. ^{Jer.} xv. 17. ^{xx.} 32. ^{Gen.} xx. 9. ^d constr., ch. i. 19 reff. ^{xxix.} 26 only. ^{only.} Gen. xxvii. 42. [constr., ch. v. 28 reff.]

^z = here (ch. xvii. 18 reff.) only ^z. see Josh. xi. 5 Ald. compl. ^b = here only. (ch. i. 19 reff.) ^e ch. xx. 9. ^{xxiv.} 4. ² Tim. ii. 16. ^{iii.} 9 only. ^{Jer.} ii. 12. ^g = John xxi. 23. ^{ch. xx.} 29. ^h ch. ix. 1 reff. ^a constr., Matt. c = ver. 30. ^{ch. ii.} 43 al. ^f here only ^z. ^{Deut.} i 1 Pet. ii. 23

13. om και ιδιωτ. D. for τε, δε D 36 E-lat copῶ.
 14. rec δε, with P rel 36 copt [arm] Thl-sif: om D¹: txt ABD³EN c [13] vulg syrr sah aeth Chr, Thl-fin Lucif. αυτων D¹-gr(txt D²). ειχον ποιησαι η αντειπειν D-gr.
 15. κελευσαντος N¹(txt N-corr¹(?)). om δε D-gr c [Syr] aeth. for απελθειν, απαχθηναι D-gr. rec συνεβαλον (corrⁿ to more usual tense), with D c 36 syr sah aeth [arm] Thl-fin: txt ABEPN rel vulg Syr copt Chr Thl-sif Lucif.
 16. rec ποιωμεν, with D-gr P rel E-lat vulg [Bas-sel,] Chr Thl-fin Lucif₁: txt AB E-gr N k m 13. 36 D-lat Thl-sif. γεγονεαι D¹-gr. φανεροτερον εστιν D-gr. rec αρνησασθαι (the more common N. T. word), with EP rel Chr: txt ABDN c Bas-sel.
 17. om αλλ D-gr. for μη, δε A². πλεον τι D. aft λαον ins τα ρηματα ταυτα E syr-mg Lucif₁. om απειλη (prob mistake in copying; perhaps om^d as unnecessary) ABDN vs Bas-sel₁ Lucif₁: ins EP rel 36 syr Chr Thl. επιλησμεθα ουν αυτοις D¹-gr(απ. D³: -σωμεθα. adding ergo, D-lat).—(σωμεθα P b d e k² o [Thl-fin].) for μηκετι, μη A 142 [Bas-sel₁].

ἡμᾶς. οὐτε γὰρ . . .] lit. for neither is there another name under heaven (which is) given (by God) among men (not 'to men,' Vulg., Beza, Kuinoel), whereby we must be saved: i. e., as E. V. Dr. Burton's rendering, 'For neither is the name which is given among men, whereby we are to be saved, any other than this,' is ungrammatical.

13—18.] CONSULTATION AND SENTENCE OF THE SANHEDRIM. 13.] καταλαβόμενοι, having had previous knowledge; not as E. V., which would be the partic. pres.; see the past, ch. xxv. 25. ἰδιῶται,—the word of contrast to those professionally acquainted with any matter: here therefore, laics, men of no knowledge on such a subject as this. ἐπεγίνωσκον,—they recognized them; (so Od. ω. 215, αὐτὰρ ἐγὼν πατρὸς περὶήσομαι ἡμετέροιο, αἶ κ' ἐμ' ἐπιγνοῖη κ. φράσσεται ὀφθαλμοῖσιν; Plato, Euthyd. 301 E, ἀρα μοί ποτε αὕτη (ἡ σοφία) παραγενήσεται ὥστε μοι οἰκέα γενέσθαι; Ἐπιγνοῖης ἂν αὐτήν, οἱ Σώκρατες, ἔφη, οἰκέαν γενομένην;) their astonishment setting them to think, and re-

minding them that they had seen these men with Jesus:—not for a *pluperfect*, here or any where else: nor is ἦσαν;—that they (once) were with Jesus. 14.] This, according to De W., is the only place in Luke where τε couples two sentences. He therefore objects to the reading; and also as destroying the contrast; but clearly the former is no sound critical reason, nor is it correct: see ch. i. 15 al. fr.:—and I cannot see that any contrast is intended: the two circumstances which the Sanhedrim found it difficult to gainsay were, the boldness of these illiterate men, conferred by their companionship with Jesus, and the presence of the healed man standing with them.

17. διανεμηθῇ] be scattered or spread: lit., be distributed: so Plato, Minos, 317 D, τίς ἐπιστήμων διανεῖμαι ἐπὶ γῇ τὰ σπέρματα; and afterwards, τίς δὲ τὴν τροφὴν ἐπὶ τὰ τῶν ἀνθρώπων σώματα διανεῖμαι ἄριστος; [ἀπειλῇ] ἀπειλ.] for idiom, see reff. The construction of ἀπειλέω with an infin., stated by Dr. Bloomfield to be 'so rare that even the best lexx. scarcely adduce an example.' is its

^k ἐπὶ τῷ ὀνόματι τούτῳ ^l μηδενὶ ^l ἀνθρώπων. ¹⁸ καὶ καλέ- ^k Luke ix. 43, 49. xxi. 8 ἡ. xxiv. 47. ch. v. 28, 40. 1 constr., Mark xi. 2. Luke xiv. 24. ch. xxiv. 23. James iii. 8. Exod. xvi. 29 A. Ald. compl. Num. xvi. 15. m = ch. i. 4 reff. n here only. Ezek. xiii. 3, 22. o 2 Pet. ii. 16, 18 only. Job xiii. 7 al. p = Matt. xxvii. 49. Luke xiv. 23 31. Gen. xlii. 16. q = Luke xvi. 15. 1 Tim. ii. 3, v. 4. 1 John iii. 22. 3 Kings iii. 10. t here only +. w Luke i. 62. ix. 46. z constr., Mark v. 42. Luke b ver. 30 and Luke xiii.

^r = Matt. xvii. 5 al. Isa. xlii. 24. ^s = Luke vii. 43. 1 Cor. xi. 13. Ps. lvi. 1. ^u = ch. xxvi. 32 reff. ^v = Luke v. 19. (and constr.) xix. 48. ^x 2 Pet. ii. (4 v. r.) 9 only +. Wisd. xi. 16. ^y Rom. vi. 21 reff. ^z constr., Mark v. 42. Luke i. 65. ^{ii.} 42 al. Exod. vii. 7. 32 only. Prov. iii. 8. ^a constr., see Mark xv. 33. Luke i. 65. ^c = ch. xxiv. 23 reff.

for ἀνθρώπων, ἀνθρώπων P a h l 13.

18. for καὶ καλ. αὐτ., συνκατατιθεμένων δε αὐτῶν τη γνῶμη φωνήσαντες αὐτοὺς D syr-mg(exc φων. αὐτ.) Lucif; D goes on παρηγγεῖλαντο κατὰ τοῦ μη φθ. rec att παρηγγ. ins αυτοις (a common filling up), with P rel vss Thl Lucif: om AB D-gr EN k 36 vulg syr arm Chr., om το [B¹]N¹.

19. ἀποκριθεὶς δε π. κ. ι. D Syr æth. ins o bef ιωαν. A. rec pr. αὐτ. bef ειπον, with P rel Thl: txt ABDEEN c k 13 vulg syrr coptt [æth] arm Chr.,—ειπαν B. τουτο υμ. δικαιον φαινεται E.

20. δυνάμεθα B. rec ειδομεν, with B²(see table) EP rel (-ω- P a f): οἶδαμεν B¹-corr: txt AB¹DN Chr-wlf. om μη D¹(ins D⁵).

21. for μηδεν, μη D k vulg Syr coptt Lucif. aft ευρισκ. ins αιτιαν D Syr copt. om το E 18. κολασωσιν B¹: -ονται P Scr's mss [Chr Thl]. φοβουμενοι τον λαον παντες γαρ E.

22. ins ην bef o ανθ., retaining ην above, D-gr. rec εγεγονει, with AEPN rel: εγενετο k: txt BD. om τουτο D-gr Iron-int, Lucif.

23. εκεινοι δε απολ. E. [απηγγεῖλαν N(-γιλ-) a h Thl-sif.] transp αρχ.

ordinary construction: see Palm and Rost sub voce, and cf. II. α'. 161; ν'. 143; σ'. 179, al. freq.: Od. λ'. 313; Xen. Mem. iii. 5. 4; Hell. v. 4. 7; Eur. Med. 287. The use of the middle in the active sense is confined to later Greek. 18.] ἐπί, so as to make that Name the subject (basis) of their discoursing.

19—22.] THE APOSTLES' ANSWER AND DISMISSAL. 21.] προσάπειλ., having threatened them in addition;—with threats superadded to the inhibition of ver. 18. μηδέν, no means: not μηδέν αἰτιον, see John xiv. 30. The difficulty with the Sanhedrim was, to find any means of punishing them which should not stir up the people; διὰ τὸν λαόν belongs to this clause, not to ἀπέλυσαν αὐτ.

22.] πλ. τεσσ. for πλ. ἢ τεσσ., as sometimes in classical Greek; so οὐκ ἔλασσον πέντε καὶ εἴκοσι, Thucyd. vi. 95. See Winer, edu. 6, § 37, 5. The constr. ἐφ'

ὄν γέγονει (see as in reff.) is accounted for by the sense involved in it being the access, so to speak, of the event to the person mentioned. In the note on Rev. iv. 2, I have noticed that καθῆσθαι ἐπὶ is commonly used when the fact is announced for the first time, with an accus.: but afterwards when the same fact is again referred to, with a gen. or dat. τὸ σημ. τῆς ἰάσ.—the genitive of apposition; so τὸν ἀρραβῶνα τοῦ πνεύματος, 2 Cor. v. 5: σημείον περιτομῆς, Rom. iv. 11, &c. The circumstance of his being more than forty years old both gave notoriety to his person as having long resorted there, and made the miracle more notable, his malady being more confirmed.

23—31.] PRAYER OF THE CHURCH THEREUPON. 23.] τοὺς ἰδίους, the other Apostles, and possibly some others assembled with them. There is nothing in ver. 31 to mark that only the Apostles were

d ch. i. 14 reff. e = Luke xvii. 13. 1 Kings xxx. 4. f = Luke ii. 29. Rev. vi. 10. 2 Pet. ii. 2. Jude 4 only. (1 Tim. vi. 1, 2 al.) 1 Cor. x. 29 reff. 1. 24. i. 1. g ch. xiv. 15. Rev. xiv. 7. Exod. xx. 11. (Gen. i. 1. Isa. xlii. 5.) h ch. i. 18 reff. i = Luke i. 69. Isa. xlv. 26. k 1 Cor. x. 29 reff. 1. 24. here only. 1 c. 2 Macc. vii. 34 only. xevos, Xen. Anab. ii. 2. 21. s = Matt. xxvii. 1 al. v = Matt. xxvii. 27. m Mark xiii. 11. 1 Tim. iv. 15 only. Prov. viii. 7. p ver. 5. t Rev. xi. 15. xii. 10 w = ch. iii. 26 reff. n = 1 Cor. xv. 10 reff. φόβος q = Matt. xxii. 34. Neh. vi. 2. u ch. x. 34 reff. Deut. 13

οἱ πρεσβύτεροι εἶπαν. ²⁴ οἱ δὲ ἀκούσαντες ὁμοθυμαδὸν ἤρραν φωνὴν πρὸς τὸν θεὸν καὶ εἶπαν Ἑδέσποτα, σὺ [ὁ θεὸς] ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, ²⁵ ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου ἠστόματος Δαυεὶδ ἱ παιδὸς σου εἰπὼν ἵνα τί ἐφρύαζαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά; ²⁶ οὐ παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ. ²⁷ συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἄγιον παῖδά σου Ἰησοῦν, ὃν

and πρεσβ. Ε. (εἶπαν, so BDN.)

²⁴ aft ακουσαντες ins καὶ ἐπιγινωσκτες την του θεου ενεργειαν D. την φων. αυτων E coptt aeth: την φων. c. (εἶπαν, so ABDPN.) om o θεος ABN am demid fuld copt Ath. Did. [Hil.]: ins DEP rel 36 aeth [arm] Thl-fin Lucif.—κυριε o θεος, omg sv, 13. 40. 96: sv ei o θεος 32. 42. 69 lect-1 syrr sah Thl-sif Iren-int., (The variations may be explained by the difficulty found in the position of o θεος, some treating it as voc, others as nom, and glossing accordy.)

²⁵ rec o δια στοματος Δαβιδ του παιδος σου (see below), with (P) rel 40 (om του P a c d g h k m 40) Chr, Thl-fin Hil: os δια πνευματος αγιου δια του στομ. λαλησας δαυειδ παιδος σου D: alii aliter, see Scholz: txt ABEN 13. 36. (It seems to me that every testimony tends to confirm the more difficult and complicated readg of the text. Meyer dismisses it as a congeries of various glosses. But glosses on what? Had the rec been the original, no reason can be assigned why it should have been glossed on at all,—nor, if it had been, why the glosses should have been inserted into the text in so unusual an order of constr. See note.) for εἶπων, λαλησας D.

²⁷ rec om εν τη πολει ταυτη (as unnecessary, see note), with P rel Thl: ins ABDEN b c d e g k o 13 vss Chr, Cyr, Iren-int, Tert, Lucif, Hil,.—aft πολει ins σου A. σου bef παιδα D 137 Hil.

present on this occasion. ²⁴] ὁμοθ. ἤρραν φων., not, as Meyer supposes, literally all speaking together in a known formula of prayer, but led by some one, and all assenting; not τὰς φωνάς, but φωνήν: see note on ch. ii. 6. σὺ [ὁ θεός] ὁ ποι.: Thou art God (or, if ὁ θεός be omitted, He) who hast made:—not Thou O God who hast made:—in this latter case, the first sentence would go on to the end of ver. 26, and there abruptly end, without any prayer being expressed: whereas now it is an acknowledgment that it was the same God, who was now doing these things, that had beforetime prophesied them of Christ. ²⁵] The text of this verse (see var. readd.) is in a very confused state. I have kept to that of the oldest mss., adopted also by Lachmann. Though harsh in construction, their words are not senseless, as De Wette styles them,—στόματος Δαυεὶδ . . . being in apposition with πνεύματος ἁγίου. The rec. has been an emendation and simplification of the text, which bears, in this its original form, the solemn and stately character, in

the accumulation of parallel clauses, of the rest of the prayer; cf. ver. 27. ἵνα τί κ.τ.λ.] cited verbatim from the LXX. The Messianic import of this Psalm has been acknowledged even by those who usually deny all such reference, e.g. De Wette. Meyer endeavours to refer it to some circumstances then present, but is not bold enough to enter into any vindication of his view. φρύασσω is only found in the middle in good Greek (see Kypke, Observ. ii. p. 30 f. Meyer). φρύαγμα ἐστὶ τὸ ἀλόγιστον κίνημα, Athanas. in Catena. ²⁷] The γάρ implies an acknowledgment of the truth of God in the fulfilment of the prophecy: Thou art the God who hast, &c., for these events have happened accordingly. ἐν τῇ πόλει ταύτῃ, which has been excluded from the text on account of its apparent redundancy, answers to ἐπὶ Σιών ὅρος τὸ ἅγιον αὐτοῦ, Ps. ii. 6. See also Matt. xxiii. 37; Luke xiii. 33. The parts of this verse correspond accurately to those of the prophecy just quoted. παῖδα, servant, as before, ch. iii. 26. Jesus, the Servant of

^x ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσιν ^x Luke iv. 18, from Isa. lxi. 1. ch. x. 38. καὶ ^y λαοῖς Ἰσραὴλ. ²⁸ ποιῆσαι ὅσα ἡ ^z χεὶρ σου καὶ ἡ 2 Cor. i. 21. ^a βουλὴ σου ^b προώρισεν γενέσθαι. ²⁹ καὶ ^c τὰ ^c νῦν, κύριε, Heb. i. 9 (from Ps. xlv. 7) only ^d ἔπιδε ἐπὶ τὰς ^e ἀπειλὰς αὐτῶν, καὶ ^f δὸς τοῖς δούλοις σου L.P.H. ^g μετὰ ^g παρῥησίας ^h πάσης ⁱ λαλεῖν τὸν ⁱ λόγον σου ³⁰ ^j ἐν y plur., Rom. xv. 11 reff. ^z τῷ τὴν ^k χεὶρά σου ^k ἐκτείνειν [σε] εἰς ^l ἴασιν, καὶ σημεῖα z see ch. xi. 21 reff. Ps. lxxvii. 42. ^a καὶ ^m τέρατα γίνεσθαι ⁿ διὰ τοῦ ^{no} ὀνόματος τοῦ ἁγίου a ch. ii. 23 reff. ^b ¹ παιδός σου Ἰησοῦ. ³¹ Καὶ ^q δεηθέντων αὐτῶν ^r ἐσαλεύθη ὁ b 1 Cor. ii. 7 reff. ^s τόπος ἐν ^φ ᾧ ἦσαν ^t συνηγμένοι, καὶ ^u ἐπλήσθησαν ἅπαντες c ch. v. 38. ^v τοῦ ἁγίου πνεύματος, καὶ ⁱ ἐλάλουν τὸν ⁱ λόγον τοῦ θεοῦ xvii. 30, xx. 32. xxvii. 22 Acts only Gen. xi. 6 Ald. Matthee, p. 282. ^d ^l μετὰ ^g παρῥησίας. Luke i. 25 only. Ps. cxi. 8. h = ch. xx. 19 reff. Exod. vii. 5. see 1 Cor. i. 10 only. Sir. xxviii. 2. t = Matt. xxii.

e ch. ix. 1 reff.

f ch. ii. 4 reff.

g ch. ii. 29 reff.

h = ch. xx. 19 reff.

i ch. xi. 19 reff.

j = ch. iii. 26.

Rom. xv. 13.

4 Kings v. 18.

k of God, here only.

Exod. vii. 5. see

Matt. viii. 3. ch. xxvi. 1.

l ver. 22 reff.

m ch. vii. 36 reff.

n ch. x. 43.

1 Cor. i. 10 only.

o ch. iii. 16. viii. 12 al.

p ver. 27.

q absol., here only.

3 Kings viii. 33 B.

Sir. xxviii. 2.

r Matt. xi. 7. ch. xvi. 26.

Ps. xvii. 7.

s = ch. vii. 49, from Isa. lxvi. 1.

t = Matt. xxii.

41. Neh. vi. 2.

u ch. ii. 4 reff.

λαος E 3. 33 Thl-sif Hil₁ Aug₁.28. om 2nd σου A¹B am¹ E-lat¹ [arm] Hil₁ Lucif₁ Aug₁.29. εφιδε D [εφειδε AE]. for απειλας, αghas D¹-gr (txt D-corr¹). πασ. bef parr. D-gr E vulg copt Hil₁ Lucif₁: om πασ. g 26. 36. 57. 137 lect. 1 Syr aeth [Cyr-p₂].30. for χεῖρα σου εκτεινειν σε, χ. σε εκτ. A; χ. εκτ. σε B: om σε DE N¹ (see Tischd¹'s note) e f 13 Chr₂: txt P¹ rel 36 Thl (both pronouns here and σου in ver 27 agree better with the character of the diction of the prayer). γενεσθαι D¹ (txt D¹) 133 Thl-sif. syr-mg has a note that "some copies have not the word name."31. παντες N¹. rec πν. αγιου, omg του (see ch ii. 4), with EP 13. 36 re vulg Chr₁: txt ABD[N] am [Iren-gr]. aft parr. ius παντι τω θελοντι πιστευειν DE Iren₁ [-gr and] -int (Aug₃).

Jehovah, is the antitype and completion of David, and of all other servants of the Lord: what is said of them only partially and hyperbolically, is said literally and entirely of Him. 28.] There is an ellipsis in the thought between ποιῆσαι and ὅσα: ποιῆσαι, (ὡς μὲν ἐδόκει, τὴν ἰδίαν βουλήν, ὅντως δὲ) ὅσα . . . As De Wette well remarks, συνήχθησαν ποιῆσαι is used *subjectively*, 'they were collected, to do,' and then the speaker changes his ground to an *objective* one in ὅσα—as they believed—but *really* as many things as Thy hand, &c. ποιῆσαι must not be rendered, with Kuinoel, 'ita ut facerent.'

It does not express the *result*, but the *intention*, of their assembling. Still worse is it to take ποιῆσαι with ἔχρισας; 'Whom Thou hast anointed, . . . to do,' &c., as some have proposed: the parenthesis, as well as the whole train of thought, forbidding it. ἡ χεὶρ σ. κ. ἡ βουλή] not a ἐν διὰ δυοῖν (Kuinoel): χεὶρ indicates the *Power*, βουλή the *Wisdom* of God. The Wisdom decreed, the Hand performed: but the same word προώρισεν is used of both by what grammarians call *zeugma*—as in γάλα ἡμᾶς ἐπότισα, οὐ βρώμα, 1 Cor. iii. 2. See Winer, edn. 6, § 66. 2, e.

30.] ἐν τῷ, see ref. ch. iii. and note there.

In Thy stretching forth (while Thou stretchest forth) Thine hand for (eis, of the purpose) healing, and that signs and wonders may come to pass by means of the Name of Thy Holy Servant Jesus.

31.] As the first outpouring of the Spirit, so this special one in answer to prayer, was testified by an outward and visible sign: but not by the *same* sign,—for that first baptism by the Holy Ghost, the great fulfilment of the promise, was not to be repeated. The rationalist Commentators have done good service by pointing out parallel cases, in profane writers, of *supposed* tokens of the divine presence. Virg. Æn. iii. 89. Ovid, Met. xv. 672. Schöttgen, Hor. Hebr. in loc., produces similar notices from the Rabbinical writings.

It was on every ground probable that the token of the especial presence of God would be some phenomenon which would be *recognized by those present as such*. Besides which, the idea was not derived from profane sources, but from the Scriptures: see Ps. xxix. 8; Isa. ii. 19, 21; xiii. 13; Ezek. xxxviii. 19 (especially); Joel iii. 10; Hagg. ii. 6, 7. ἐπλήσ-

θησαν, with a fresh and renewed outpouring. τοῦ ἁγ. πν. is *personal*: they were all filled with the Holy Spirit:

here only
2 Chron.
xxx. 12.
w Phil. i. 27
only. 1 Cor. xiii.
xi. 8.
z Matt. xxviii.
14. John i.
3. Rom. iii.
10 2 Cor. vi.
2 v. 2.
2 Kings xiii.
30.
y neut. plu.
part. w. dist.
Luke viii. 3.
xii. 15 only.
Gen. xxxi. 18
Eid. var. B

def.) Ald. Job xx. 29 BN Ald. compl. only. see ch. iii. 6 ref.
b = ch. i. 8 ref. c = here only.
passim. e ch. i. 32 ref.
x. 6. [Rom. iii. 22.] 1 Pet. iv. 14.
i ch. i. 18 ref. k = ch. v. 2, 3. vii. 16.
29. xxvi. 9 ff. ch. ii. 45. v. 4. Rom. vii. 14 only. Exod. xxii. 3.

z = John x. 3, 4, 12.

a = ch. ii. 44 ref.

d = 1 Cor. i. 6 ref. see 1 Cor. ii. 1. = μαρτυρία, John i. 7 and
f = Luke ii. 40 al. see note, and ch. ii. 47.

g = Luke

h here only. Deut. xv. 4, 7.

i here only τ.

1 Matt. xiii. 46. xviii.

32. rec ins η bef καρδια. with D³EP rel [coptt] Orig₂ Chr₃ Bas₃ [Cyr-p₁] Leont₁ Thl₂ :
om ABD¹N [arm] Orig₂ (Ath Thdr) Enthl Bas₃ [Cyr₁]. rec ins η bef ψυχη, with E¹
rel 36 Orig₂ Chr₃ Bas₃ [Cyr-p₁]: om ABD¹N [coptt arm] Orig₂ Enthl Bas₃ [Cyr₁].
aft μια ins και ουκ ην διακρισις εν αυτοις ουδεμια D(E) Cyr₂ Zen₁ Ambr₁.—for διακ.,
χωρισμος, and for ουδ, η. om [2nd] και E. ουδεις D el. om τι D [-gr].
αυτου D: αυτων P b² f g k l¹ m 40: om H^r 18. 36. 133. [ελεγον B¹].

αλλα D. παντα BD: txt AE P¹N 13 rel 36.

33. rec μεγ. bef δυν., with EP rel Thl: txt ABD¹N a c h vulg Chr₁ Iren-int₁ Ors₁
Aug₁. οι αποστ. bef το μαρτ. AE a g h k o Thl-sif Ors₁ Aug₁. ins (aft ηπου
χριστου (A)DE(N) Syr copt eth-rom arm Chr₁: [bef, copt +] om BP [rel] syr.—u χυ bef
του κυ AN 36 [aft κυ. ins ημων 36 vulg (not am fuld demid) copt].—for κυ η, u χυ
e Syr.—(Very usual varr where the name ησ. or χρ. occurs: the canon being in such
cases, that the simplest well-supported form of expression was the genuine text.)—τ.
κ. ι. bef τ. αναστ. B.

34. for υπηρχεν, ην (corrⁿ to avoid tautology) A(B)N Fr-coisl a^h Cyr₁: txt DEF
rel.—ην bef tis B. οσοι γαρ κτητ. ησαν χωρ. η οικων υπηρχον (combination) D¹:
om υπηρχ. D-corr (and lat) N¹. D has πωλουντες. αι φεροντες (αφερον (εφ. D¹)
τας D² and lat, prefix και) τιμας των πιπρασκο . . των (-σκομεων D² and lat).

the meaning being the same with πν. άγ.,
the influence of the Holy Spirit,—but the
form of expression varied. See ch. i. 8;
ii. 33, 38; ix. 31; x. 45.

32—37.] THE STATE OF THE CHURCH
AT THIS TIME. This passage forms the
conclusion of this division of the history
and the transition to ch. v.

32. τών
πιστευσάντων] Much the same meaning
as τών πιστευόντων, but with reference to
their having become converts, and specially
to those mentioned in ver. 4,—though the
description is general. 'Ubi regnum habet
fides, animos ita conciliat ut omnes idem
velint et nolint. Hinc enim discordia,
quod non regimur eodem Christi Spiritu.'
Calvin. On the community of goods, see
note at ch. ii. 45. We have the view there
taken strikingly confirmed here by the ex-
pressions used. No one called (reckoned)
any thing of his goods (which were still
τὰ υπάρχοντα αὐτῷ, not alienated) (to be)
his own. (ἔλεγεν, dicebat: hoc ipso præ-
supponitur proprietatem possessionis non
plane fuisse deletam. Bengel.)* 33.]
The Apostles were the specially appointed
witnesses of the Resurrection, ch. i. 22: and
this their testimony they gave with power,

i. e. with a special gift of the Holy Spirit
to enforce and illustrate, to persuade and
dispute on, those facts of which their own
experience (see ver. 20) informed them.
That the Spirit did not inspire them with
unbroken uniformity in matters of fact,
our present Gospels, the remnants to us of
this very testimony, sufficiently witness.
Nor was this necessary: each man reported
what he had heard and seen;—and it was
in the manner of delivering this report
that the great power of the Spirit was
shewn. See, on the whole subject, Pro-
legg. Vol. I. i. § iii. 5 ff. χάρις, better
grace, i. e. from God, than favour, i. e.
from the people, which would hardly be
so absolutely designated.

34.] γάρ
gives a proof of God's grace working in
them, in that they imparted their goods
to the poor: see especially 2 Cor. viii. 7.

πιπρασκομένων, the things which
were being sold:—the process of selling,
as regarded the whole church, yet going
on, though completed in individual cases;
in the places cited by Wetst. from Demosth.
and Appian the pres. retains its proper
force, as here. In Appian, B. Civ. v. p.
1088, the expression is, τιμας τῶν ἐτι

ABDE
P¹ N¹ a b c
d f g h
k l m o
13

σκομένων 35 καὶ ἐτίθουν ^mπαρὰ τοὺς πόδας τῶν ἀπο- ^mMatt. xv. 30.
στόλων, ⁿδιεδίδετο δὲ ἐκάστω ^oκαθότι ἂν τις ^oχρείαν ^{ch. v. 2, vii.}
εἶχεν. 36 Ἰωσήφ δὲ ὁ ^pἐπικληθεὶς Βαρνάβας ^qἀπὸ τῶν ^{58. 4 Kings}
ἀποστόλων, ὃ ἐστὶν ^rμεθερμηνευόμενον ^sυῖος ^tπαρακλή- ^{iv. 37 Aid}
σεως, Λευεῖτης, Κύπριος τῷ ^uγένει, 37 ^vὑπάρχοντος αὐτοῦ ⁿLuke xi. 22.
^wἀγροῦ ^xπωλήσας ἤνεγκεν τὸ ^yχρήμα καὶ ἔθηκεν ^mπαρὰ ^{xviii. 22.}
τοὺς πόδας τῶν ἀποστόλων. V. 1 Ἀνὴρ δὲ τις Ἀνανίας ^{John vi. 11}
ὀνόματι σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ ^xἐπώλησεν ^{only. Josh.}
^zκτῆμα, ²καὶ ^aἐνοσφίσατο ἀπὸ τῆς ^bτιμῆς, ^cσυνειδυῖς ^{xiii. 6.}
καὶ τῆς γυναικός, καὶ ἐέγκας ^dμέρος τὶ ^eπαρὰ τοὺς ^och. ii. 45
πόδας τῶν ἀποστόλων ἔθηκεν. 3 εἶπεν δὲ ὁ Πέτρος ^(reff.)
^t = ch. xiii. 15. xv. 31. 2 Macc. xv. 11. ^u = ch. xviii. 2 reff. ^v = ch. iii. 6 reff.
^w here only, exc. gosp. Mt. Mk. L. = Matt. xiii. 24, 44 al. Gen. xxiii. 9. ^x 1 Cor. x. 25 reff.
^y sing., here only. plur. Mark x. 23, 24 || L. ch. viii. 18, 20. xxiv. 26 only. 2 Chron. i. 11, 12. ^z ch. ii. 45 reff.
^a Titus ii. 10 only. Josh. vii. 1. 2 Macc. iv. 32 only. ^b = ch. iv. 34 reff. ^c = 1 Cor.
iv. 1 (reff.) only. Job xxvii. 6. ^d = John xix. 23 al. Gen. xlvii. 24. ^e ch. iv. 35, 37.

35. (διεδίδετο, so AB¹ DEN.) ins ενι bef εκαστω D. καθο (for καθοτι) and om αν P m 73.

36. rec ιωσης (see note, ch i. 23), with P 13 rel syr sah Chr₁ Thl: txt ABDEN 36. 40 vulg copt Syr æth arm Chr₁ Epiph₁. rec υπο, with D rel 36 Chr: txt ABEPN a d g h l m 40 H^r Thl. ερμηνευομενον B: om c². κυτρ. bef λευειτης D.

37. for αγρου, χωριου D²(-ιον D¹). for παρα, προς EN 36 Thl-sif.

CHAP. V. 1. εν αυτω δε τω καιρω ανηρ (beginning of ecclesiastical portion) E. ονομ. bef αναρ. AD b c m vulg: txt BEPN [rel arm] Chr. σαπφειρα (cornu) BD a b² g h l o Chr₁: σαφφυρα D¹(-ιρα D-corr): σαμπφιρι 13: σαμφιρη N³(παμφιρη N¹): txt A E(-φφιρη) P k m.

2. om και N¹(eadem manu suppletum videtur). for απο, εκ D. rec συνειδυας (cornu), with DP rel: txt ABEN. rec aft γυν. ins αυτου, with EP rel Thl: om AB D-gr N 13 arm Chr₁. εθετο D.

3. aft ειπεν δε ins προς αυτον E; aft πετρος c; simly vulg-ms(Matthäi) syr-w-ast

πιπρασκομένων. 35.] παρὰ τοὺς πόδας,—not a Hebraism for the whole person—but *literal*. So Cicero-pro Flacco, c. 28, ‘Ante pedes Prætoris in foro expensum est auri pondo centum.’ (Rosenm.) Wetstein gives several other examples. The Apostles, like the Prætor, probably sat upon a raised seat, on the step of which, at their feet, the money was laid, in token of reverence.

36.] Barnabas, בָּרְנָבָא, is *vids προφητείας*—and the interpretation has been generally made good by taking παράκλησις as included in προφητεία, and as in the sense of exhortation: see ch. xi. 23. Λευεῖτης] The Levites might possess land at all times within the precincts of the Levitical cities: such was the case, e. g., in Jer. xxxii. 7. At the division of the kingdoms, the priests and Levites all resorted to Rehobam in Judah (and Benjamin), 2 Chron. xi. 13; from that time probably, but certainly after the captivity, when the Mosaic division of the land was no longer accurately observed, the possession of land by Levites seems to have been allowed. The whole subject is involved in some uncertainty: cf. Levit. xxv. 32 ff.; Num. xxxv. 1—8; Deut. xii. 12; xviii. 8 al.

Κύπριος] For the state of Cyprus at this time, see notes on ch. xi. 19; xiii. 4—7. 37. χρήμα] Very unusual in this sense. See Herod. iii. 38, ἐπὶ πόσῳ ἂν χρήματι βουλοίατο τοὺς πατέρας ἀποβήσκοντας ἀποστειέσθαι, and other examples in Wetstein.

CHAP. V. 1—11.] THE HISTORY OF ANANIAS AND SAPPHIRA. This incident, though naturally connected with the end of the last chapter, forms an important independent narrative. 1.] Ἀνανίας, אֲנָנְיָא, Neh. iii. 23, or אֲנָנְיָא, Dan. i. 6, in LXX: also 1 Chron. iii. 21, al. = The cloud of God, or The mercy of God. Σαπφείρῃ, perhaps from the Greek σάπφειρος, sapphire, or from the Syriac שַׁנְשַׁן, beautiful (Grot.).

The crime of these two is well described by Meyer: ‘By the sale of their field, and the bringing in of the money they in fact professed to give the whole price as a gift of brotherly love to the common stock: but their aim was to get for themselves the credit of holy love and zeal by one portion of the price, whereas they had selfishly kept back the other portion for themselves. They wished to serve two masters, but to appear to serve only One.’ 3.] The

f John xvi. 6.
see Eccles.
ix. 3.
g Matt. v. 11 al.
constr., here
only. Deut.
xxiii. 29.
h = ch. i. 18
reff.
i = here only.
1 Mac. xv. 7.
k ch. iv. 34 reff.
l ch. i. 7.
m = ver. 9.

Luke ii.
49 only.
2 Kings xix.
22. see John
xiv. 22.

n Luke ix. 44. xxi. 14. Hag. ii. 19. see ch. i. 7.
ixvii. 36. p ver. 10. ch. xii. 23 only. Judg. iv. 21 A Ald. compl. Ezek. xxi. 7 only. q = ver.
11. Luke i. 65. Gen. xxxv. 5. see ch. ii. 43. r = ch. viii. 26, 27 reff. s = John xxi. 18. 1 Tim.
v. 1, 2 al. oi v., Tit. ii. 6. Jer. xiv. 3.

ABDE
P S a b c
d f g h
k l m o
13

Ἀνανία, διὰ τί ἑπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου
ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ ἠνοσφίσασθαί [σε]
ἀπὸ τῆς τιμῆς τοῦ ἡχωρίου; οὐχὶ μένον σοὶ ἔμενεν, καὶ
πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν; τί ὅτι ἔθου ἐν τῇ
καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις,
ἀλλὰ τῷ θεῷ. ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους
τούτους πεσὼν ἐξέψυξεν. καὶ ἐγένετο φόβος μέγας
ἐπὶ πάντας τοὺς ἀκούοντας. ἁναστάντες δὲ οἱ νεώ-

[Syr coptt æth] Thl. rec om o, with DP rel: ins ABEN b m 13 Chr₁. for *ανανια*,
pros *ανανιαν* D vulg-mss (Lachmann). for *επληρ.*, *επηρωσεν* N¹. το *αγ. πν.*
D-gr. rec om 2nd σε, with ABEN c k l o 36: ins DP rel 38. 42. 95-6. 113-77 sah
Leont₁. (*I have inserted it doubtfully, as more in character, and very likely to have
been omitted as unnecessary.*)

4. *εμενον* (but corr'd) N¹: *μεσον* D¹-gr(txt D²). om *εν* (confolded with last
syllable of *πραθεν*) P. om ση D[-gr]. for το *πρ. τουτο*, *ποιησαι* (ins το D²)
πονηρον τουτο D sah: *facere dolose rem istam* D-lat. *εψευσου* D¹(txt D²).

5. *ακουσας* δε D-gr: *και ευθως ακουων* E. rec om o, with D rel 36 Orig Bas₁:
ins ABEPN a b d f g h k m o Chr₁ Thl. ins *παραχρημα* bef *πεσων* D. rec
aft *ακουοντας* ins *ταυτα* (see ver 11), with EPN³ rel syr [(æth-rom) arm Bas₁] Chr₁ Thl:
om ABDN¹ vulg Syr coptt æth-pl Orig₁ Lucif₁.

6. aft *αναστ.* δε ins *παραχρημα* E.

διὰ τί implies the power of resistance to Satan.—Why hast thou allowed Satan to fill, &c. ? 4.] While it remained, did it not remain thine own? i. e. was it not in thine absolute power? and when sold, was it not (i. e. the price of it) in thine own power, to do with it what seemed good to thee? τί ὅτι, i. e. ἔθου ἐν τ. καρδ., = *לִּי הָיָה בְּלִבִּי* Dan. i. 8; Mal. ii. 2. Satan suggested the lie, which Ananias ought to have repelled: instead of that, *he put it in his heart*,—placed it there where the springs of action are, and it passed out into an act. οὐκ ἐψ. ἀνθ., ἀλλὰ τ. θ.] This οὐκ, ἀλλά, is not always an absolute and exclusive negation and assertion, see Mark ix. 37; John xii. 44. But here it seems to be so, and to imply, 'Thine attempt to deceive was not to deceive *us*, men; but to deceive the Holy Ghost,—God, abiding in His church, and in us its appointed superintendents.' This verse is of weighty doctrinal import, as proving the Deity of the Holy Spirit; unless it be held, that the Holy Spirit whom (ver. 3) Ananias attempted to deceive, and God to whom he lied, are *different*. 'Hæc est sententia: Ananias mentitus est Deo et ejus Spiritui, non hominibus et Petro. Ande si potes, Sociniane, ita dicere: mentitus est non Spiritui Sancto et Petro, sed Deo.' Bengel.

5.] The deaths of Ananias and Sapphira were beyond question *supernaturally*

inflicted by Peter, speaking in the power of the Holy Spirit. This is the only honest interpretation of the incident. Many, however, and among them even Neander, attempt to account for them on natural grounds,—from their horror at detection, and at the solemn words of Peter. But, in addition to all other objections against this (see on ἐξοίσουσιν, ver. 9),—it would make man and wife of the same temperament, which would be very unlikely. We surely need not require any justification for this judicial sentence of the Apostle, filling as he did at this time the highest place in the church, and acting under the immediate prompting of the Holy Spirit. If such, however, be sought, we may remember that this was the first attempt made by Satan to obtain, by hypocrisy, a footing among Christ's flock: and that however, for wise reasons, this may since then have been permitted, it was absolutely necessary in the infancy of the church, that such attempt should be at once, and with severity, defeated. Bengel remarks: 'Quod gravitati pœnæ in corpore accessit, in anima potuit decedere.'

κ. ἐγέν. φόβ. κ.τ.λ.] The ἀκούοντες can hardly be (Meyer) those present, who (De W.) not only heard, but saw: the remark is proleptical, and = that in ver. 11.

6.] Were οἱ νεώτεροι a class in the congregation accustomed to perform such services,—or merely the younger men, from whom they would na-

τεροι [†]συνεστέιλαν αὐτὸν καὶ ^uἐξενέγκαντες ^vἔθαψαν. ^t— here only [†].
⁷ ἐγένετο δε, ^wὡς ὥρων τριῶν ^xδιάστημα, καὶ ἡ γυνὴ Eur. Troad. 376. 1 Cor
αὐτοῦ μὴ εἰδῶτα το γεγονός εἰσηλθεν. ⁸ ^yἀπεκρίθη δὲ πρὸς vii. 29 only. Sir. iv. 31.)
αὐτὴν Πέτρος Εἰπέ μοι ^zεἰ ^aτοσούτου τὸ ^bχωρίον ^u = vv. 9, 10
^cἀπέδοσθε; ἡ δὲ εἶπεν Ναὶ ^aτοσούτου. ⁹ ὁ δὲ Πέτρος (15. Mark
πρὸς αὐτὴν ^dΤί ὅτι ^eσυνεφωνήθη ^fὑμῖν ^gπειράσαι τὸ xv. 22. 1 Tim.
^hπνεῦμα ^hκυρίου; ἰδοὺ οἱ πόδες τῶν ^vθαψάντων τὸν vi. 7. Heb.
ἄνδρα σου ⁱἐπὶ τῇ θύρᾳ, καὶ ^jἐξοίσουσίν σε. ¹⁰ ^kἔπεσεν δὲ vi. 8) only. see Luke vii.
^y = ch. iii. 12. Matt. xi. 25 al. Deut. xxvi. 5. ^z = Matt. xxvi. 63. Mark xv. 44. ^u = ag. of
price, Matt. x. 29. xxvi. 9. Rev. vi. 6. 4 Kings vii. 1. ^b ver. 3. ^c = ch. vii. 9. Heb.
xii. 16 only. Gen. xxv. 33. ^d ver. 4 reff. ^e Matt. xviii. 19. xx. 2, 13. Luke
v. 36. ch. xv. 15 only. 4 Kings xii. 8. impers., here only. ^f dat., Matt. v. 21? James
iii. 18. Winer, edn. 6, § 31. 10. ^g 1 Cor. x. 9 reff. (= ἐκπ. ib.) ^h 2 Cor. iii. 17. see
Luke iv. 18, from Isa. lxi. 1. ⁱ = ch. iii. 10, 11 reff. ^j ver. 6 reff. ^k Mark
v. 22. John xi. 32. Rev. i. 17 only.

7. εως Ν¹.

διαστημα D.

8. for απεκρ., ειπεν D vulg[(not am &c) coptt æth Lucif.].—*προς ην ο πετρος εφη Ε.*
rec (for προς αυτην) αυτη, with P rel vulg Chr, Thl: om b¹: txt ABDN d e m
36. 40 (syr-w-ast) Orig Lucif. *rec ins o bef πετρος, with DEP rel Orig¹ Chr: om*
ABN d 36. *for ειπε μοι ει, επερωτησω σε ει ara D-gr. το χωριον bef 1st τοσουτου*
D-gr sah. *for 2nd δε, δη D¹(txt D-corr¹).*

9. *rec aft πετρ. ins ειπε, with AP rel 36 [vss]: ειπεν δε πετρ. E: txt BDN vulg.*
om προς D¹-gr(ins D³). aft τι ins ουν Ν¹(Ν³ disapproving). συνεφωνησεν
D. *ins του bef κυρ. D. ειστανται επι τη θ. Ε. ταις θυραις Α.*

10. και επ. D Syr [æth] Lucif.

turally be expected? Meyer and Olshausen (also Mosh. and Kuin.) maintain the former; Neander and De W. the latter. We can hardly assume, as yet, any such official distinctions in the congregation as would mark off *οι νεωτεροι* from *οι πρεσβυτεροι*, which latter are first officially mentioned ch. xi. 30. Besides which, we have no such ecclesiastical class as *οι νεωτεροι*. And the use of *οι νεανισκοι* in ver. 10, as applying to these same persons, seems to decide that they were *merely the younger members* of the church, acting perhaps in accordance with Jewish custom,—perhaps also on some hint given by Peter.

συνέστέιλαν] So περιστέλλω, Ezek. xxix. 5; Tobit xii. 13; Sir. xxxviii. 16, *wrapped the body up*,—probably in their own mantles, taken off in preparing to carry him out. The context will not permit any more careful enfoldings of the body to be understood.

The speedy burial of the dead, practised among the later Jews, was unknown in earlier times, see Gen. xxiii. It was grounded on Num. xix. 11 ff. The practice was to bury before sunset of the same day. The *immediate* burial in this case adds to the probability that the young men obeyed an intimation from the Apostle.

7.] The construction is, ἐγένετο δέ, . . . καί, It happened, that: and ὡς ὁ. τ. διάστ. is parenthetical, not the nom. to ἐγένετο. See a precisely similar construction, Luke ix. 28: and Winer, edn. 6, § 62. 2.

8.] ἀπεκρ., perhaps to *her salutation*: or, it may be, to her manner,

challenging a reply. The word must at any rate be taken as implying *some* previous communication, to which an answer was to be given.

τοσούτ., naming the sum: or perhaps pointing to the money lying at his feet. The sense *tantilli* (Born.) is implied of course, but not expressed by *τοσούτου*. No stress on ἀπέδοσθε as referring to the smallness of price: it is the ordinary word for selling, see reff.

9.] To try the omniscience of the Spirit then visibly dwelling in the Apostles and the church, was, in the highest sense, to tempt the Spirit of God. It was a saying in their hearts 'There is no Holy Spirit': and certainly approached very closely to a sin against the Holy Ghost. Peter characterizes the sin more solemnly this second time, because by the wife's answer it was now proved to be no *individual lie* of a bad and covetous man, but a *preconcerted scheme* to deceive God. *οἱ πόδες*] Not that Peter heard (Olsh.) the tread of the young men outside (they were probably barefooted), but it is an expression common in the poetical or lively description of the Hebrews, and indeed of all nations (see Isa. lii. 7; Nah. i. 15; Rom. x. 15; Eurip. Hippol. 656; Soph. Ed. Col. 890, al. freq.), making the member whereby the person acts, the actor. I take the words to mean, that the time was just at hand for their return: see James v. 9. The space of three hours was not too long: they would have to carry the corpse to the burying-ground, at a considerable distance from the city (Lightf.),

1 ch. iii. 7 reff. ¹ παραχρήμα ^k πρὸς τοὺς ^k πόδας αὐτοῦ καὶ ^m ἐξέψυχεν ^{ABDE}
ⁿ ver. 5 reff. ⁿ Matt. xix. 20, ^{ABDE}
 22. Mark ^{PS a b c}
 xiv. 51 (bis). ^{d f g h}
 xvi. 5. Luke ^{k l m o}
 vii. 14. ch. ii. ¹³
 17. 1 John ii. ¹³
 13, 14 only.
 Gen. xiv. 24.
^o = Matt. iii. ¹³
 16. Gal. i. 18.
^p ver. 3.
^q ch. xi. 30
 reff.
^r ch. vii. 36
 reff.
^s ch. i. 14 reff.
^t ch. iii. 11 reff.
^u Eph. ii. 3.
^v 1 Thess. iv.
 13. v. 6.
^w = ch. ix. 26.
 x. 28. xvii.
 34. 1 Cor. vi.
 16, 17. Ruth
 ii. 8.
^x = ch. x. 46
 reff.
^y = Luke v. 15.
 John xix. 8.
 ch. ix. 22 al.
^b = Luke x. 32 al.
^c = Rev. x. 2. Luke viii. 16.
 v. 8, &c. ch. ix. 33 only t.

ABDE
 PS a b c
 d f g h
 k l m o
 13

11 καὶ ^p ἐγέ-
 νετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν καὶ ἐπὶ πάντας
 τοὺς ἀκούοντας ταῦτα.

12 ^q Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα

καὶ ^r τέρατα πολλὰ ἐν τῷ λαῷ. καὶ ἦσαν ^s ὁμοθυμαδὸν

ἅπαντες ἐν τῇ ^t στοᾷ Σολομώνος. ¹³ τῶν δὲ ^u λοιπῶν

οὐδεὶς ἐτόλμα ^v κολλᾶσθαι αὐτοῖς, ἀλλ' ^w ἐμεγάλυνεν αὐ-

τοὺς ^x ὁ λαός. ¹⁴ ^x μᾶλλον δὲ ^y προσετίθεντο ^z πιστεύοντες

τῷ κυρίῳ, ^a πληθὺν ἀνδρῶν τε καὶ γυναικῶν. ¹⁵ ὥστε ^b κατὰ

τὰς ^c πλατείας ^d ἐκφέρειν τοὺς ἀσθενεῖς καὶ ^e τιθέναι ^f ἐπὶ

^g κλιναρίων καὶ ^h κραβάττων, ἵνα ἐρχομένου Πέτρου ⁱ κἂν

^j κλινῇ καὶ ^k κραβάττων, ἵνα ἐρχομένου Πέτρου ^l κἂν

^m κλινῇ καὶ ⁿ κραβάττων, ἵνα ἐρχομένου Πέτρου ^o κἂν

^p κλινῇ καὶ ^q κραβάττων, ἵνα ἐρχομένου Πέτρου ^r κἂν

^s κλινῇ καὶ ^t κραβάττων, ἵνα ἐρχομένου Πέτρου ^u κἂν

^v κλινῇ καὶ ^w κραβάττων, ἵνα ἐρχομένου Πέτρου ^x κἂν

^y κλινῇ καὶ ^z κραβάττων, ἵνα ἐρχομένου Πέτρου ^a κἂν

^b κλινῇ καὶ ^c κραβάττων, ἵνα ἐρχομένου Πέτρου ^d κἂν

^e κλινῇ καὶ ^f κραβάττων, ἵνα ἐρχομένου Πέτρου ^g κἂν

^h κλινῇ καὶ ⁱ κραβάττων, ἵνα ἐρχομένου Πέτρου ^j κἂν

^k κλινῇ καὶ ^l κραβάττων, ἵνα ἐρχομένου Πέτρου ^m κἂν

ⁿ κλινῇ καὶ ^o κραβάττων, ἵνα ἐρχομένου Πέτρου ^p κἂν

^q κλινῇ καὶ ^r κραβάττων, ἵνα ἐρχομένου Πέτρου ^s κἂν

^t κλινῇ καὶ ^u κραβάττων, ἵνα ἐρχομένου Πέτρου ^v κἂν

^w κλινῇ καὶ ^x κραβάττων, ἵνα ἐρχομένου Πέτρου ^y κἂν

^z κλινῇ καὶ ^a κραβάττων, ἵνα ἐρχομένου Πέτρου ^b κἂν

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^f κλινῇ καὶ ^g κραβάττων, ἵνα ἐρχομένου Πέτρου ^h κἂν

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^l κλινῇ καὶ ^m κραβάττων, ἵνα ἐρχομένου Πέτρου ⁿ κἂν

^o κλινῇ καὶ ^p κραβάττων, ἵνα ἐρχομένου Πέτρου ^q κἂν

^r κλινῇ καὶ ^s κραβάττων, ἵνα ἐρχομένου Πέτρου ^t κἂν

^u κλινῇ καὶ ^v κραβάττων, ἵνα ἐρχομένου Πέτρου ^w κἂν

^x κλινῇ καὶ ^y κραβάττων, ἵνα ἐρχομένου Πέτρου ^z κἂν

^a κλινῇ καὶ ^b κραβάττων, ἵνα ἐρχομένου Πέτρου ^c κἂν

^d κλινῇ καὶ ^e κραβάττων, ἵνα ἐρχομένου Πέτρου ^f κἂν

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^s κλινῇ καὶ ^t κραβάττων, ἵνα ἐρχομένου Πέτρου ^u κἂν

^v κλινῇ καὶ ^w κραβάττων, ἵνα ἐρχομένου Πέτρου ^x κἂν

rec (for pros) παρα (see ch iv. 35, 37, v. 2), with EP rel [Chr.] Lucif.; επι 26. 37 : υπο

2 : txt ABDN Orig., πρ. τ. π. αποστολου syr.—for πρ. τ. π., ειωπιον 15-8. 36.

ευραν A : ηυραν E : txt BDPN rel [Chr.] συνστειλαντες εξηνεγκαν και D-gr.

11. om επι A sah. ακουοντες D, κατοικουντας P.

12. for δε, τε B Syr æth. Steph εγενετο, with h 4. 13-4-5. 78. 127-80

lect-12 Cyr-jer, Thl : txt ABDE[P]N rel 36 Chr Lucif. rec εν τω λαω bef πολλα,

with P rel 36 Chr Thl : om πολλα k 133 lect-12 : txt ABDEN m o 13 vulg Syr Lucif.

for απαντες, παντες ABE 1 : txt DPN rel Chr : add συνηγμενυ Syr copt ; εν

τω ιερω D 42 sah æth ; εν τω ναω συνηγμενοι E. aft εν τη στ. ins τη D 42.

rec σολομωντος, with A k o [(13)] 36 Chr Thl : σαλομωντος N : txt BDEP rel.

13. και ουδεις των λοιπων D æth. ουθεις B.

14. ins οι bef πιστ. A 13.

15. for κατα, και εις ABD^sN k 13. 36. 40 ; και εν ταις πλατιαις E : om æth : txt D'P,

none of the vss have και. om τας D'. aft ασθεν. ins αυτων D. aft

τιθ. ins ενπροσθεν αυτων E. rec κλινων (corr'n to more usual word), with E[P] rel

Chr Thdrt : txt ABDN rel Cyr-jer.—pref των A. (κραβαττων, so AB'DN.)

and when there, to dig a grave, and bury it.

ἐξοίσουσιν] This word, spoken before

her death, decisively proves that death to

have been not a result merely of her detec-

tion, but a judicial infliction. 10.] εἰσελ-

θόντες, when they came in : not implying

that they immediately entered, but leaving

room for some interval of time : see above.

12—16.] PROGRESS OF THE FAITH ;

MIRACULOUS POWER AND DIGNITY OF

THE APOSTLES. 12.] δέ is merely

transitional, and does not imply any con-

trast to the φόβος just mentioned, q. d.

'notwithstanding this fear, the Apostles

went on working, &c.' See ch. ii. 43.

ἅπαντες, the Apostles only, not all the

Christians. It does not follow, from πάντες

referring to all the believers in ch. ii. 1 (see

note there), that ἅπαντες necessarily refers

to the same here also. The Apostles are

the subject of the paragraph : and it is to

set forth their unanimity and dignity that

the description is given. They are repre-

sented as distinct from all others, believers

and unbelievers (both which I take to be

included under the term οἱ λοιποί) : and

the Jewish people itself magnified them.

The further connexion see on ver. 14.

στ. Σολ.] See ch. iii. 11 ; John x. 23,

note. 13.] τῶν λοιπῶν, all else,

whether believers or not : none dared to

join himself to (see reff.), as being one of,

or equal to, them : but (so far was this

from being the case that) the very people

(multitude) magnified them. 14.]

And (not parenthetical, but continuing the

description of the dignity of the Apostles)

the result of this was that believers were

the more added to the Lord (not πιστ.

τῷ κυρίῳ, but προσετ. τῷ κυρ., as decided

by ch. xi. 24), multitudes of men and

women. 15.] ὥστε now takes up

afresh the main subject of vv. 12 and 13,

the glorification of the apostolic office, in-

someuch, that It is connected not

only with ἐμεγάλυνεν αὐτ. ὁ λ., but also

ἡ ἰσκιὰ^k ἐπισκίασεν τὴν αὐτῶν. γ¹⁶ ἰσυνήρχετο δὲ καὶ τὸ πλῆθος τῶν^m περίξ πόλεων Ἰερουσαλὴμ, φέροντες ἀσθενεῖς καὶⁿ ὀχλουμένους ὑπὸ^o πνευμάτων^o ἀκαθάρτων, ὅτινες ἐθεραπεύοντο ἅπαντες.

17 ἰ^r Ἀναστάς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα^s αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ἡ^u ζήλου

m here only+. Jos. B. J. ii. 19. 1.

n here (Luke vi. 18 rec.) only+. Tobit vi. 7 (not N).

x. 1 al. fr. in gosp. Rev. xvi. 13. xviii. 2.

Zech. xiii. 2.

p ch. x. 11 reff.

r ch. viii. 26, 27 reff.

s ch. xv. 5. xxiv. 5. 14. xxi. 5. xxviii. 22.

q = ch. x. 41 reff.

v. 20. 2 Pet. ii. 1 only+.

Jos. Antt. xiii. 5. 9. see Lev. xxii. 18.

t = ch. iii. 10 reff.

u ch. xiii. 45 (reff.).

o Matt.

1 ch. i. 6 reff.

αὐτ σκ. ins αυτου E 33 vulg [arm] Thdrt, Thl-fin. ἐπισκίασει B [m] 13. 58. 133 Thl-fin. αὐτω Ν¹. αὐτ των add απηλασσοντο γαρ απο πασης ασθενιας ως ειχεν εκαστος αυτων D; και ρυσθωσιν απο πασης ασθενιας ης ειχον E; et liberabuntur ab infirmitatibus suis vulg (not fuld) Lucif.—liberabantur am Lucif; ab infirmitate [Lucif, and] (omg s.) am demid.

16. διο συνηρ. E. om και (ins D²) to D¹. for περιξ, περι D¹ (txt D⁵ (?)). rec ins eis bef ιερουσ., with DEP rel 36 demid [arm] Chr: circa syr coptt [æth]: om ABN k vulg Lucif.—“from the other cities round about Jer” Syr (Etheridge). for υπο, απο D. for οιτινες, και D-gr 38. 113 sah Lucif. ιωντο

παντες D. 17. for αναστ. δε, και ταυτα βλεπων αναστ. E: om Syr. ζηλους B¹.

with ver. 12. κατὰ τὰς πλ.] down the streets, i.e. in the line of the streets,—viz. when the next incident, ἀναστάς δὲ κ.τ.λ., happened [which forms a contrast to this waxing prosperity of the Church].

17—42.] IMPRISONMENT, MIRACULOUS LIBERATION, EXAMINATION BEFORE THE SANHEDRIM, AND SCOURGING OF THE APOSTLES. 17.] ἀναστάς is not redundant, but implies being excited by the popularity of the Apostles, and on that account commencing a course of action hostile to them: see reff. (‘Non sibi quiescendum ratus est.’ Beng. διηγέρθη κινήσει ἐπὶ τοῖς γενομένοις, Chrys.) To suppose that the H. P. ‘rose up’ after a council held (Meyer) is far-fetched, and against the ἐπλήσθησαν ζήλου, which points to the kindling zeal of men first stirred up to action. ὁ ἀρχ. Annas,—ch. iv. 6, and note on Luke iii. 2. οἱ σὺν αὐτῷ those who were with him (see ch. iv. 13; xix. 38; xxii. 9). Not the members of the Sanhedrim: but the friends and kindred (ch. iv. 6) of the H. P.: see ver. 21: Kuinoel’s ‘qui a partibus ejus stabant’ is too definite (De W.): it was so, but this meaning is not in the words.

ἡ οὖσα] attr., but implying more than οἱ ὄντες ἐξ αἰρέσεως τ. Σ.:—the movement extended through the whole sect. On αἶρ. τ. Σ., see Matt. iii. 7, note. The passage of Josephus, Antiq. xx. 9. 1, is worth transcribing: πέμπει δὲ Καῖσαρ (Nero) Ἀλβιδον εἰς τὴν Ἰουδαίαν ἑπαρχον, Φήστου τὴν τελευταίην πυθόμενος. ὁ δὲ βασιλεὺς ἀφείλετο μὲν τὴν Ἰώσηπον τὴν ἀρχιερωσύνην, τῷ δὲ Ἀνάου· παιδί, καὶ

was coming together, bearing, &c.,—for all such (quippe qui) were being healed: viz. when the next incident, ἀναστάς δὲ κ.τ.λ., happened [which forms a contrast to this waxing prosperity of the Church].

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18 καὶ ἔπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. 19 ἄγγελος δὲ κυρίου διὰ νυκτὸς ἡνοιξεν τὰς θύρας τῆς φυλακῆς, ἔξαγαγὼν τε αὐτοὺς εἶπεν 20 Πορεύεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. 21 ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερόν καὶ ἐδίδασκον. παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἄπεστειλαν εἰς τὸ δεσμοκτήριον ἀχθῆναι αὐτούς. 22 οἱ δὲ

v ch. xxi. 27 reff.
 w ch. iv. 3 reff.
 x = here only
 y ch. xvi. 37 reff.
 y ch. [xvi. 9.] xii. 10. xiii. 31.
 Herod. i. 62 init. & fin.
 z = Matt. xiv. 10. Acts. ch. viii. 3 & passim. Heb. xi. 26. Neh. iii. 25.
 a = here only (see note).
 b = here only. Jonah iv. 10. so ὑπὸ τὴν ἐωθινήν, Polyb. i. 53. 4.
 ὑπὸ τὴν ὥραν (prima estate), iii. 16. 7.
 xii. 51. John iii. 21. Acts, ch. ix. 26. xvii. 10 & passim. Gen. xiv. 13.
 6 only. Josh. xiii. 2. mid., ch. x. 24 al.
 also w. vi. [10p.]
 i here bis. Matt. xi. 2. ch. xvi. 26 only. Gen. xxxix. 22 bis. xl. 3, 5 only.
 e Luke xxiv. 1 [John viii. 2] only. Joel ii. 2.
 c act. Mark xv. 16. Luke xv. f ch. iv. 15 reff.
 g here only. Exod. iii. 16 al. fr. (there h constr., w. pass., here only (?). see ch. xiii. 42 note. act., ch. xxvi. 17 reff.

18. επεβαλλον A [c]. rec aft χειρας ins αυτων, with EP rel (syr) coptt [Bas,] Chr.; om ABDN 36. 40 vulg Syr arm Thl Lucif. eis τηρησει E-gr Lucif(omg δημ.). aft δημ. ins και επορευθη εις εκαστος εις τα ιδια D.

19. τοτε δια ν. bef αγ. κ. D. rec ins της bef νυκτος, with EPN³ rel 36 [Bas,] Chr.; om ABDN¹. ανοιξας AN 36 vulg sah: ανεωξαν D¹-gr, ανεωξεν D⁸ Chr.
for τε, δε B 73.—και εξ. E.

21. for ακουσ. δε, εξελθοντες δε E Syr. add εκ της φυλακης E. παρα-
γενομενον B¹(sic, see table). aft συν αυτω ins εγερθεντες το πρωι D.
συνκαλεσαμενοι D, retaining the και bef απεστειλαν.

αὐτῷ Ἀνάων λεγομένῳ, τὴν διαδοχὴν τῆς ἀρχῆς ἔδωκε. τοῦτον δὲ φασὶ τὸν πρεσβύτατον Ἀνανὸν εὐτυχίστατον γενέσθαι· πέντε γὰρ ἔσχεν παῖδας, καὶ τούτους πάντας συνέβη ἀρχιερατεῦσαι τῷ θεῷ, αὐτὸς καὶ πρότερον τῆς τιμῆς ἐπὶ πλείστον ἀπολαύσας, ὑπερ οὐδενὶ συνέβη τῶν παρ' ἡμῖν ἀρχιερέων. ὁ δὲ νεώτερος Ἀνανὸς . . . θρασὺς ἦν τὸν τρόπον, καὶ τολμητῆς διαφερόντως· αἵρεσιν δὲ μετῆγει τῶν Σαδδουκαίων, ὥστε εἰς περὶ τὰς κρίσεις ὧμοι παρὰ πάντας τοὺς Ἰουδαίους, καθὼς ἤδη δεδηλώκαμεν. This shews that the family of Annas, if not he himself, were connected with the sect of the Sadducees. They (see ch. iv. 1, note) were the chief enemies of the Apostles, for teaching the resurrection.

18. τηρ.] see ch. iv. 3. 20.] τῆς ζωῆς ταύτης, an unusual expression, seems to refer to the peculiar nature of the enmity shewn towards them by the Sadducees, for preaching the ἀνάστασις ζωῆς—‘of this LIFE, which they call in question.’ Or perhaps τ. ζ. τ. may import the religion of Jesus having its issue in life. A similar expression, ὁ λόγος τῆς σωτηρίας ταύτης, occurs ch. xiii. 26. See also Rom. vii. 24. But beware of assuming in either of these passages the use of the figure called by the grammarians hypallage, so that τὰ ῥ. τῆς ζ. ταύτης = τὰ ῥήματα ταῦτα τῆς ζωῆς; for thus the sense is enervated, and the peculiar reference in each case

lost. The indiscriminate application of these supposed figures of speech has been, and continues to be, one of the worst foes of sound exegesis.

The deliverance, here granted to all the Apostles, was again vouchsafed to Peter in ch. xii., and is there related more in detail. It is there a minute touch of truth, that he should mistake for a dream (ver. 9) what he saw: having lain so long in prison, and his mind naturally dwelling on this his former miraculous liberation.

21.] ὑπὸ τ ὄρθρ., at daybreak: see reff. παραγενόμενος] to the ordinary session chamber in the Temple, on the south side of it (Winer, Realw.): and therefore, if the Apostles were teaching in Solomon's porch (ver. 12), not in their immediate vicinity. Perhaps the παραγενόμενος . . . συνεκάλεσαν . . ., implying that the summons was not issued till after the arrival of the H. P. and his friends, may point to a meeting of the Sanhedrim hurriedly and insufficiently called, for the purpose of ‘packing’ it against the Apostles. If so, they did not succeed, see ver. 40: perhaps on account of the arrival of some who had been listeners to the Apostles' preaching.

πᾶσαν τ. γερουσίαν] Probably the πρεσβύτεροι, including perhaps some who were not members of the Sanhedrim; the well-known foes of Jesus and his doctrine. The expression π. τ. γερουσ. τῶν υἱ.

ABDE
P S a b c
d f g h
k l m o
13

^d παραγενόμενοι ὑπηρεῖται οὐχ εὔρον αὐτοὺς ἐν τῇ ^z φυ-
 λακῇ· ²³ ἵ ἀναστρέψαντες δὲ ἀπήγγειλαν λέγοντες ὅτι
 τὸ ⁱ δεσμοτήριον εὔρομεν ^k κεκλεισμένον ἐν πάσῃ ¹ ἀσφα-
 λείᾳ καὶ τοὺς φύλακας ἐστῶτας ^m ἐπὶ τῶν θυρῶν, ἀνοί-
 ξαντες δὲ ⁿ ἔσω οὐδένα εὔρομεν. ²⁴ ὥς δὲ ἤκουσαν τοὺς
 λόγους τούτους ὅ τε ^o στρατηγὸς τοῦ ^o ἱεροῦ καὶ οἱ ¹
 ἀρχιερεῖς, ^p διηπόρουν περὶ αὐτῶν τί ἂν γένυιτο τοῦτο.
²⁵ ^d παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς ὅτι ἰδοὺ οἱ
 ἄνδρες οὓς ἔθεσθε ἐν τῇ ^z φυλακῇ εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες
 καὶ διδάσκοντες τὸν λαόν. ²⁶ τότε ^a ἀπελθὼν ὁ ^o στρα-
 τηγὸς σὺν τοῖς ὑπηρεταῖς ἤγαγεν αὐτοὺς οὐ ^r μετὰ ^r βίας,
 ἐφοβούντο γὰρ τὸν λαόν, [^s ἵνα] μὴ ^t λιθασθῶσιν.

q = Matt. ii. 22. ch. ix. 17. xxiii. 32. Gen. xix. 2.

i. 14. xiv. 25.

s = John xviii. 28. xix. 31. see Winer, edn. 6, § 56. 2. Remark.

[viii. 5.] x. 31, 32, 33. xi. 8. ch. xiv. 19. 2 Cor. xi. 25. Heb. xi. 37 only. 2 Kings xvi. 6, 13 only.

r ch. xxiv. 7 (xxi. 35. xxvii. 41) only. Exod.

t John

22. rec υπηρ. bef παραγ., with DEP rel 36 sah: txt ABN a h vulg Syr copt aeth
 Lucif. add και ανυξαντες την φυλακην D vulg syr-w-ast. ουκ D.

ηυρον E. for εν τη φυλ., εσω D.

23. for δε, και D¹ (δε και corr¹).

απηγγειλον N.

om οτι E-gr vulg Syr.

rec aft το ins uen (to answer to δε follg), with E-gr P rel 36 vulg copt Chr₁

[Lucif.]: om ABDN H^r E-lat syrr aeth.

ηυραμεν (twice) E [ευραμεν (1st) 13].

ενκεκλεισμενον D¹.

rec ins εξω bef εστ. (gloss to particularize, and to

answer to εσω follg), with Chr-txt: om ABDEPN rel vss Chr-comm, Lucif. rec
 for επι, προ (more usual), with E[-gr] P rel vulg-ed syr copt [arm] Chr: προς c: txt
 ABDN m 36, ad am fuld demid D-lat E-lat Syr sah.

24. rec ins ιερεις και ο bef στρατηγος, with P rel syr: οι ιερεις και ο, omg the
 preceding ο τε, E: αρχιερευς και ο 67. 98. 104 Chr: for ο τε to αρχιερευς, ο τε
 στρατηγος κ. ο ιερεις του ιερου 96; οι αρχιερευς κ. οι στρατηγοι τ. ιε. Syr aeth: txt
 ABDN e 36 vulg copt arm Lucif.

ειναι τ. E.

aft αυτων ins το N¹ (N³ disapproving).

εθανμαζον μεν τε και διηπ. π. αυτ. τι αν θελοι

γενηται D¹ (txt D⁴).

25. rec aft αυτοις ins λεγων, with 36 [(aeth) arm-mss] (Lucif₁): om ABDEPN rel
 vulg syrr copt aeth arm[-ed] Chr₁.
 οιν οι N¹. om εστωτες (ins N-corr¹)
 και N¹.

26. [aft στρατ. ins εν τω ιερω E.] for ηγαγ., ηγεν BD¹N: deducebant D-lat: απαγα-
 γοντες 13: ηγαγον [D¹] 1: txt AEP rel 36 vulg Chr₁ Lucif. om ου D¹ (and lat:
 ins D³ or ⁵). φοβουμνοι γαρ D-gr. om ινα (to connect μη with εφοβ.) BDEN
 13: ins AP rel 36 Chr.

Ἰσραήλ, common in the LXX, is perhaps translated from the form of words in which they were summoned. γεροσάβ, being the ordinary word for the πρεσβύτεροι, would be the Hellenistic formal expression.

23. ἐν πάσ. ἀσφ.] Not, as Vulg., 'cum omni diligentia' (so Luth.), nor as E. V. 'with all safety' (?); but in all security—'in a state of perfect safety.'

24.] If the ἱερεῖς of the rec. be genuine, it must designate the High Priest; not that the word itself can bear the meaning (compare 1 Macc. xv. 1 and 2), but that the context points out the priest thus designated to be the H. P. (Meyer.)

Ὁν ὁ στρατ. τ. ἱερ., see note, ch. iv. 1. He appears to have been summoned to meet the Sanhedrim, per-

haps as the offence had taken place within his jurisdiction. But he was probably one of the ἀρχιερεῖς (see Winer, Realw., Tempel, end). These latter were the titular High Priests, partly those who had served the office, partly the presidents of the twenty-four courses, partly the kindred of the H. P. (see Matt. ii. 4.)

αὐτῶν 'The Apostles,' the αὐτοὺς of ver. 22: not 'these words,' as would appear at first sight.

τί ἂν γέν. τοῦτο] To what this would come; 'whereunto this would grow,' E. V.:—not 'quomodo factum sit,' as Kuin.,—nor 'quid hoc esset rei' (τί ἐν εἴῃ, as ch. x. 17), as Grot. and others.

26.] [ἵνα] μὴ λιθ depends upon οὐ μετὰ βίας, not upon ἐφοβ. If, however, ἵνα be omitted, then this latter is

u ch. iv. 7 reff. 27 ἀγαγόντες δὲ αὐτοὺς ὡς ἔστησαν ἐν τῷ ὕπνῳ συνεδρίῳ. καὶ
 v = ch. iv. 15 ἐπρωτότησεν αὐτοὺς ὁ ἀρχιερεὺς 28 λέγων ὡς Παραγγελία
 w reff. x παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ὕπνῳ ἐπὶ τῷ ὀνόματι
 1 Thess. iv. 2. 1 Tim. i. 5, 18 only τούτῳ, καὶ ἰδοὺ ὡς πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς
 x constr., ch. iv. 17, j xxiii. 14. Luke xxi. 15. John iii. 29. Gen. xxxi. 30
 y ch. iv. 17 reff. 29 αἷμα τοῦ ἀνθρώπου τούτου. 29 Ἀποκριθεὶς δὲ Πέτρος
 z John xii. 3. καὶ οἱ ἀπόστολοι εἶπαν d Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ
 ch. ii. 2 al. ἀνθρώποις. 30 ὁ e θεὸς τῶν f πατέρων f ἡμῶν g ἡγείρεν
 Hag. ii. 8. Ἰησοῦν, ὃν ὑμεῖς h διεχειρίσασθε ik κρεμάσαντες ἐπὶ l ξύλου.
 a = ch. ii. 42 reff. 5 only. Gen. vi. 17. c = Matt. xxiii. 35. xxvii. 25. 2 Kings i. 16. d ver. 32. ch. xxvii. 21. Titus iii.
 1 only +. Sir. xxx. 28 (xxiii. 37). Esdr. viii. 94 (90) only. e ch. iii. 13. xxii. 14. 1 Chron. xii. 17 al.
 f = John iv. 20. vi. 31. ch. iii. 13. vii. 11. &c. xiii. 17. xv. 10. xxii. 14. 1 Cor. x. 1. see ch. iii. 25. g = Matt.
 x. 8. ch. iii. 15? +. h ch. xxvi. 21 only +. i ch. x. 39. Gal. iii. 13, from Deut. xxi. 23. l = as
 k = as above (i). Luke xxiii. 39 (Matt. xviii. 6. xxii. 40. ch. xxviii. 4) only. Gen. xl. 19. 1 = as
 above (i). 1 Pet. ii. 24.

27. ο ἱερεὺς D¹-gr([and lat]: txt D⁵) Lucif.

28. rec ins ou bef παραγγ. (making it a question, which has evidently been occasioned by ἐπερωτήσεν), with D[-gr] FPN³ rel 36 syrr sah æth [arm Ath, Bas, Chr, Cyr,] Thdr̄t: om ABN¹ vulg D-lat copt Ath, Cyr, Lucif. for διδάσκ., λαλεῖν A lect-17 [Chr₁] Cyr₂ Thdr̄t. om 1st καὶ D¹(and lat: ins D²). ἐπληρώσατε AN Chr, Cyr₁. ἐφαγαγεῖν D¹(txt D³). ἐκείνου D¹-gr(txt D⁵) sah.

29. rec ins ο bef πετρο, with 13. 36 Thl: om ABEHPN rel [Bas,] Chr₁.—D¹ omits αποκρ. to εἶπαν, adding at end of ver ο δε πετρος ειπεν προς αυτους. [for δε, δε D¹-gr.] (εἶπαν, so ABEN.)

30. ins δε bef θεος AN copt[-wilk].

ins τον παιδα αυτου bef ιησ. E.

the case. 28.] δέον ἐρωτήσαι πρῶτον, πῶς ἐξήλθετε; ὡς οὐδενὸς γενομένου, ἐρωτῶσι λέγοντες κ.τ.λ. Chrys. The same shyness of open allusion to the names or facts connected with Jesus and the spread of his doctrine may be traced in the ὀνόματι τούτῳ, and the ἀνθρώπου τούτου, and is a strong mark of truth and circumstantiality. 'Fugit appellare Jesum: Petrus appellat et celebrat, vv. 30, 31.' Bengel.

ἐπαγ. ἐφ' ἡμᾶς] not meaning, that divine vengeance would come on them for the murder of Jesus: but with a stress on ἡμᾶς—that the people would be incited to take vengeance on them, the Sanhedrim, for that murder. The preceding clause (πεπληρ. κ.τ.λ.) shews this to be their thought. Compare the pointed address of Peter to the Sanhedrim, ch. iv. 8—12, and the distinction between them and the people in iv. 21. This being so, the resemblance between this expression and the imprecation of the people in Matt. xxvii. 25 must not be too closely pressed, though the coincidence is too striking to escape notice.

29.] Peter, by word of mouth; the Apostles, as a body, by assent, implied in his own utterance and their silence. There is no ellipse of ἄλλα before ἀπόστ. This defence of Peter divides itself into the propositions of an ordinary syllogism—(1) The statement of the general truth that we must obey God rather than men: (2) The reduction of the present circumstances under that general truth, as being the

work of the God of their Fathers—shewn in his having raised and glorified Jesus, for a definite purpose, to give, &c. (3) The identification of themselves with the course of action marked out by the πειθαρχεῖν δεῖ . . . in that they were bearing witness to God's work, under the inspiration of the Holy Spirit given them as men obedient to God. The whole is a perfect model of concise and ready eloquence, and of unanswerable logical coherence; and a notable fulfilment of the promise, δοθήσεται ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε (Matt. x. 19).

πειθαρχεῖν] much stronger than ἀκούειν, ch. iv. 19,—as their conduct, in persisting after prohibition, had been more marked and determined. That was a mere 'listening to' the proposition then made to them: this, a course of deliberate action, chosen and entered on. θεῷ—opposed to τῆς διδ. ὑμῶν of the H. P.; and to ἀνθρώπου τούτου. In the background, there would be the command of the angel, ver. 20: but it is not alleged: the great duty of preaching the Gospel of Christ is kept on its highest grounds.

30. τῶν πατ. ἡμ. thus binding on Christ and his work, to the covenant whereof all present were partakers. ἡγείρεν] both from the emphatic position of the verb, and from the context, it must refer to the resurrection, not merely, as in Matt. xi. 11, Luke i. 69, Judg. iii. 9, to raising up in the ordinary sense. ὑμεῖς, answering to the ἐφ' ἡμᾶς of the H. P. ἐπὶ ξύλου]

H καὶ
 βουλε-
 σθαί...
 ABDE
 HPN a b
 c d f g h
 k l m o
 13

31 τοῦτον ὁ θεὸς ἠ ἀρχηγὸν καὶ σωτῆρα ἠ ὑψωσεν τῇ m = ch. iii. 15
 δεξιᾷ αὐτοῦ, ὁ δοῦναι ὁ μετανόειαν τῷ Ἰσραὴλ καὶ p q ἄψεν
 ἠ ἀμαρτιῶν. 32 καὶ ἡμεῖς ἐσμὲν αὐτοῦ ἠ μάρτυρες τῶν n = ch. ii. 33
 ῥημάτων τούτων, ἠ καὶ τὸ πνεῦμα [ἠ δὲ] τὸ ἄγιον, ὃ ἔδωκεν reff.
 ὁ θεὸς τοῖς ἠ πειθαρχοῦσιν αὐτῷ. 33 Οἱ δὲ ἀκούσαντες o ch. xi. 18.
 q Matt. xxvi. 28. Luke i. 77. iii. 3. ch. ii. 38. Col. i. 14 al. r = ch. i. 8 and Acts passim. constr. ch.
 xiii. 31. Job xvi. 20. s double gen., Phil. i. 25. ii. 30. Heb. xiii. 7. t ch. iii. 24 reff.
 u ver. 29 reff.

31. for δεξια, δοξη D¹(caritate D-lat: txt D²) sah Iren-int., ins του bef δουναι
 B N¹(N³ disapproving) Chr., επι τω Chr., ins των bef αμαρτ. D⁵.—add εν αυτω
 D¹(and lat) sah aeth-rom.

32. for εσμεν αυτου, εν αυτω B 69¹. 100-5 Iren-int.; αυτω m: om εσμεν aeth:
 μαρτ. bef εσμεν A am D-lat Syr Iren-int.; om αυτου AD¹N g h vulg Syr [coptt]
 Chr. Did: syr places αυτου aft ρημάτων: txt (αυτου was prob omd from not being
 understood, and transposed from being thought to belong to ρημάτων τούτων)
 D⁵EHP 36 (aeth) [arm] Chr., ins παντων bef των ρ. τ. D¹(and lat). om δε
 (corr?) ABD¹N m vulg [Syr] sah arm Did, [Chr.] Thl-fin Iren-int.; ins D³E (H?) P
 rel 36 Chr. Thl-sif. for δ, ον D¹E: om B 17. 73 coptt: txt A D-corr H[P] N rel 36.
 33. ακουοντες P c h 104-5 [audientes D-lat E-lat Lucif.], aft ακου. ins ταυτα E

compare reff. and the similar contrast in ch. iii. 14, 15. The manner of death is described thus barely and ignominiously, to waken compunction in the hearers, to whom the expression was well known as entailing curse and disgrace on the victim.

31, 32.] ἀρχηγ. κ. σωτ., not, 'to be a Prince and a Saviour:' but the words are the predicate of τούτον—as a P. and a S. ἀρχηγόν, as ch. iii. 15, which see. κ. σωτ. not = τῆς σωτηρίας. Jesus was to be King and Captain of Israel, and also their Saviour. The two offices, though inseparably connected in fact, had each its separate meaning in Peter's speech: a Prince, to whom you owe obedience—a Saviour, by whom you must be saved from your sins. τῇ δεξιᾷ, by (not to)

His right hand, as in ch. ii. 33, where see note. The great aim here, as there, is to set forth God as the DOER of all this.

δοῦναι, in his Kingly prerogative; μετ. κ. ἄφ. ἄμ., to lead to salvation (εἰς σωτηρίαν, as 2 Cor. vii. 10: εἰς ζωήν, as ch. xi. 18) by him as a Saviour. Somewhat similarly Bengel: 'μετ., qua Jesus accipitur ut Princeps: ἄψεν. qua accipitur ut Salvator.'

The key to this part of the speech is Luke xxiv. 47—49, where we have, in our Lord's command to them, the same conjunction of μετ. κ. ἄψεν. ἄμ.—and immediately follows, as here, ὑμεῖς μάρτυρες τούτων, appointing them to that office which they were now discharging,—and, corresponding to τὸ πνεῦμα τὸ ἅγ. of our text, ἰδοὺ ἐγὼ ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς. By conjoining the Holy Ghost, as a witness, with themselves,—they claim and assert the promise of John xv. 26, 27: see also the apostolic letter of ch. xv. 28. When we

remember, how much of the apostolic testimony was given in writing, as well as by word of mouth, this declaration of Peter becomes an important datum for judging of the nature of that testimony also. See a very similar conjunction, 1 John v. 9.

They were God's witnesses, in the things which they had seen and heard as men: the Holy Ghost in them was God's Witness, in purifying and enlarging by His inspiration that their testimony to facts, and in unfolding, from (and as inseparable from) these witnessed facts,—the things which eye hath not seen, nor ear heard. And in the Scripture THESE SAME TESTIMONIES are conjoined; that of the Apostles, holy men under the guidance and reminding of the Holy Spirit, faithfully and honestly reporting those things which fall under human observation: and that of God the Spirit Himself, testifying, through them, those loftier things which no human experience can assure, nor human imagination compass.

ῥημάτων] histories, things expressed in words: see note on Luke i. 4. τοῖς πειθ.] Not ἡμῖν, which might make an unreal distinction between the Apostles and the then believers, and an implied exclusion of the hearers from this gift,—but generally, to all the πειθαρχοῦσιν αὐτῷ, by this word recalling the opening of the speech and binding all together. So that the sense of the whole is, 'We are acting in obedience to God, and for the everlasting good of our common Israel: and otherwise we cannot do.' And a solemn invitation is implied. 'Be ye obedient likewise.' It is remarkable that a similar word, ὑπήκουον τῇ πίστει, is used of the multitude of converted priests, ch. vi. 7.

v ch. vii. 54

only?

1 Chron.

xx. 3 only.

w = Luke xiv.

31. John (xi.

53 v. r.) xli.

10. ch. xxvii.

39. 2 Cor. i.

17. Esth. iii.

6.

z Luke xxii. 2.

xxiii. 32.

ch. ii. 23.

vii. 21 al.

Luke only, exc. Matt. ii. 16.

i. 7 only t. see Neh. viii. 7 Ald.

d ch. xxvii. 28 reff.

g = Mark vi. 52.

^v διεπρίοντο καὶ ^w ἐβουλεύοντο ^x ἀνελεῖν αὐτούς. ³⁴ ἀνα-
^{στὰς} δέ τις ἐν τῷ ^y συνεδρίῳ Φαρισαῖος ὀνόματι Γαμαλιήλ,
^z νομοδιδάσκαλος ^a τίμιος ^b παντὶ τῷ λαῷ, ἐκέλευσεν ^c ἔξω
^d βραχὺ τοὺς ἀνθρώπους ^e ποιῆσαι, ³⁵ εἰπέν τε πρὸς
αὐτοὺς Ἄνδρες Ἰσραηλῖται, ^e προσέχετε ^{ef} ἑαυτοῖς ^g ἐπὶ
τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν. ³⁶ πρὸ γὰρ

C eep...
 ABCDE
 HPS a b
 c d f g h
 k l m o
 13

y = ver. 27. z Luke v. 17. 1 Tim. b dat., ch. vii. c = here only, see Job xi. 14. xxii. 23. Xen. Anab. vi. 6. 5. 25. d ch. xxvii. 28 reff. e Luke xii. 1. xvii. 3. xxi. 34. ch. xx. 28. (Deut. iv. 9.) f 2nd pers., 2 Cor. vii. 11 reff. g = Mark vi. 52. τῷτὸ ἐποίησε τὸ καὶ ἐπὶ τῇ θυγατρὶ, Herod. iii. 14.

28 syr-w-ast sah. εβουλοντο (corr'n, εβουλεν. not being understood) AB E[-gr] e 1
 coptt aeth [arm] Chr₂ = επεβουλευσαντο b: εβουλευσαντο k Thl-fin: txt DHPN rel
 vulg [E-lat] syrr Lucif.

34. εκ του συνεδριου D gr E(addg αυτων) copt: om ε. τ. συνεδρ. Syr. rec aft
 βραχυ ius τι, with (H)P rel [arm] Thl-sif: βραχυτητι ο: txt ABDEN Chr₃—τ. απ.
 βρ. τι H d e o [Thl-sif]: τ. απ. εξω βρ. ποιησαι D. rec (for ανθρωπους) αποστολους,
 with DEHP rel 36 [am² tol] syrr sah aeth Chr₁: txt ABN vulg copt arm Chr₂.

35. for τε, δε C k [13] 58 [E-lat syr] copt. for αυτους, τους αρχοντας και τους
 συνεδριους D sah. εαυτους D'. απο των ανθρωπων τουτων E tol [copt].
 παρτειν R.

33. διεπρίοντο] sc. ταῖς καρδίαις as ch. vii. 54. From its conjunction there with *ἐβρυχον* τ. ὀδόντας, it does not appear to have any connexion with the phrase *πρίειν* or *διαπρίειν* τ. ὀδ. with which Hesych. and Wetst. identify it. They were cut asunder (in heart). So Persius, iii. 8, 'turgescit vitrea bilis: *Findor*, ut Arcadiæ pecuaria rudere credas.' And Plautus, Bacch. ii. 3. 17, 'Cor meum et cerebrum, Nicobule, *finditur*, Istius hominis ubi fit quaque mentio.' And Euseb. H. E. v. 1 (in Suicer, sub voce, where he cites other authorities also), *ἐχαλέπαινον* κ. *διεπρίοντο* καθ' ἑμῶν. *ἐβουλεύοντο* they were purposing, 'taking counsel with the intent,' see reff.

34.] Γαμαλιήλ = *גמליאל*, (see Numb. i. 10; ii. 20,) is generally, and not without probability, assumed to be identical with the celebrated Rabban Gamaliel, *גמליאל* (the old man), one of the seven, to whom, among their Rabbis, the Jews give this title Rabban (= *ραββουνί*, John xx. 16), a wise and enlightened Pharisee, the son of Rabban Symeon (traditionally the Symeon of Luke ii. 25) and grandson of the famous Hillel. His name often appears in the Mishna, as an utterer of sayings quoted as authorities. He died, eighteen years before the destruction of the city. (See Lightf. Centuria Chorogr. Matth. præmissa, ch. xv.) He was the preceptor of St. Paul (ch. xxii. 3). Ecclesiastical tradition makes him become a Christian and be baptized by Peter and John (Phot. cod. 171, vol. iii. p. 118 b. Winer, Realw.); and in the Clementine Recognn. (i. 65, p. 1242), he is stated to have been at this time a Christian, but secretly. The Jewish accounts do not agree, which make him die

a Pharisee, with much more probability. Nor is the least trace of a Christian leaning to be found in his speech: see below [on ver. 39]. And considering that he was a Pharisee, opposing the prevalent faction of Sadduceism in a matter where the Resurrection was called in question,—and a wise and enlightened man opposing furious and unreasoning zealots,—considering also, that when the *anti-pharisaical* element of Christianity was brought out in the acts and sayings of Stephen, his pupil Saul was found the foremost persecutor,—we should, I think, be slow to suspect him of any favouring of the Apostles as *followers of Jesus*. (See particulars respecting Gamaliel collected in Conybeare and Howson's St. Paul, edn. 2, vol. i. p. 69, f.) He does not here appear as the president of the Sanhedrin, but only as a member. *ἔξω ποιῆσαι*] see reff. to put out—cause to withdraw. They are recalled in ver. 40. 35.] The words ἐπὶ τ. ἀνθρ. τούτ. may be joined either with *προσέχ.* ἑαυτ., or with *τί μέλ. πράσσ.* The latter would give the more usual construction: and the transposition of words is not unexampled in the Acts, see ch. i. 2; xix. 4.

36.] A great chronological difficulty arises here. Josephus relates, Antt. xx. 5. 1, *Φάδου δὲ τῆς Ἰουδαίας ἐπιτροπεύοντος γόνος τις ἀνὴρ Θεοῦδᾶς ὀνόματι πείθει τὸν πλείστον ὄχλον ἀναλαβόντα τὰς κτήσεις ἔπεισθαι πρὸς τὸν Ἰορδάνην ποταμὸν αὐτῷ προφήτης γὰρ ἔλεγεν εἶναι, καὶ προσταγμάτων τὸν ποταμὸν σχίσας, δίοδον ἔφη παρέξειν αὐτοῖς ῥάδιαν. καὶ ταῦτα λέγων πολλοὺς ἠπάτησεν. οὐ μὴν εἰσαν αὐτοὺς τῆς ἀφροσύνης ὕνασθαι Φάδος, ἀλλ' ἐξέπεμψεν ἰλὴν ἰππέων ἐπ' αὐτούς, ἥτις*

τούτων τῶν ἡμερῶν ἡ ἀνέστη Θεοδᾶς λέγων εἶναι ἰτινα ἡ = ch. vii. 18, from Exod. i. 8. see ch. vi. 9.
 ἑαυτὸν, ᾧ^k προσεκλήθη ἀνδρῶν ἀριθμὸς ἰὼς τετρα-
 κοσίαν· ὃς^m ἀνηρέθη, καὶ πάντες ὅσοιⁿ ἐπείθοντο αὐτῷⁱ
 ὁ διελύθησαν καὶ ῥέγονοντο ῥεῖς οὐδέν. 37^a μετὰ τοῦτον
 ἡ ἀνέστη Ἰουδᾶς ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ῥ' ἀπο-
 γραφῆς, καὶ ὁ ἀπέστησεν ἰ λαὸν ὁπίσω αὐτοῦ· κἀκέινους
 ῥεσιν, Polyb. iv. 51. 5. l = ver. 7 al. m = ver. 33. n = ch. xxiii. 21. xxvii.
 11. Gal. v. 7. James iii. 3. Prov. xxvi. 25. o here only. †. διαλ. τὴν στρατιάν, Xen. Cyr.
 v. 5. 43. p Matt. xxi. 42, ch. iv. 11 and 1 Pet. ii. 7, from Ps. cxviii. 22. Luke xiii. 19. Rom. xi. 9.
 q ch. xiii. 25 reff. r Luke ii. 2 only. †. 2 Macc. ii. 1 only. s = here only. (ver. 38.) Deut.
 xiii. 10. Herod. i. 154, and classics passim. t = Luke xxiii. 5 al. u = ch.
 xx. 30. 1 Tim. v. 15. Rev. xiii. 3, constr. prægñ., see ch. xiii. 8. Luke iv. 38. Rom. xvi. 20.

36. ins μεγαν bef εαυτον D : aft, A²E k o 13. 36 tol Syr Cyr₁ Jer₁ : om A¹BCH[P]N rel
 vulg syr coptt Eus, Chr₂. aft ω ins και D-gr. rec προσεκολληθη, with [c-(κολη-)]
 f k o [13, e sil] Chr₁ : προσεκλήθησαν C¹(appy) : προσεκλείθησαν D-corr : προσετέθη 36 :
 appositus sunt Jer₁ : inclinaverunt syr : adhæserunt copt : secuti sunt Syr sah æth :
 accesserunt arm : txt AB[C³N² a² b d h m, προσεκλήθη (itacism) CD¹[EH]P a¹ g l,
 consensit vulg E-lat, adsensum est D-lat (the varr have been interpretations of or
 substitutions for the απαξ λεγ. in N T, προσεκλήθη). rec αρθ. bef ανδρ., with DHP
 rel vulg Chr₁ : txt ABCEN m demid [fuld Cyr₂], rec ωσει, with HPN¹ rel 36
 [Cyr₂] : txt ABCDEN³ h. τετρακοσιοι N¹ [Cyr₁]. os διελυθη(ανηρεθη D⁴)
 αντος δι' αυτου D. om διελυθησαν D¹(ins D⁴). ουθεν D 33.
 37. rec aft λαον ins ικανον, with [A²]HP rel 36 syrr sah [æth arm Cyr₁] : pref E k
 40 copt [Eus-mss₁] : λα. πολυν C D-gr [Eus(edd Steph and Val)] : txt A¹BN vulg

ἀπροσδόκητος ἐπιπεσοῦσα πολλοὺς μὲν
 ἀνείλε, πολλοὺς δὲ ζῶντας ἔλαβεν αὐτόν
 τε τὸν Θεοδᾶν (ωγήσαντες ἀποτέμνουσι
 τὴν κεφαλὴν, καὶ κομίζουσιν εἰς Ἱεροσό-
 λυμα. But this was in the reign of Clau-
 dius, not before the year A.D. 44 ; and con-
 sequently at least twelve years after this
 speech of Gamaliel's. On this difficulty
 I will remark, that we are plainly in no
 position (setting all other considerations
 aside) to charge St. Luke with having put
 into the mouth of Gamaliel words which he
 could not have uttered. For Josephus him-
 self, speaking of a time which would accord
 very well with that referred to by Gamaliel,
 viz. the time when Archelaus went to Rome
 to be confirmed in the kingdom, says, ἐν
 τούτῳ δὲ καὶ ἕτερα μυρία θορύβων ἐχό-
 μενα τὴν Ἰουδαίαν κατελάμβανε, πολλῶν
 πολλαχόσε κατ' οἰκίαν ἐπιδίδας κερδῶν
 καὶ Ἰουδαίων ἔχθρας ἐπὶ τὸ πολεμεῖν
 ὀρμημέναν. And among these there may
 well have been an impostor of this name.
 But all attempts to identify Theudas with
 any other leader of outbreaks mentioned by
 Josephus have failed to convince any one
 except their propounders : e. g. that cited
 in Biscoe from Usher, Ann., p. 797, who
 supposes him the same as Judas the robber,
 son of Ezechias, Jos. Antt. xvii. 10. 5,—
 of Sonntag, who tries to identify him with
 Simon, mentioned Jos. Antt. xvii. 10. 6 ;
 B. J. ii. 4. 2,—and of Wieseler, who would
 have us believe him the same with Matthias
 ὁ Μαργαλάθου, Antt. xxvii. 6. 2, 4. The
 assumption of Josephus having misplaced
 his Theudas is perhaps improbable ; but

by no means impossible, in a historian
 teeming with inaccuracies. (See this abun-
 dantly demonstrated in an article on 'the
 Bible and Josephus,' in the Journal of
 Sacred Literature for Oct. 1850.) All we
 can say is, that such impostors were too
 frequent, for any one to be able to say that
 there was not one of this name (a name by
 no means uncommon, see Cicero ad divers.
 vi. 10, and Grot. h. l.) at the time spec-
 ified. It is exceedingly improbable, con-
 sidering the time and circumstances of the
 writing of the Acts, and the evident super-
 vision of them by St. Paul, the pupil of
 Gamaliel, that a gross historical mistake
 should have been here put into his mouth.

The λέγων εἶναι of our text is curiously
 related to the ἔλεγεν εἶναι of Josephus.
 ὡς τετρακοσίων hardly agrees with
 the τὸν πλείστον ὕχλον of Josephus above,
 and confirms the idea that different events
 are pointed at in the two accounts. But
 the Jewish historian speaks very widely
 about such matters : see note on ch. xxi. 38.

37.] The decided μετὰ τοῦτον fixes
 beyond doubt the place here assigned to
 Theudas. This Judas, and the occasion
 of his revolt, are related by Josephus, Antt.
 xviii. 1. 1, Κυρήνιος δὲ . . . ἐπὶ Συρίας
 παρῆν, ὑπὸ Καίσαρος δικαιοδότης τοῦ
 ἔθνους ἀπεσταλμένος, κ. τιμητὴς τῶν
 οὐσιῶν γενησόμενος . . . παρῆν δὲ ἰαὶ
 Κυρ. εἰς τὴν Ἰουδαίαν προσθήκην τῆς
 Συρίας γενομένην ἀποτιμησόμενός τε αὐ-
 τῶν τὰς οὐσίας, κ. ἀποδωσόμενος τὰ
 Ἀρχελαῶν χρήματα. Οἱ δέ, καίπερ τὸ
 κατ' ἀρχὰς ἐν δειψῷ φέροντες τὴν ἐπὶ

v ver. 36 reff. w Matt. xxvi. 13 (from Zech. xiii. 7 A⁸ Luke i. 51. John xi. 52. Num. x. 36. x ch. iv. 29 reff. y Luke iv. 13. ch. xxii. 29. 2 Cor. xii. 8. Sir. vii. 2. z Matt. xv. 14. Mark xiv. 6. 4 Kings iv. 27. a see Matt. xxi. 25. b Luke xxiii. 51. ch. xxvii. 12, 42. c John vii. 21. d Rom. xiv. 20. 2 Macc. ii. 22. e constr., here only, see note. f here only +. Symm. only, Job xxvi. 5. Prov. ix. 18. xxi. 16. (χρῖν, 2 Macc. vi Matt. xxi. 35. ch. xvi. 37. xxii. 19 al. 4 2 Chron. xxix. 34 A (ἐκδ. B) only i = ch. i. 4 reff. k ch. iv. 17 reff. ABCDE HPS a b c d i g h k l m o 13

ἀπώλετο, καὶ πάντες ὅσοι ^v ἐπείθοντο αὐτῷ ^w διεσκορπίσθησαν. 38 καὶ ^x τὰ ^x νῦν λέγω ὑμῖν, ^y ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων καὶ ^z ἄφετε αὐτούς· ὅτι ἐὰν ^η ἡ ^a ἐξ ἀνθρώπων ἡ ^b βουλή αὕτη ^η τὸ ^c ἔργον τοῦτο, ^d καταλυθήσεται· 39 εἰ δὲ ^a ἐκ θεοῦ ἐστίν, οὐ *δύνασθε ^d καταλῦσαι αὐτούς, ^e μήποτε καὶ ^f θεομάχοι ^g εὗρεθῇτε. 40 ^v ἐπείσθησαν δὲ αὐτῷ, καὶ προσκαλεσόμενοι τοὺς ἀποστόλους ^h δεῖραντες ⁱ παρήγγειλαν μὴ λαλεῖν ^k ἐπὶ τῷ ὀνόματι τοῦ

D-lat Eus[ed Hein and Burt] Cyrj. om παντες D 95. for οσοι, οι C1³.

38. om τα (not B¹: corrd eadem manu: see table) E. aft νυν ins εισιν αδελφοι D (εισιν is marked for erasure). om νμιν N¹(ins N-corr¹). rec (for αφετε) εασατε, with DEHP rel 36 Chrj: txt ABCN. aft αυτους ins μη μαναντες τας χειρας D 34: μη μολυνοντες τας χ. υμων E. om αυτη HP a b c f g h l [arm-mss] Thl-fin.

39. for ει, εαν E. *δυνήσεσθε BCDEN a h k 13(appy) 36 vulg Syr sah Orig₁ Chrj Thl-fin (alteration to agree with the foregoing future, and the conditional ει? see note): δυνασθε AHP rel fuld syr copt [aeth] Thl-sif. rec αυτο (alteration to suit εργον), with C¹HP rel [vulg.-ed] demid Syr copt Chrj Thl Gc: αυτων 180: τουτου διδασκαλιαν Orig₁: txt ABC²DEN am fuld syr aeth arm. aft αυτους ad ουτε υμεις ουτε οι αρχοντες υμων E; ουτε υμεις ουτε βασιλεις ουτε τυραννοι απεχεσθαι ουν απο των ανθρωπων τουτων D: sinly 33-marg 180 demid syr-w-ast. om και D¹(and lat: ins D²) 163 [syrr] copt.

40. For επεισθησαν, επειστ ες ("una litera ante επ. et quatuor fere ante ες deletis") D¹(txt D²(?)). aft δειρ. ins αυτους E: cæsis eis D-lat. aft λαλειν ins

ταῖς ἀπογραφαῖς ἀκρόασιν, ὑποκατέβησαν τοῦ εἰς πλεόν ἐναντιοῦσθαι Ἰούδας δὲ Γαυλανίτης ἀνὴρ ἐκ πόλεως ὄνομα Γάμαλα ἡπείγετο ἐπὶ ἀποστάσει. And, in returning to the mention of him as the founder of the fourth sect among the Jews (xviii. 1. 6), he calls him ὁ Γαλιλαῖος Ἰούδας. From the above citation it is plain that this ἀπογραφὴ was that so called κατ' ἐξοχήν, under Quirinus: see Luke ii. 2 and note. His revolt took a theocratic character, his followers maintaining μόνον ἡγεμόνα καὶ δεσπότην τὸν θεόν (Jos. as above). ἀπώλετο] Not related by Josephus. διεσκορπίσθησαν] Strictly accurate—for they still existed, and at last became active and notorious again, under Menahem, son of Judas τοῦ καλουμένου Γαλιλαίου, ὃς ἦν σοφιστὴς δεινότατος, καὶ ἐπὶ Κυρηνίου ποτὲ Ἰουδαίου ὀνειδίσας. (B. Jud. ii. 17. 7; see also Antt. xx. 5. 2.) 38.] ἐὰν ἡ, εἰ . . . ἐστίν: implying by the first, perhaps, the manifold devices of human imposture and wickedness, any of which it might be, (q. d. ὅτι ἂν ἡ ἐξ ἀνθρώπων,) and all of which would equally come to nought,—and, on the other hand, the solemnity and fixedness of the divine purpose, by the indicative, which are also intimated, in our text, by the pres. οὐ δύνασθε. Or perhaps the indicative is used in the

second place, because that is the case assumed, and on which the advice is founded [at all events the distinction ought to be preserved, which is not done in E. V.].

ἡ βουλή] The whole plan—the scheme, of which this ἔργον, the fact under your present cognizance, forms a part. 39.] The somewhat difficult connexion of μήποτε κ. θ. εὖρ. may be explained,—not by parenthesizing ὅτι αὐτούς, but by understanding 'and ye will be obliged to give up your attempt' (which thought is contained in οὐ δύνασθ. κατ. αὐτ.), lest ye be, &c. καί] Opponents not only to them, but also to God:—'even,' in E. V., does not give the sense. As regards Gamaliel's advice, we may remark that it was founded on a view of the issues of events, agreeing with the fatalism of the Pharisees: that it betokens no leaning towards Christianity, nor indeed very much even of worldly wisdom;—but serves to shew how low the supreme council of the Jews had sunk both in their theology and their political sagacity, if such a fallacious laissezaller view of matters was the counsel of the wisest among them. It seems certainly, on a closer view, as if they accepted, from fear of the people (see ver. 26), this opportunity of compromising the matter, which Gamaliel had designedly afforded

Ἰησοῦ, καὶ ¹ ἀπέλυσαν. ⁴¹ Οἱ μὲν οὖν ἐπορεύοντο χαίρον- ^{1 = ch. xxvi. 32 reff.}
 τες ^m ἀπὸ προσώπου τοῦ ⁿ συνεδρίου, ὅτι ^o κατηξιώθησαν ^{m ch. vii. 45 reff.}
^p ὑπὲρ τοῦ ^p ὀνόματος ^q ἀτιμασθῆναι, ⁴² ^r πᾶσάν τε ^r ἡμέραν ^{n ch. iv. 15 reff.}
 ἐν τῷ ἱερῷ καὶ ^s κατ' οἶκον οὐκ ^t ἐπαύοντο διδάσκοντες ^{o Luke xx. 35. (xxi. 36 v. r.)}
 καὶ ^u εὐαγγελιζόμενοι τὸν χριστὸν Ἰησοῦν. ^{2 Thess. i. 5 only. Gen. xxxi. 28 compl. 2}

VI. ¹ Ἐν δὲ ταῖς ἡμέραις ταύταις ^v πληθυνόντων τῶν ^{1 Macc. xiii. 12. 3 Macc. iii. 21 (only ?)}
 μαθητῶν ἐγένετο ^w γογγυσμὸς τῶν ^x Ἑλληνιστῶν πρὸς ^{p ch. ix. 16 reff. ellips., 3 John 7 only.}
 τοὺς ^y Ἑβραίους, ὅτι ^z παρεθεωροῦντο ἐν τῇ ^a διακονίᾳ τῇ ^q
^b καθημερινῇ αἱ ^c χῆραι αὐτῶν. ² προσκαλεσάμενοι δὲ οἱ ^{r Jer. xx. 7, 8. see Matt. xxviii. 20. 2 Pet. ii. 8.}
^{i. 24. ii. 23. James ii. 6 only. Prov. xxii. 22. u constr., ch. xi. 20 reff.}
^{s ch. ii. 46 reff. t ch. xiii. 10 reff. v intrans., here only. Exod. w John vii. 12. Phil. ii. 14. 1 Pet. iv. 9 only. Exod. xvi. 7, 9.}
^{x ch. ix. 29 (xi. 20 rec.) only +. see 2 Macc. iv. 13. y 2 Cor. xi. 22. Phil. iii. 5 only. Gen. xxxix. 14. xii. 12.}
^{z here only +. Xen. Mem. iv. 8, 7, but not =. a = ch. xi. 29. 2 Cor. i. 1, 12, 13 + (Esth. vi. 3 A [not BN]. 1 Macc. xi. 58 only). b here only +. Judith xii. 15 only. c ch. ix. 39, 41 reff.}

τινι E: αὐτοὺς A. rec aft απελ. ins αὐτοὺς, with DEHP rel 36 vulg [syrr æth arm Bas₁] Chr₁ [Lucif₁]: om ABCN [coptt].

41. aft οὖν add ἀποστολοὶ D 180 syr. rec up. τ. ον. bef κατηξ., with DEHP rel syr [arm] Chr₁ Thl Lucif: txt ABCN a d h m vulg Syr (coptt) Orig₂ [Bas₁] Thdrt₂ Ambrst₂ Quæst. rec aft ονομ. ins αὐτου, with c d æth Orig₂; του κυριου ιησου E b f g l² syr; ιησου k o 13 vulg Thdrt₁; τ. ιησ. 36; τ. χριστου a e h m fuld tol [Eus.] Chr₁ Thdrt₁ (all plainly shewing the additions to be spurious): om ABCDHPN Syr coptt [arm] Ammon-c.

42. for τε, δε D vulg E-lat coptt Lucif₁. rec ιησ. bef τ. χρ., with HP rel am Syr copt æth-rom: ιησ. χρ. E 65 Chr₁: τ. κυριον ιησ., omg χρ., C k 13: τ. κυρ. ιησ. χρ. D [tol Syr] sah æth-pl [Tischdf (Lucif₁)]: txt ABN 36 [vulg-ed] fuld syr Bas₁ Cyr-jer₁ (Iren-int.),—(om ver c.)

CHAP. VI. 1. ταύταις bef τ. ημ. D-gr: for ταυτ., εκειναις C³ 73 vulg sah. om 2nd τη D¹ (ins D⁶). χειραι P. at end ins εν τη διακονια των εβραιων D¹ (and lat).

them. 40. δέραντες] See Deut. xxv. 2,—for disobedience to their command.

41. τοῦ ὀν.] Not 'this Name' (as Beng. and Kuin. [nor, 'his Name' (as E. V.)]), but the Name, κατ' ἐξοχὴν, viz. of Christ. So the Heb. שׁוֹם is used Levit. xxiv. 11, 16: see reff. and compare τῆς ὁδοῦ, ch. ix. 2, and Euseb. H. E. v. 18, κέκριται (sc. Alexander) . . . οὐ διὰ τὸ ὄνομα, ἀλλὰ δι' ἃς ἐτόλμυσε ληστείας.

42. πᾶσαν ἡμ.] every day, not 'all day long,' which would be πᾶσ. τὴν ἡμ.

Οὐ κατ' οἶκον see note on reff. τὸν χριστ. Ἰησ.] According to the true reading even more pointedly than in the rec., τὸν χριστ. is the predicate, and Ἰησ. the subject: preaching (that) Jesus (is) the Christ.

CHAP. VI. 1—7.] ELECTION OF SEVEN PERSONS TO SUPERINTEND THE DISTRIBUTION OF ALMS. 1.] δέ, in contrast to the former entire unity of the church: introducing that great and important chapter in her history of Judaizing divisions, which from this time onward disquieted her.

ἐν τ. ἡμ. τ.] See ch. i. 15:—but not necessarily as there, 'within a very few days': the expression is quite indefinite. Some time must have elapsed since ch. iv. 32. Ἑλληνιστῶν—Ἑβραίων] The Hellenists (from ἐλληνίζειν) were the Grecian Jews: not only those who were

themselves proselytes, nor only those who came of families once proselytized,—but all who, on account of origin or habitation, spoke Greek as their ordinary language, and used ordinarily the LXX version. The Hebrews were the

pure Jews, not necessarily resident in Palestine (e. g. Paul, who was Ἑβραῖος ἐξ Ἑβραίων, Phil. iii. 5. See also 2 Cor. xi. 22),—nor necessarily of unmixed Jewish descent, else the ἐξ Ἑβρ. would hardly have been an additional distinction,—but rather distinguished by language, as speaking the Syro-Chaldaic and using the Hebrew Scriptures.

παραθεωροῦντο] The use of this appropriate word shews, I think, that Olsh.'s supposition, that χῆραι implies all their poor, is not correct. Those poor who could attend for themselves and represent their case were served: but the widows, who required more searching out at their own houses, were overlooked. And this because the Apostles, who certainly before this had the charge of the duty of distribution, being already too much occupied in the ministry of the Word to attend personally to it, had entrusted it apparently to some deputies among the Hebrews, who had committed this oversight. For the low estimation in which the Hellenistic Jews were held by

δωδεκα τὸ ^d πλῆθος τῶν μαθητῶν εἶπαν Οὐκ ἔστιν ἡμᾶς ^f καταλείψαντας τὸν ^g λόγον τοῦ ^h θεοῦ ^h δια-
 κονεῖν ⁱ τραπέζαις. ³ ^k ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας
 ἐξ ὑμῶν ^l μαρτυρουμένους ἐπτά, ^m πλήρεις ⁿ πνεύματος καὶ
 σοφίας, οὓς ^o καταστήσομεν ἐπὶ τῆς ^p χρείας ταύτης.
 ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ ^q διακονίᾳ τοῦ λόγου

ABCDE
HPS ab
cd fgh
kl m o
13

d = ch. iv. 32. xvii. 4. Luke i. 10. xix. 37 al. absol., ver. 5.
 e John viii. 29. ch. xii. 3. 1 John iii. 22 only. Lev. x. 19. constr., here only.
 f = Matt. xix. 5. Mk., from Gen. ii. 24.
 g ch. xi. 1 reff.
 h = here only. see Matt. iv. 11. Luke x. 40. John xii. 2.
 i = ch. x. 22 reff. 1 Tim. v. 10. Heb. xi. 2, 39 f. (Num. xxxv. 30).
 j = ch. x. 22 reff. 1 Tim. v. 10. Heb. xi. 2, 39 f. (Num. xxxv. 30).
 k = here only. Ezek. o Matt. xxiv. 45, 47. Luke xii. 42. Gen. xii. 33, 41, 43.
 l = ch. x. 22 reff. see ver. 1 reff.
 m = here only. 1 Macc. x. 37. 2 Macc. viii. 9.

2. om δε D¹-gr(ins D-corr¹) sah. (εἶπαν, so ABC.) aft εἰπ. ins pros
 αυτους D, eis Syr sah [æth [Tischdf.] Cypri. ημιν CD Thl-fin : txt ABEHP[N]
 rel 36 [Clem.] Bas, Mae, Mare, Chr, Thl-sif.—καταλ. bef ημ. E 13. 180. κατα-
 λιποντας E [k] 5. 13. 40. 180 lect-12 [Bas, Mae, Chr].
 3. επισκεψωμεθα B. for ουν, δη A: δε B^N: om sah æth [arm Bas₁] : om αδελφ.
 A 13 æth Marc Orig-in: τι ουν εστιν αδελφω επισκεψασθαι D: txt CEH[P] rel
 [vulg syr copt Chr, Did-int.]. εξ υμ. αυτων bef ανδρ. D. πληρης AEPH k.
 rec aft πνευμ. ins αγιου, with A C¹⁻³(appy) EHP rel 36 [vulg-ed] demid sah Bas₁,
 κυριου Syr: ουν B C² appy) D^N am fuld lux (syr) copt Chr. (The omission may
 have been made to suit ver 10: at the same time the insertion of αγιου from ver 5 was
 very obvious, and is the more probable of the two.)—N¹ syr omit kai also. rec
 καταστήσωμεν (corrui), with HP e 13 vulg D-lat E-lat Marc₁: txt ABCDEN rel Bas₁
 Chr., αυτης D¹[-gr](txt D³(?)).
 4. ημ. δε εσωμεθα . . . προσκατερουντες D(sumus and perseveramus D-lat [per-
 severamus also syr-mg]): προσκατερωμεν EH l m [13] Bas₁ Chr, Marc₁.

the *Hebrews*, see Biscoe, *History of the Acts*, pp. 60, 61.

ἐν τῇ διακ. τ. καθ.] Some have argued from this that there must have been 'deacons' before: and that those now elected (see below on their names) were only for the service of the Hellenistic Jews. But I should rather believe, with De Wette and Röhre, that the Apostles had as yet, by themselves or by non-official deputies, performed the duty. The διακονία was the daily distribution of food: see on ver. 2.

2.] τὸ πλῆθος τ. μ.,— 'the whole number of disciples in Jerusalem': summoning a general meeting of the church. How many they were in number at the time, is not said. Clearly the 120 names of ch. i. 15, cannot (Lightf.) be meant.

οὐκ ἀρεστόν ἐστιν] 'non placet': it is not our pleasure: not 'non æquum est,' as Beza, Calv., Kuin., and others (and E. V.), defending this rendering by ἀρεστόν being used in the LXX for the Heb. כָּרַם: but even there it never signifies *good* or *right* absolutely, but is used subjectively, with כָּרַם, 'in thine eyes': see Gen. xvi. 6, ὡς ἂν σοι ἀρεστόν ᾖ: also Deut. xii. 28, τὸ ἀρεστόν . . . ἐναντίον κυρίου τ. θεοῦ σου.

καταλείψαντας] For to this it would come, if the Apostles were to enquire into, and do justice in, every case of asserted neglect.

διακονεῖν τραπέζαις] It is a question whether this expression import the service of distributing money (see reff. and Luke xix. 23 al.) — or that of apportioning the daily public

meals. The latter seems to me most probable, both on account of the καθημερινή above, and of the usage of διακονεῖν (see reff.). That both kinds of tables may be meant, is possible: but hardly probable.

3. ἐπισκ. οὖν] The similarity to ref. Gen. seems to shew that the look ye out of the E. V. is the right rendering. μαρτυρου- μένους] For this use of the pass. not found in the Gosp., compare besides reff., Jos. Antt. iii. 2. 5, τὸν στρατηγὸν Ἰησοῦν ἐνεγκωμιάς, μαρτυροῦμενον ἐφ' οἷς ἔπραξεν ὑπὸ παντὸς τοῦ στρατοῦ—and Marc. Antonin. vii. 62, συνεχῶς ἐφιστάναι, τίνες εἰσιν οὗτοι, ὅφ' ὧν μαρτυρεῖσθαι θέλεις.

ἐπτά] Some have supposed a reference to the number of nations of which the Hellenistic Jews would perhaps be composed: some, to 7000, to which number the believers would by this time amount (Bengel): some, to the mystic number seven, so common in Jewish writings (Meyer, De Wette):—but the best remark is Lightfoot's:—'quare septem eligendi, dicat cui est audacia.'

Some present consideration of convenience probably regulated the number. ἐπὶ τ. χρείας τ.] 'super hoc opus,' Vulg.:—'ad hunc usum,' Grot.:—'over this requirement (desideratum),' Meyer:—but the occurrence of the very same expression 1 Macc. x. 37, ἐκ τούτων κατασταθήσεται ἐπὶ χρεῶν τῆς βασιλείας τῶν οὐσῶν εἰς πόλιν, seems to make the sense *business* (as E. V.), *duty*, more probable. The *duty* (see above) was

^r προσκαρτερήσομεν. ⁵ καὶ st ἤρρεσεν ὁ λόγος ^{tu} ἐνώπιον ^{r = ch. i. 14}
 παντὸς τοῦ ^v πλήθους, καὶ ^w ἐξελέξαντο Στέφανον ἄνδρα ^{reiff.}
^x πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον καὶ ^{s Matt. xiv. 6}
 Πρόχορον καὶ Νικανόρα καὶ Τίμωνα καὶ Παρμενᾶν καὶ ^{q Mk. elsw.}
 Νικόλαον ^y προσήλυτον Ἀντιοχέα, ⁶ οὓς ^{Paul (Rom.}
 ὥπιον τῶν ἀποστόλων καὶ ^{Jer. xviii. 4.} προσεζήμεινοι ^b ἐπέθηκαν ^{1 Macc. viii.}
^{u = Luke xiv.}
^{10 al. Num.}
^{x ch. i. 23. iv. 7. xxii. 30. Num. xxvii. 19, 22.} ^{z ch. ii. 10. xiii. 43. Matt. xxiii. 15 only. Exod. xxi. 48, 49 al} ^{a = ch. ii. 25 reiff.} ^{b ch. viii. 17, 19 reiff.}

5. aft λογ. ins ουτος D Syr sah æth. εναντιον C. aft πληθ. ins των
 μαθητων D. εξελεξαν τον (sic) N. πληρης [AC]D[EH] P(-ris) N. trans-
 pose πιστεως και πνευματος N¹. προχωρον E l [-χωρος syr-mg-gr]. νικανωρα
 B²E [13]: νικωρα D-gr: νικαρινον syr-mg-gr. τειμωνα B¹D [13]: τιμονα C²
 [τιμων syr-mg-gr]. παρμενα D¹(txt D-corr² (?)). αντιοχεαν C.
 6. ουτοι εσταθησαν D-gr Syr sah. for και, οιτινες D-gr.

not that of ministering to the Hellenistic Jews only, but that of superintending the whole distribution.

4. τ. διακονία τ. λόγου, in opposition to the διακονία τραπεζῶν. 'Hæ partes sunt nobilissimæ, quas nemo episcopus alteri, quasi ipse maioribus rebus intentus, delegare potest.' Bengel. 'Hinc apparet non frustra precandi studium commendari verbi ministris.' Calvin. 5. πίστεις,—not in the lower sense (Kuin) of 'truthfulness,'—but in the higher of **faith**, the root of all Christian virtues: see ch. xi. 24 (De W.).

Of these seven, Stephen and Philip (ch. viii. 5, 26, 40; xxi. 8) only are elsewhere mentioned. On the idea of Nicolas having founded the heretical sect of the Nicolaitanes, Rev. ii. 6, 15 (Lightf. and Grot. from Iren. adv. Hær. i. 26, p. 105, and Epiph. Hær. 25, p. 76), see note ad loc. From his being called προσήλυτον Ἀντιοχέα, some have argued (Heins.) that *he only* was a proselyte, and none of the rest: some (Salmassius), that *all* were proselytes,—but the rest, of Jerusalem. But neither inference seems justified: rather I should say that the addition simply imports that he became better known than the rest, from the very circumstance perhaps of Antioch having been afterwards so important a spot in the Christian history (ch. xi. 19, note). These names are *all Greek*: but we cannot thence infer that the seven were all Hellenists: the Apostles Philip and Andrew bore Greek names, but were certainly not Hellenists. There does appear however, in the case of these two Apostles, to have been a connexion with Greeks of some sort, see John xii. 20—22. Possibly, though Ἑβραῖοι, they may not have been ἐξ Ἑβραίων (see above on ver. 1), but sprung from intermarriage with Hellenists. And so these seven may have been partly Ἑβραῖοι, though their names seem to indicate, and their office would appear to require, that they were connected with Hellenists, and

not likely to overlook or disparage them. The title of '*deacons*' is no where applied to these seven in Scripture, nor does the word occur in the Acts at all. In 1 Tim. iii. 8 ff. there is no absolute identification of the duties of deacons with those allotted to the seven, but at the same time nothing to imply that they were different. And ἀνέγκλητοι, ib. ver. 10, at all events is parallel with our μαρτυρουμένους, ver. 3. The universal consent of all Christian writers in regarding this as the institution of the office of deacons should not be overlooked: but at the same time we must be careful not to imagine that we have here the institution of the *ecclesiastical order* so named. The distinctness of the two is stated by Chrysostom, Hom. xiv. p. 115, ὁποῖον δὲ ἄρα ἀξίωμα εἶχον οὗτοι, καὶ ποῖαν ἐδέξαντο χειροτονίαν, ἀναγκαῖον μαθεῖν. ἄρα τὴν τῶν διακόνων; καὶ μὴν τοῦτο ἐν ταῖς ἐκκλησίαις οὐκ ἔστιν· ἀλλὰ τῶν πρεσβυτέρων ἐστὶν ἡ οἰκονομία. ὅθεν οὔτε διακόνων, οὔτε πρεσβυτέρων οἶμαι τὸ ὄνομα εἶναι δῆλον καὶ φανερόν. ἀλλὰ τέως εἰς τοῦτο ἐχειροτονήθησαν. So also (Ecumenius in loc.: τοὺς ἐκλεγέντας εἰς διακόνους ἐχειροτόνησαν, οὐ κατὰ τὸν νῦν ἐν ταῖς ἐκκλησίαις βαθμὸν, ἀλλὰ τοῦ διαδέμειν μετὰ ἀκριβείας καὶ ὀρφανοῖς καὶ χήραις τὰ πρὸς διατροφήν. See Suicer sub voce.

But that the subsequent office of deacon was founded upon this appointment is very probable. The only one of these seven who appears in the subsequent history (ch. xxi. 8), is called Φίλιππος ὁ εὐαγγελιστής, probably from the success granted him as recorded in ch. viii. 12. In these early days titles sprung out of realities, and were not yet mere hierarchical classifications. 6.] ἐπέθηκαν, viz. the Apostles. Their office of giving themselves to *prayer* is here specially exercised. The *laying on of hands*, the earliest mention of which is connected with *blessing only* (Gen. xlviii. 14), was prescribed to

c = ch. xi. 1.
d = ch. vii. 17.
xii. 24 al.
Exod. i. 7.
e as above (d).
ch. xix. 20.
Matt. vi. 28.
Luke i. 50
al. 2. trans.,
1 Cor. iii. 6.
f as above (d).
ch. ix. 31.
1 Pet. i. 2.
see ver. 1.
g ch. i. 15. Luke
v. 29. vi. 17.
Ezek. xxiii.
24.
h = Rom. vi. 16, 17. x. 16 al. Deut. xx. 12. see Rom. i. 5. xvi. 26. i Luke xviii. 8. ch. xiii. 8. 1 Tim.
v. 8. j ver. 5. k ch. vii. 36 reff. l = Luke x. 23. Mark xiv. 57, 60. 2 Chron. xiii. 4, 6.

αὐτοῖς τὰς ^b χεῖρας. ⁷ Καὶ ὁ ^c λόγος τοῦ ^c θεοῦ ^{de} ἤρξανε,
καὶ ^{df} ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ
σφόδρα, πολὺς τε ^e ὄχλος τῶν ἱερέων ^h ὑπήκουον ⁱ τῇ ... φωνῇ.

πιστεῖ.
⁸ Στέφανος δὲ ^j πλήρης χάριτος καὶ δυνάμεως ἐποίει
^k τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. ⁹ ^l ἀνέστησαν δέ
τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων

C ves...
ABCDE
HPN a b
c d f g h
k l m o
13

7. for θεου, κυριου DE vulg[with fuld tol] syr Chr[-txt₁ Orig-int₁]: txt ABCHP rel
[am demid Syr coptt arm Chr-commi]. μανθανοντων E. for ιερων,
ιουδαιων N¹ e o [Syr Thl-fin]. υπηκουον αν (or rather αν, Scriv) D¹: -ουεν
AE g vulg [syr] Chr. at end ins του ευαγγελιου syr-mg.

8. rec (for χαριτος) πιστεως (corru from ver 5), with HP rel [Chr]: χαριτος κ.
πιστ. E: χαριτος θεου ath: txt ABDK k 36 vulg Syr coptt arm Bas, Did[-int, Procl].
transp τερ. and σημ. E 40. 96. aft λαω add δια του ονοματος κυριου ιησου
χρ. D sah Aug; δια του ονοματος του κυρ. ιησ. χρ. k 13; εν [τω] ονοματι του κυριου E;
δ. τ. ον. κυρ. syr-w-ast.

9. καθ ο ανεστ. τινες E: adversus quem &c E-lat. om 1st των N. των

Moses as the form of conferring office on Joshua, Num. xxvii. 18, and from that time was used on such occasions by the Jews. From its adoption by the Apostles, it has ever been the practice of the Christian church in *ordaining*, or *setting apart* her ministers. It was also used by the Apostles on those who, having been baptized, were to be fully endowed with the gifts of the Holy Spirit: see ch. viii. 17; xix. 6, and Heb. vi. 2.

7.] καί (not 'therefore,' as Kuin.), and, i.e., on this measure being completed; as would be the case, seeing that these seven were not only servants of tables, but men full of the Holy Ghost and of wisdom:—and we soon hear of the part which Stephen bore in the work.

πολὺς ὄχλ. τ. ἱερέων] The number of priests who returned from Babylon, Ezra ii. 36—39, was 4289: and the number would probably have much increased since then. No evasion of the historian's assertion is to be attempted. Casaubon, approved by Beza and Valeknaer, would read, πολὺς τε ὄχλος, καὶ τῶν ἱερέων (sc. τινές) ὅπ.; and Heinsius, Wolf, Kuinoel, and Elsner attempt a distinction between ὄχλος τῶν ἱερ., 'sacerdotes ex plebe,' and the 'sacerdotes docti.' But, besides that the words will not bear this meaning, the distinction is one wholly unknown in the N. T.

At this time was probably the *culminating point of popularity of the church at Jerusalem*. As yet, all seemed going on prosperously for the conversion of Israel. The multitude honoured the Apostles: the advice of Gamaliel had moderated the opposition of the Sanhedrim: the priests were gradually being won over. But God's designs were far different. At this period another great

element in the testimony of the church is brought out, in the person of Stephen,—its *protest against Pharisaism*. This arrays against it that powerful and zealous sect, and henceforward it finds neither favour nor tolerance with either of the parties among the Jews, but increasing and bitter enmity from them both.

8—CH. VII. 60.] THE ACCUSATION, DEFENCE, AND MARTYRDOM OF STEPHEN.

8.] This is the first instance of any, *not an Apostle*, working signs and wonders. The power was perhaps conferred by the laying on of the Apostles' hands; though, that having been for a special purpose merely, and the working miracles being a fulfilment of the promise, Mark xvi. 17, 18, to *all believers*, I should rather refer the power to the *eminence of Stephen's faith*.

χάριτος, divine grace (not 'favour with the people'): the effects of which, the miracles, were called *χαρίσματα*.

9] Λιβερτίνων is rightly explained by Chrysostom: οἱ Ῥωμαίων ἀπελεύθεροι. Philo, Legat. ad Caium, § 23, vol. ii. p. 568, speaks of τὴν πέραν τοῦ Τιβέρεως ποταμοῦ μεγάλην τῆς Ῥώμης ἀποτομήν . . . κατεχομένην καὶ οἰκουμένην πρὸς Ἰουδαίων, and adds, Ῥωμαῖοι δὲ ἦσαν οἱ πλείους ἀπελευθερωθέντες· αἰχμάλωτοι γὰρ ἄχθέντες εἰς Ἰταλίαν, ὑπὸ τῶν κτησαμένων ἡλευθερώθησαν, οὐδὲν τῶν πατρῶν παραχαράξαι βιασθέντες (p. 1014, Potter): Tacitus, Ann. ii. 85 (A.D. 19), relates, 'Actum et de sacris Ægyptiis Judaicisque pellendis: factumque Patrum consultum, ut quatuor millia libertini generis, ea superstitione infecta, queis idonea ætas, in insulam Sardiniam veherentur . . . cæteri cederent Italia, nisi certam ante diem profanos ritus exuissent.'

In this Josephus agrees, Antt. xviii. 3. 5,

καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν ^m ἀπὸ Κιλικίας ^m καὶ Ἀσίας ⁿ συζητοῦντες τῷ Στεφάνῳ, ¹⁰ καὶ οὐκ ^o ἴσχουν ^p ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ ^q πνεύματι ᾧ ἐλάλει. ¹¹ τότε ^r ὑπέβαλον ἄνδρας ^s λέγοντας ὅτι ἀκηκόαμεν αὐτοῦ ἡ λα-
λοῦντος ῥήματα ^u βλάβσημα ^v εἰς Μωυσῆν καὶ τὸν θεόν.
¹² ^w συνεκρίσαν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ

xxvi. 37. Job xli. 2.

xxiii. 4 Symm. so ὑπόβλητος, Jos. B. J. v. 10. 4.

edn. 6, § 45. 1.

i. 13. 2 Tim. iii. 2 only.

i. 13. 2 Tim. iii. 2 only. Isa. lxxi. 3 only.

viii. 4. Bel and Dr. 9 Theod.

q = Luke i. 17 al. Dan. vi. 3.

s constr., ch. xv. 27.

u = 2 Pet. ii. 11.

v constr., Mark iii. 29.

w here only τ.

r here only τ.

s constr., ch. xv. 27.

u = 2 Pet. ii. 11.

v constr., Mark iii. 29.

w here only τ.

λεγομένων AN k [13] coptt Chr-mss.,
(συνζητ., so AB¹CDEN.)

om και ασιας AD¹(and lat: ins D²).

10. for και, οτινες D: om και sah. τη σοφ. τη ουση εν αυτω κ. τω πν. τω αγιω
ω ελαλει, δια το ελεγχεσθαι αυτους (διουτ ελεγχοντο E) υπ (επ D¹: υπ D²) αυτου μετα
πασης παρησιας: μη δυναμενοι ουν (ου D¹) αποφθαλμειν (so syr-mg, επιδη ουκ ηδυναντο
αντιλεγιν E) τη αληθεια DE: sinly from δια το ελεγχ. an² syr-mg.

11. λεγοντες AN, so probably D¹. [λαλουντας E¹] λεγοντος N¹ [om A¹(appy)].

βλασφημιας D-gr N¹(but corrd) 137 vulg [arm].

12. ins και ταυτα ειποντες bef συνεκ. τε E.

relating a story as one of its causes, in which Ida, a freedwoman, was the agent of the mischief. Here then we have abundant reason for numbers of these Jews 'libertini generis' having come to Jerusalem, being among the *cateri* who were ordered to quit Italy: and what place so likely a refuge for Jews as Jerusalem? Those who find a difficulty in this interpretation suppose them to have been inhabitants of Libertum, a town in Africa propria, or proconsularis, from which we find an episcopus Libertinensis sitting in the synod of Carthage in 411 (so Suidas, *Λιβερτινοί, ὄνομα ἔθνους*,—Schleusn., al.); or conjecture *Λιβυστίων* to have been the true reading (so the Arm. version, *Libyorum*, *Œcum.*, *Lyrā*, *Beza*, *Le Clerc*, al.),—or even *Λιβύων τῶν κατὰ Κυρήνην* (Schulthess);—or suppose them (*Lightf.*) to have been freedmen from Jewish servitude,—or Italian freedmen, who had become proselytes. (The Arabic version given in the Paris polyglott curiously renders it *Corinthiorum*.) But none of these suppositions will bear examination, and the best interpretation is the usual one—that they were the descendants of Jewish freedmen at Rome, who had been expelled by Tiberius. There is no difficulty in their having had a synagogue of their own: for there were 460 or 480 synagogues at Jerusalem (*Vitrina*, *Synag.* p. 256. *Lightf.*, *Meyer*).

Κυρηναίων] See ch. ii. 10, note. Ἀλεξανδρέων] Two of the five regions of Alexandria were inhabited by Jews (see *Jos. Antt.* xiv. 7. 2, 10. 1; xix. 5. 2 al.). It was also the seat of the learning and philosophy of the Grecian Jews, which was now at its height. This metropolis of the Hellenists would certainly have a synagogue in Jerusalem. I understand

three distinct synagogues to be meant, notwithstanding the somewhat equivocal construction,—and λεγομένων only to apply to the unusual term *Λιβερτίων*.

τῶν ἀπὸ K.] It seems doubtful whether this genitive also depends on συναγωγῆς. At first sight it would seem not, from the repetition of τῶν, answering to the τῶν before. But then we must remember, that as Κυρηναίων and Ἀλεξανδρέων both belong to towns, and towns well known as the residences of Jews, a change of designation would be necessary when the Jews of whole provinces came to be mentioned, and the synagogue would not be called that of the Κίλικες or Ἀσιανοί (ch. xx. 4), but that of οἱ ἀπὸ K. κ. Ἀ.:—and, this being the case, the article could not but be repeated, without any reference to the τῶν before.

Cilicia was at this time a Roman province, the capital being the free city of Tarsus, see note on ch. ix. 11.

Asia,—not exactly as in ch. ii. 9, where it is distinguished from Phrygia,—here and usually in the Acts implies Asia proconsularis, a large and important Roman province, including Mysia, Lydia, Caria, and Phrygia—known also as Asia cis Taurum.

11.] Neander well remarks (*Pf. u. Leit.*, p. 81 ff.) that this false charge, coupled with the character of Stephen's apologetic speech, shews the real character of his arguments with his opponents:—that he seems to have been the first who plainly set forth the transitory nature of the law and temple, as compared with the permanence of the latter and better covenant, thus being in a remarkable manner the forerunner of St. Paul.

12.] τὸν λαόν, first,—that by means of the popular feeling they might act upon the πρεσβ. κ. γρ., the members of the Sanhedrim.

x absol., Luke
xx. 1. Zech.
10, 11.
y ch. xix. 29.
xxvii. 19.
Luke viii. 29
only. Prov.
vi. 25. 2 Macc.
iii. 27. iv. 41
only.

z ch. iv. 15 reff.
a ch. i. 23.
ver. 6.
b Rev. ii. 2.
xxi. 8 only.
Prov. xxiv.
32 (xxx. 9).
see 1 Cor. xv.
15.

c and constr.,
ch. xiii. 10
reff.
d = Matt. v. 11.
xiii. 32.

e Matt. xxiv. 15. ch. xxi. 28 only.
xv. 51, 52 reff.
Prov. xxiv.
x. 25 f. 2 Macc. xi. 25.
1 Matt. xxvi. 55. Luke ii. 46.
John iv. 6. xi. 20. x. 12. ch. xx. 9 only.
m ch. viii. 22 reff.

f = Matt. xxvi. 61 ll. 2 Cor. v. 1. Ezra v. 12.
g 1 Cor.
h = Luke i. 9. ii. 42. ch. xv. 1. xxi. 21 al. Luke only, exc. John xix. 40. Heb.
i = 1 Cor. xi. 2, 23. 2 Pet. ii. 21. Jude 3.
k ch. i. 10 reff.

l Matt. xxvi. 55. Luke ii. 46.
John iv. 6. xi. 20. x. 12. ch. xx. 9 only.
Lev. xii. 5. Job xxxix. 27. Ezek. xxvi. 16 only.
m ch. viii. 22 reff.

τοὺς γραμματεῖς, καὶ ^x ἐπιστάντες ^y συνήρπασαν αὐτὸν
καὶ ἤγαγον εἰς τὸ ^z συνέδριον, ¹³ ^a ἔστησάν τε μάρτυρας
^b ψευδεῖς λέγοντας Ὁ ἄνθρωπος οὗτος οὐ ^c παύεται
^t ῥήματα ^d λαλῶν ^d κατὰ τοῦ ^e τόπου τοῦ ^e ἁγίου καὶ τοῦ
νόμου. ¹⁴ ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ
Ναζωραῖος οὗτος ^f καταλύσει τὸν τόπον τοῦτον καὶ
^g ἀλλάξει τὰ ^h ἔθνη ^h ἃ ⁱ παρέδωκεν ἡμῖν Μωσῆς. ¹⁵ καὶ
^k ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ ^l καθεζόμενοι ἐν τῷ
^z συνεδρίῳ εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέ-
λου. VII. ¹ εἶπεν δὲ ὁ ἀρχιερεὺς ^m Εἰ [^m ἄρα] ταῦτα ⁿ οὕτως

ABCDE
HPN ab
cd fgh
kl m o
13

om 2nd tous C¹ k. om επισταντες N. aft ηγαγον ins αυτον A e (Syr syr-w-
ob) copt [æth(Tischdf)].

13. εστ. δε H 13. 40. 96 E-lat copt: καὶ εστ. D. aft ψευδ. ins κατα(κατ D-corr)
αυτου D [(æth)]. λεγοντες N. ουτ. bef o ανθρ. C [om ουτ. 13]. rec aft ρημ.
ins βασιφια (insertion from ver 11), with EHP (k) 36 lux æth arm [Chr₁] Procl₁ Thl:
om ABCDN rel vulg syrr copt [Chr₂ Procl₁] —κατα τ. τοπ. τ. αγιου κ. τ. νομου λαλων ρημ.
βασφ. k 13 Chr. Procl₁. λαλ. bef ρημ. BCN (k) vulg syrr copt [(æth) arm(Tischdf)
Nyss, Chr.] Procl₁: txt ADEHP [P] rel [arm(Treg)] Chr₂ Thl. rec aft αγ. ins τουτου
(to agree with ver 14: or perhaps because the meeting of the Sanhedrim seemed to
have been in a part of the temple), with BC 13 rel 36 tol syrr [copt] sah Chr₂ [Nyss₁
Procl₁]: bef, k: om ADEHPN a b c e f h l o vulg æth arm Nyss-ims Chr-comm Damasc.
14. εθνν B¹ (corr'd appy eadem manu). for a παρεδ., απερ εδωκεν P d 78¹. 116-23.

15. ητενιζον δε αυτω D¹-gr(txt D²(and lat)): om εις N¹(ins N-corr¹). for απαν-
τες, παντες ABCD¹ EN¹ c Thl-sif: om 13: txt (see proleg) D²] HP rel Chr₁.
καθημενοι D c 137-80. aft αγγ. ins εστωτος εν μεσω αυτων D: του θεου sah æth.

CHAP. VII. 1. aft αρχ. ins τω στεφανω DE tol [illi copt]. om απα (as unnecessary)
ABCN 36: ins D-gr EHP rel syr [arm] Chr₁: enim E-lat: not expressed in vulg D-lat
[Syr(appy) æth]. τούτο D.

ἐπιστάντες] The same persons,—acting now by the authority of the Sanhedrim; Saul, among οἱ ἀπὸ Κιλικίας, being, as is afterwards (ch. vii. 58) implied, among the foremost,—came upon him (see reff.). and seized him.

13. ψευδεῖς] The falsehood of their witness consisted, as in the similar case of our Lord, in taking Stephen's words out of their context, and misrepresenting what perhaps, totidem verbis, he had actually said. τοῦ τόπ.

τ. ἁγ. The temple, see reff. 14.] We may either take the words thus, ὅτι Ἰησοῦς ὁ Ναζωραῖος, οὗτος κατ., 'that Jesus of N., he it is who shall destroy'. . . . (see ch. vii. 35; 1 Cor. vi. 4), or ὅτι Ἰησοῦς, ὁ Ναζωραῖος οὗτος, κατ., 'that Jesus, this Nazarene, shall destroy'. . . .—or, which seems by far the best, take the whole together, that this Jesus of N. shall destroy. as in E. V. Compare ὁ Παῦλος οὗτος, ch. xix. 26. 15.] It is a question with regard to this verse, Does it relate any supernatural appearance, glorifying the face of Stephen,—or merely describe the culm and

holy aspect with which he stood before the council? The majority of Commentators suppose the latter: and certainly the foregoing description of Stephen would lead us to infer, that there was something remarkably striking in his appearance and demeanour, which overawed his adversaries. But both from the plain language of our text, well understood among the Jews to signify supernatural brightness (see examples in Wetstein), and from the fact that in Luke's own narrative we have supernatural brightness associated with angelic appearances more than once (see Luke ii. 9; ch. xii. 7), I should be inclined to think that the face of the martyr was lighted up with a divine radiance. That the effect on those present was not such as to prevent the examination proceeding, is no argument against this view: in the very mildness of the question of the H. P. which follows, I see the trace of some unusual incident exercising an influence over him. Chrysostom (who does not, however, seem to adopt the above interpretation, his τοῦτο καὶ ἡ δόξα Μωυσέως

ἢ ἔχει; ² ὁ δὲ ἔφη "Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ^ο here only. Ps
 ὁ ὁ θεὸς τῆς ^ο δόξης ¹ ὥφθη τῷ ² πατρὶ ἡμῶν ³ Ἀβραάμ ¹ Cor. ii. 8.
 Ps. xliii. 7, 9.

p ch. ii. 3 reff.
 ii. 21 only.

q Luke i. 73. (xvi. 24, 30.) John viii. 39, 53 (56). Rom. iv. (1) 12, 16. James

2. ἀδελφῇ (sic) D¹-gr(txt D²).

being apparently only rhetorical) explains well the effect on the council: ἐπὶ χαρὶν δὲ αὐτὸν δοκεῖ μοι ποιῆσαι τὸν θεόν, τάχα ἐπεὶ ἐμελλε τινὰ ἐρεῖν, καὶ ἵνα εὐθέως τῇ προσόψει καταπλήξῃ αὐτούς. ἔστι γάρ, ἔστι καὶ πρόσωπα χάριτος γέμοντα πνευματικῆς ἐπέραςτα τοῖς ποθοῦσιν εἶναι, καὶ αἰδέσιμα τοῖς μισοῦσι καὶ φοβερά. ἡ καὶ ὡς αἰτίαν τούτου εἶπεν, δι' ἣν ἡνέσχοντο τῆς δημιουργίας αὐτοῦ. τί δαὶ ὁ ἀρχιερεὺς; . . . ὁρᾷς πῶς μετὰ ἐπιεικείας ἡ ἐρώτησις καὶ οὐδὲν ἕως φορτικῶν ἔχουσα; In Act. Homil. xv. p. 120. CHAP. VII. 1.] On the

H. P.'s question, see Chrys. just quoted. It is parallel with Matt. xxvi. 62, but singularly distinguished from that question by its mildness: see above. 2—53.]

STEPHEN'S DEFENCE. In order to understand this wonderful and somewhat difficult speech, it will be well to bear in mind, (1) that the *general character* of it is *apologetic*, referring to the charge made against him: but (2) that in this apology, forgetting himself in the vast subject which he is vindicating, he every where mixes in the polemic and didactic element. A general synopsis of it may be thus given: (1) He shews (*apologetically*) that, so far from dishonouring Moses or God, he believes and holds in mind God's dealings with Abraham and Moses, and grounds upon them his preaching; that, so far from *dishonouring* the temple, he bears in mind its history and the sayings of the prophets respecting it; and he is proceeding,—when (interrupted by their murmurs or inattention? but see note, ver. 51) he bursts forth into a holy vehemence of invective against their rejection of God, which provokes his tumultuary expulsion from the council, and execution. (2) But simultaneously and parallel with this *apologetic* procedure, he also proceeds *didactically*, shewing them that a future Prophet was pointed out by Moses as the final Lawgiver of God's people,—that the Most High had revealed His spiritual and heavenly nature by the prophets, and did not dwell in temples made with hands. And (3) even more remarkably still does the *polemic* element run through the speech. "It is not I, but *YOU*, who from the first times till now have rejected and spoken against God." And this element, just appearing ver. 9, and again more plainly vv. 25—28, and again more pointedly still in ver. 35, becomes dominant

in vv. 39—44, and finally prevails, to the exclusion of the apologetic and didactic, in vv. 51—53. That other connected purposes have been discovered in the speech, as e. g. that so ably followed out by Chrys. Hom. xv.—xvii. (similarly Grot. and Calv.), of shewing that the covenant and promises were *before the law*, and sacrifice and the law *before the temple*,—is to be attributed to the wonderful depth of words uttered like these under the immediate inspiration of the Holy Spirit, presenting to us, from whichever side they are viewed, new and inimitable hues of heavenly wisdom. Many of these will be brought out as we advance.

The question, *from what probable source Luke derived his report of this speech*, so peculiar in its character and citations as to bear, even to the most prejudiced, decisive evidence of authenticity, can be only conjecturally answered: but in this case the conjecture can hardly be wrong. I have discussed the point in the Prolegg. to this vol. ch. i. § ii. 12 (a). Another question has been, in *what language* the speech was delivered. (1) It is a hardly disputable inference from ch. vi. 9, that Stephen was a Hellenist: (2) his citations and quotations for the most part agree with the LXX version. Hence it seems most probable that he spoke in *Greek*, which was almost universally understood in Jerusalem. If he spoke in Hebrew (Syr.-Chaldaic), then either those passages where the LXX varies from the Hebrew text (see below) must owe their insertion in that shape to some *Greek narrator* or to *Luke himself*,—or Stephen must have, in speaking, *translated them, thus varying*, into Hebrew: either supposition being in the highest degree improbable. 2. ἄνδρ. ἀδ.

κ. πατ.] So Paul, ch. xxii. 1, before a mixed assembly of Jews. The ἄνδρ. ἀδ. would embrace all: the πατ. would be a title of respect to the members of the Sanhedrim, in *this case*, but hardly in ch. xxii. 1. ὁ θεὸς τ. δόξης] Not = θεὸς ἔνδοξος, but the God of (i. e. who possesses and manifests Himself by) *Glory*, viz. the Shechinah, see Exod. xxiv. 16, 17, and ver. 55.

The words τῷ πατρὶ ἡμῶν decide nothing as to Stephen's genuine Hebrew extraction. Any Jew would thus speak. ὥφθη . . . πρὶν ἢ κατ. αὐτ. ἐν Χαρ.] This was the Jewish tradition, though not asserted in Genesis. Thus Philo (de Abrah.

ἔντι ἐν τῇ Μεσοποταμίᾳ ἔπριν ἢ κατοικῆσαι αὐτὸν ἐν
 Χαρρᾶν, ³ καὶ εἶπεν πρὸς αὐτὸν ⁵ Ἐξελθε ἐκ τῆς γῆς σου
 καὶ [ἐκ] τῆς συγγενείας σου, καὶ ¹¹ δεῦρο εἰς τὴν γῆν ἣν
 ἂν σοι δείξω. ¹⁴ Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατῴκη-
 σεν ἐν Χαρρᾶν. ¹⁵ κάκειθεν ἔμετὰ τὸ ἀποθανεῖν τὸν πατέρα

...προς
 αὐτον d.
 ABCDE
 PPS a b
 c f g h
 k l m o
 13

21 v. John xi. 43. Rom. i. 13. Rev. xvii. 1. xxi. 9 only.

v ch. xix. 21 reff.

χαρρα E[so ver 4] m²: χαρα m¹: χαραν D-gr vulg(not am demid fuld &c).

3. for 1st εκ. απο D¹(txt D⁸, de D-lat [vulg E-lat]). om 2nd εκ B D-gr sah Thl[-fin]:
 ins (so LXX) ACEHPX rel 36 vss [Orig.] Iren-int., aft συγγ. σου ins (from LXX) και
 εκ του οικου του πατρος σου E 65-7 Aug., aft δευρο ins ει D¹[-gr]. rec om την
 (perhaps an error owing to similarity of endings: perhaps an attempt to render γην
 more indefinite), with [C³(appy, Tischdt)] HP rel 36 Chr Thl: ins ABC¹ DEN. εαν N¹.

4. aft τοτε ins αβρααμ D Syr. και κατωκησεν D¹(and lat). for εν, εις H
 e f m o Thl: om 65-7: επι 13. for κακειθεν, κακει ην, insg και bef μετωκ., D¹

§ 15 end, vol. ii. p. 12), having paraphrased the divine command, says, διὰ τοῦτο τὴν πρώτῃν ἀποικίαν ἀπὸ τῆς Χαλδαίων γῆς εἰς τὴν Χαρρᾶν λέγεται ποιεῖσθαι. But he accurately distinguishes between the λόγιον which he obeyed in leaving Chaldaea, and the θεὸς ὥφθη afterwards, adding a reason after his manner, why God could not be seen nor apprehended by him while he was yet χαλδαῖζον and an astrologer. The fact of his having left Ur by some divine intimation is plainly stated in Gen. xv. 7, and referred to in Neh. ix. 7. It was surely both natural and allowable to express this first command in the well-known words of the second. But we can hardly suppose that Stephen adopted the pluperfect rendering of ἔπριν in Gen. xii. 1, as the LXX has εἶπεν. (Josephus, ordinarily cited as relating the same tradition, throws, as he often does, the whole history into confusion, saying, it is true, Antt. i. 7. 1, καταλείπει τ. Χαλδαίαν . . . τοῦ θεοῦ κελεύσαντος εἰς τὴν Χαναναίαν μετελθεῖν, but omitting entirely the sojourn in Haran, and connecting the migration with an outbreak of the Chaldaeans against him for teaching the worship of the true God.) Χαρρᾶν] So the LXX for 𐤇𐤍, Gen. xi. 31, &c.; 4 Kings xix. 12; Ezek. xxvii. 23,—Κάρραι τῆς Μεσοποταμίας, Herodian iv. 13 (Ptol. v. 18. 12. Strabo, xvi. p. 747).—‘Carras cæle Crassi nobiles,’ Plin. v. 24.—‘Miserando funere Crassus Assyrias Latio maculavit sanguine Carras,’ Lucan i. 104. It lay on an ancient road, in a large plain surrounded by mountains; it was still a great city in the days of the Arabian caliphs. See Winer, Realw. 4. μετὰ τὸ ἀποθανεῖν τὸν πατ. αὐτ.] In Gen. xi. 26, we read that Terah lived 70 years and begot Abram, Nahor, and Haran; in xi. 32, that Terah lived 205 years, and died in Haran; and in xii. 4, that Abram was 75 years old when he left Haran.

Since then cir. 70 + 75 = cir. 145, Terah must have lived cir. 60 years in Haran after Abram's departure.

It seems evident, that the Jewish chronology, which Stephen follows, was at fault here, owing to the circumstance of Terah's death being mentioned Gen. xi. 32, before the command of Abram to leave Haran;—it not having been observed that the mention is anticipatory. And this is confirmed by Philo having fallen into the same mistake, de Migr. Abrah. § 32, vol. i. p. 464, πρότερον μὲν ἐκ τῆς Χαλδαϊκῆς ἀναστὰς γῆς Ἀβραὰμ ᾤκησεν εἰς Χαρρᾶν τελευτήσαντος δὲ αὐτοῦ τοῦ πατρὸς ἐκεῖδε καὶ ἐκ ταύτης μετανίσταται. It is observable that the Samaritan Pentateuch in Gen. xi. 32, for 205, reads 145, which has most probably been an alteration to remove the apparent inconsistency. The subterfuge of understanding the spiritual death of Terah, who is, as a further hypothesis, supposed to have relapsed into idolatry at Haran, appears to have originated with the Rabbis (see Kuinoel ad loc. and Lightf. Hor. Heb.) on discovering that their tradition was at variance with the sacred chronology. They have not been without followers in modern Christendom. It is truly lamentable to see the great Bengel, warped by the unworthy effort of squaring at all hazards, the letter of God's word in such matters, write thus: ‘Abram, dum Thara vixit in Haran, domum quodammodo paternam habuit in Haran, in terra Canaan duntaxat peregrinum agens, mortuo autem patre, plane in terra Canaan domum unice habere cœpit.’ (This alteration of relation in the land being expressed by μετᾱκισεν αὐτὸν εἰς !) The way in which the difficulty has been met by Wordsworth and others, viz. that we have no right to assume that Abram was born when Terah was 70, but may regard him as the youngest son, would leave us in this equally unsatisfactory posi-

αὐτοῦ ^w μετώκισεν αὐτὸν εἰς τὴν γῆν ταύτην ^x εἰς ἣν ὑμεῖς
 νῦν ^x κατοικεῖτε, ⁵ καὶ οὐκ ἔδωκεν αὐτῷ ^y κληρονομίαν
 ἐν αὐτῇ, οὐδὲ ^z βῆμα ποδός· καὶ ^a ἐπηγγέλατο ^a δοῦναι
 αὐτῷ ^b εἰς ^c κατάσχεσιν αὐτὴν καὶ τῷ ^d σπέρματι αὐτοῦ
^e μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. ⁶ ἐλάλησεν δὲ
 οὕτως ὁ θεός, ὅτι ἔσται τὸ ^d σπέρμα αὐτοῦ ^f πάροικον ἐν
 γῇ ^g ἁλλοτρίᾳ, καὶ ^h δουλώσουσιν αὐτὸ καὶ ⁱ κακώσουσιν
 ἔτη τετρακόσια. ⁷ καὶ τὸ ἔθνος ^h ᾧ εἰς δουλεύουσιν
^k κρινῶ ἐγώ, ὁ θεὸς εἶπεν, καὶ μετὰ ταῦτα ἐξελεύσονται
 καὶ ^l λατρεύουσίν μοι ἐν τῷ τόπῳ τούτῳ. ⁸ καὶ ἔδωκεν

d Rom. ix. 7 reff.

e ch. xiii. 25 reff.

f ver. 29. Eph. ii. 19. 1 Pet. ii. 11 only.

g Rom. xiv. 4 reff.

h Rom. vi. 18, 22. 1 Cor. vii. 15. ix. 19.

1 Pet. ii. 11 only. GEN. xv. 13.

only. Gen. i. c. Wisd. xix. 14. 1 Macc. viii. 11 only.

Tit. ii. 3. 2 Pet. ii. 19.

10. 1 Pet. iii. 13 only. Exod. v. 22 al.

k = 1 Cor. xi. 31, 32. Rev. xviii. 8 xix. 2. Gen. i. c.

1 Matt. iv. 10 (from Deut. vi. 13). ver. 42. ch. xxiv. 14.

Rom. i. 9 al. Exod. iii. 12. (-πεῖα, Rom. ix. 4.)

(and lat : κακεῖθε D²). μετακίσησεν D¹[-οικ-](txt D²)[EHP]. aft αυτ. ins o
 θεος E Syr. aft κατοικ. ins κα οι πατερες υμων DE syr-w-ast Aug, but for υμων,
 ημων D; D adds further οι προ ημων, syr-w-ast οι προ υμ.

5. for 2nd κα, αλλ D [vulg] am &c sah Iren-int : txt ABCEHPN rel fuld syrr copt
 Chr Thl. rec αυτω bef δουναι : txt ABCDEHP b c e f g l m o [vulg arm].—δοῦναι
 αυτην εις κατασχ. αυτω AEN a h k 13. for last αυτω, αυτου C.

6. for ουτως, αυτω H¹N k [vulg-ed Syr : om am fuld] : αυτω ουτως b 49. 96 [sah].
 aft o θ. ins προς αυτον D Iren-int₁ : λεγων πρ. αυτου Syr. for αυτου, σου N [vulg-
 sixt Syr coptt æth]. for αυτο, αυτους D vulg coptt æth : αυτω e 13. aft κακωσ.
 ins αυτο C [Syr syr-w-ob; αυτους vulg coptt æth] : αυτω 13.—κακ. αυτο κ. δουλ. E.

7. το δε C e 120 sah æth-pl. αν BD : txt ACEH[P]N rel Chr₁. rec δουλευ-
 σωων (corr to suit LXX), with BEHPN rel vulg [D-lat] Chr₁ : txt AC D-gr [sah] Iren-
 int₁. rec ειπεν bef o θ., with DEHP rel 36 vss Iren-int : txt ABCN. aft
 εεελ. ins εκειθεν E. λατρευσωσιν C[appy] E gr.

tion:—Terah, in the course of nature, begets his son Abram at 130 (205—75) : yet this very son Abram regards it as incredible that he himself should beget a son at 99 (Gen. xvii. 1, 17); and on the fact of the birth of Isaac being out of the course of nature, most important Scriptural arguments and consequences are founded, cf. Rom. iv. 17—21, Heb. xi. 11, 12. We may fairly leave these Commentators with their new difficulty : only remarking for our instruction, how sure those are to plunge into hopeless confusion, who, from motives however good, once begin to handle the word of God deceitfully. μετ. αὐτ. εἰς] In these words Stephen clearly recognizes the second command, to migrate from Haran to Canaan : and as clearly therefore made no mistake in ver. 2, but applied the expressed words of the second command to the first injunction, the λόγιον of Philo.

5. οὐκ ἔδωκεν] There is no occasion here to wrest our text in order to produce accordance with the history. The field which Abraham bought for the burial of his dead surely did not come under the description of κληρονομία, nor give him any standing as a possessor in the land. To avoid this seeming inconsistency,

Schöttggen and Bengellay a stress on ἔδωκεν, 'agrum illum . . . non ex donatione divina accepit Abraham, sed emit, ipsa emtione peregrinum eum esse docente' (Bengel).

Kuinoel and Olshausen take οὐκ for οὐπω.

καὶ before ἐπηγγ. is not 'yet' (Beza), nor is ἐπηγγ. to be construed *pluperfect* (id.); and he promised is the simple rendering of the words, and the right one. The following καὶ is by Kuin. rendered 'nimirum : ' but again it is only the simple copula, καὶ.

6, 7.] A free citation from the LXX, with the words καὶ λατρ. μοι ἐν τ. τόπ. τούτῳ adapted and added from Exod. iii. 12. The shifts of some Commentators to avoid this plain fact are not worth recounting : but again, the student who would not handle the word of God deceitfully should be here and every where on his guard against them.

The round number, 400 years, given here and Gen. i. c., is further specified Exod. xii. 40 as 430. (See Gal. iii. 17, and note.)

7.] ὁ θεὸς εἶπεν is inserted by Stephen in passing from the narrative form (τὸ σπ. αὐτοῦ) into the direct (κρ. ἐγώ).

8.] On the institution of circumcision, it is called a διαθήκη, Gen. xvii. 10, and the immediate promise of

^m — ch. iii. 25. ^{Heb. ix. 4.} ^{Exod. xix. 5.} ⁿ I Cor. vii. 19. ^{refl.} ^o — Rom. v. 12. ^{refl.} ^p I Cor. vii. 16. ^{refl.} ^q here bis. ^{ch. ii. 29.} ^{Heb. vii. 4} only. ^{1 Chron. xxiv. 31 B.} ^{xxvii. 22.} ^r — ch. xvii. 5. ^{1 Cor. xiii. 4.} ^{James iv. 2.} ^{GEN. xxxvii. 11.} ^s — ch. v. 8. ^{Heb. xii. 16} only. ^{GEN. xxxvii. 28, 36.} ^{ch. x. 38 refl.} ^{GEN. xxxix. 21, 23.} ^u — ver. 34. ^{ch. vii. 11.} ^{xviii. 27.} ^{xvii. 17.} ^{Gal. i. 4.} ^{(Matt. v. 29.} ^{xviii. 9) only.} ^{Exod. iii. 8.} ^v Rom. v. 3 refl. ^w — ch. ii. 47. ^{refl.} ^{GEN. xxxix. 21.} ^x Mark ii. 12. ^{Luke i. 6. xx. 26.} ^{xix. 19.} ^{ch. viii. 32 only.} ^{Gen. vi. 8.} ^y Luke xii. 14. ^{vv. 27, 35.} ^{Heb. vii. 28.} ^{GEN. xli. 41.} ^z — Matt. ii. 6. ^{Luke xxii. 26.} ^{Heb. xiii. 7, 17, 24.} ^{Deut. i. 15.} ^a — ch. x. 2 refl. ^b Luke i. 25. ^{xv. 14.} ^{GEN. xlii. 54.} ^c — Luke ix. 12. ^(Rom. iv. 1.) ^{2 Tim. i. 18.} ^{Lum. i. 6.} ^d here only. ^{Prov. xxx. 22.} ^{σῖτος.} ^{GEN. xlii. 2.} ^{σῖτα.} ^{Job xii. 11 al.} ^h — ch. xix. 22 refl. ⁱ ch. ix. 30. ^{xi. 22 al.} ^{Gal. iv. 4, 6.} ^{Luke i. 53.} ^{xx. 10, 11 only.} ^{L.P.} ^{GEN. xlv. 1.} ^k — here only. ¹ here only. ^{25 only.} ^{Hos. xi. 2.} ^m 1 Cor. iii. 13 refl. ⁿ — ch. iv. 6 refl. ^o ch. x. 32. ^{xx. 17.} ^{xxiv.}

8. for ογδοη, εβδομη **Σ**¹. rec ins o bef 2nd ισαακ, with DHP rel 36 Chr₁ Thl-fin: om ABCEN [k] Thl-sif. aft ισ. ins εγεννησε E [Syr copt, which have it after iak. also]. rec ins o bef 2nd ιακωβ, with D²HP rel 36 Chr Thl: om ABCD¹EN [k].
 10. (εξειλατο, so ABCDEPN m 36 Thl-fin.) χαριν bef αυτ. D-gr: om αυτω A. εναντι **Σ** k [Chr₁]. ins εφ bef ολον AC E-gr **Σ** g vulg syr coptt [Tischdf]: om BDHP rel 36 E-lat Chr₁. for αυτου, τουτον B¹ [txt B. cor¹ (= B², Tischdf)].
 11. rec την γην αιγυπτου, with EHP rel 36 syr aeth [arm] Chr₁: εφ ολης της αιγυπτου D, super omnem terram aegypti D-lat (see LXX): txt ABCN vulg Syr coptt. (ηρισκον, so B[sic: see table] EP k.)
 12. rec σιτα, with HP rel Chr₁: σιτον 18 Thl-sif: σιτεια 15. 40. 100: txt ABCDEN. rec εν αιγυπτω (corr_n, as more usual: Meyer thinks εις arg. to have been a gloss to εξαπεστειλεν, and then to have found its way into the txt to the exclusion of the original εν αργ., but this is far-fetched), with DHP Chr Thl: txt ABCEN 40. εξαπεστειλαν **Σ**¹.

13. for εν, επι D 18. εγνωρισθη AB: εγνωσθη 25: agnitus est E-lat: recognitus est D-lat: cognitus est vulg: txt CDEH [P² N rel 36 Chr₁. om αδελφοις P. εγεννηθη D. om τω (bef φαραω) **Σ**. rec ins tou bef ιωσηφ (added for clearness), with DHP rel Chr: om BC.—for ιωσ., αυτου AEN 40 vulg arm.

14. rec τον πατ. αυ. bef ιακωβ, with HP rel syr Chr₁: om ιακωβ 15-8. 47¹. 163 aeth: txt ABCDEN a h m vulg coptt arm. rec aft συγγ. ins αυτου (for explicitness), with DE rel [vulg-ed tol Syr coptt aeth]: om ABCHPN b f g m o 36 am demid fuld

that covenant was δώσω σοι κ. τῷ σπέρματί σου μετά σε τὴν γῆν ἣν παροικῶ, πᾶσαν τὴν γῆν Χαναάν εἰς κατάσχεσιν αἰώνιον· καὶ ἔσομαι αὐτοῖς εἰς θεόν, id. ver. 8. οὕτως, thus, 'in this new covenant state;' —or, 'in fulfilment of the promise of seed implied in the above words.' In this word οὕτως lies hid the germ of the subsequent teaching of the Holy Spirit by St. Paul, Gal. iii. 9.] Here we have the first hint

of the rebellious spirit in Israel, which the progress of the history brings out.

10.] Observe (Mey.) the simple coupling of the clauses by καί, as characteristic of this speech. **χαρίν κ. σοφ.**] No Hendiadys: favour, so that he was acceptable to Pharaoh (see refl.): and wisdom, so that Ph. consulted him and followed his suggestion, especially in the important case recorded Gen. xli. 38. **κατ.**

⁹ ἐν ¹ ψυχαῖς ἐβδομηκονταπέντε. ¹⁵ καὶ ^s κατέβη Ἰακώβ ^q — Luke xiv. 31. Jude 14. DEUT. x. 22. ^r = ch. ii. 41. ^u ἡμῶν, ¹⁶ καὶ ^v μετετέθησαν εἰς Συχὲμ καὶ ^w ἐτέθησαν ἐν τῷ ^x μνήματι ^y ᾧ ^z ὠνήσατο Ἀβραὰμ ^a τιμῆς ^b ἀργυρίου ^q — Luke xiv. 31. Jude 14. DEUT. x. 22. ^r = ch. ii. 41. ^u ἡμῶν, ¹⁶ καὶ ^v μετετέθησαν εἰς Συχὲμ καὶ ^w ἐτέθησαν ἐν τῷ ^x μνήματι ^y ᾧ ^z ὠνήσατο Ἀβραὰμ ^a τιμῆς ^b ἀργυρίου

v Gal. i. 6. Heb. vii. 12. xi. 5 bis. Jude 4 only. Sir. xlv. 16. Deut. xxvii. 17. 42 al. 3 Kings xlii. 31. u Luke viii. 27. Mk. xxiii. 53. xxiv. 1. ch. ii. 29. Rev. xi. 9 only. Exod. xiv. 11. y attr., ch. i. 1 reff. z here only t. a = ch. iv. 34 reff. b ch. iii. 6. xx. 33. Exod. xxi. 32. w = John xix. 41. u ch. v. 30 reff. t ch. ii. 29 reff. a = ch. iv. 34 reff. b ch.

[syr] arm Chr. εβδ. bef ψυχ. (see LXX) DH a (c) f h m : ε και ε ψ D [(c)] : D syr Chr seem to join εν ε. π. ψ. with κατεβη follg (see LXX Deut x. 22).

15. rec κατεβη δε, with BH rel coptt [arm] Chr₁ : κατεβη (alone) D 40. 73. 96 syr : txt ACEPN 36 vulg Syr eth. (From similarity of και κατ., και dropped out as in D, and then δε was supplied.) om εις αιγυπτον B. (Omitted as superfluous? or perhaps it was a gloss from the marg. Tischendorf (ed 7) excludes it from the text: but the authority is too weak. [He has restored it in edn 8.]) aft αυτος ins εκει E Syr : τε D.

16. μετηχθησαν D. συχεν (1st) D-gr. rec (for φ) υ, with HP rel Chr₁.

ἐστήσεν] viz. Pharaoh: a change of subject: see reff Gen.

14. ἐν ψυχαῖς ἐβδομηκονταπέντε] In the Hebrew text, Gen. xlv. 27; Exod. i. 5; Deut. x. 22, seventy souls are reckoned, viz. sixty-six born of Jacob, Jacob himself, Joseph, and his two sons born in Egypt. So also Josephus, Antt. ii. 7. 4; vi. 5. 6. But the LXX, whom Stephen follows, insert in Gen. xlv. 20 an account of the children and grandchildren of Manasseh and Ephraim, five in number: and in ver. 27 read υἱοὶ δὲ Ἰωσήφ οἱ γενόμενοι αὐτῷ ἐν γῇ Αἴγ., ψυχαὶ ἐννέα. πᾶσαι ψυχαὶ οἴκου Ἰακώβ αἱ εἰσελθούσαι μετὰ Ἰακώβ (om μετὰ Ἰακώβ, and ψυχὰ below, A, but obviously without any effect on the general statement) εἰς Αἴγυπτον, ψυχὰ ἐβδομηκονταπέντε:—reckoning, as it appears, curiously enough, among the sons of Joseph, Joseph himself, and his wife Asenath; for these are required to make up the nine, according to their ver. 20. And similarly in Exod. i. 5, and in Deut. x. 22 A. (Wordsw., who is careful to note that A omits μετὰ Ἰακώβ in Gen. xlv. 27, omits the fact that it reads πέντε here, by stating “seventy” as the LXX testimony.) With regard to the various attempts to solve the difficulty (66 + 12 wives, minus (Joseph and his wife, and Judah’s wife who died in Canaan) = 75, Seb. Schmid and Wolf:—that Stephen spoke of those who were invited,—Moses of those who went, Krebs and Loesner:—that πάντες should be read for πέντε, Beza:—&c.), see above on vv. 6, 7. The remarks of Jerome are curious:—he is arguing, on Gen. i. c., that the number really was seventy,—and adds, ‘Quod si e contrario nobis id opponitur, quomodo in Actibus Apostolorum in concione Stephani dicatur ad populum, septuaginta quinque animas ingressas esse Ægyptum, facilis excusatio est. Non enim debuit sanctus Lucas, qui

ipsius (istius?) historiae scriptor est, in gentes Actuam Apostolorum volumen emittens, contrarium aliquid scribere adversus eam scripturam, quæ jam fuerat gentibus divulgata.’ Philo, de Migr. Abr. § 36, vol. i. pp. 467 f., mentions both numbers (reading 75 in Gen. and 70 in Deut., see above), and gives allegorical reasons for both: and really Wordsworth’s solution, that Stephen includes those born of Jacob’s line in Egypt to shew that they “were equally children of the promise with those born in Canaan,” is hardly better. When we come to understand μετεκαλέσατο . . . πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς ἐβδομηκονταπέντε, as represented by including, for a purpose, those already in Egypt, it seems to me that a stigma is cast on St. Stephen far more serious than that of mere numeral inaccuracy.

16.] μετετέθησαν, viz. αὐτὸς και οἱ πατέρες ἡμῶν, not the latter only,—as Kuin., Olsh., and Wordsw., to evade part of the difficulty of the verse. The facts, as related in the O. T., were these: Jacob, dying in Egypt, was (Gen. l. 13) taken into the land of Canaan, and buried in the cave of Machpelah, before Mamre (on the rest of the verse see below): Joseph, dying also in Egypt, was taken in a coffin (Gen. l. 26) at the Exodus (Exod. xiii. 19), and finally buried (Josh. xxiv. 32) at Shechem. Of the burial of the other patriarchs the sacred text says nothing, but rather by the specification in Exod. xiii. 19, leaves it to be inferred that they were buried in Egypt. Josephus, Antt. ii. S. 2, relates that they were taken and buried in Hebron, and adds, B. J. iv. 9. 7, ὧν και τὰ μνημεῖα μέχρι τοῦ νῦν ἐν τῇδε τῇ πολὺν (Hebron) δέκνυνται, πάντων καλῆς μαρμάρου και φιλοτίμως ἐργασμένα:—the Rabbinical traditions mentioned by Wetst. and Lightf. report them to have been buried in Sychem: and Jerome (Ep. ad

c = Rev. iii. 18. ^cπαρὰ τῶν υἱῶν Ἐμμὼρ τοῦ Συχέμ. 17 ^dκαθὼς δὲ
 2 Kings xxiv. 21. ^eἡγγίζεν ὁ ^fχρόνος τῆς ^gἐπαγγελίας ^hἣς ⁱὡμολόγησεν ^pο χρὸ
 d = (here only?) 2 Macc. i. 31. ^eὁ θεὸς τῷ Ἀβραάμ, ⁱἠϋξήσεν ὁ λαὸς καὶ ⁱἐπληθύνθη ^{ABCD}
 e = Luke xxi. 28. xxi. 14. ^eἐν Αἰγύπτῳ, ¹⁸k ἄχρι οὗ ¹ἀνέστη βασιλεὺς ^mἕτερος ὃς ^{HP}
 f = ch. iii. 21. ^{ref.} οὐκ ἤδει τὸν Ἰωσήφ. 19 οὗτος ⁿκατασοφισάμενος τὸ ¹³
 g h = i. 4 reff. ^{ref.} οὐ γένος ἡμῶν ^pἐκάκωσεν τοὺς ^qπατέρας ^rτοῦ ^sποιεῖν
 h = Matt. xiv. 7. Jer. li. (xlii.) 25. ^{ed.}έδόντο δὲ . . . ὁ δὲ ὁμολόγει, Xen. Anab. vii. 4. 13. ⁱch. vi. 7 (reff.). Exod. i. 7. ^kw. indic.,
 ch. xxvii. 33. Rev. xvii. 17. see Heb. iii. 13. ¹ = ch. v. 36, 37. Exod. i. 8. ^m = ch. ii. 40 al.
 n here only. Exod. i. 10. Judith v. 11. x. 19 only. ^o = ch. xviii. 2 reff. ^p ver. 6 reff. ^q absol.
 John vi. 58. vii. 22. ch. xiii. 32. xxi. 6. Rom. ix. 5. xi. 28. xv. 8. Heb. i. 1. 2 Pet. iii. 4 only. ^r = ch.
 iii. 12 reff. ^s = Matt. iii. 3 || v. 36. Rev. xxi. 3.

txt ABCDEN c g l m. aft aBp. ins o πατηρ ημων E(sic). rec εμμορ, with
 EP rel: txt ABCDEN a c h opt Chr. for του, εν BCN¹ [copt] sah arm: του εν
 AEN³ tol: του εκ syr: et Sychem D-lat: txt D gr H(P) rel vulg aeth Chr. (The varr
 arise from this συχημ having been mistaken for a place, us above.)—του χεμ (passing
 from v to v) P.

17. for καθως, ως A. [for χρον., καιρος A.] rec ωμοσεν, with HP p rel
 syr-txt: επηγγειλατο DE tol syr-mg: txt ABCN(ομολογ.), confessus erat vulg. [13 def.]
 (The varr have arisen from the unusual sense of ωμολ.)

18. rec αχρις (corn), with AB²EHPN 36 Chr.: txt B¹CD Thl-sif. aft ετερος
 ins επ αιγυπτων ABCN o 36 Syr syr-mg coptt [aeth arm]: om DEHP p [13(arry)] rel
 syr-txt Chr. for ηδει του. εμνησθη του DE.

19. for ουτος, και D gr(om D-lat). rec aft πατερας ius ημων, with ACEHP rel

Eustochium: Epitaph. Paulæ, 108 (27) 13, vol. i., p. 703) relating the pilgrimages of Paula to the sacred places, says: "transivit Sichem, . . . atque inde divertens vidit duodecim Patriarcharum sepulchra." These traditions probably Stephen followed; and, in haste or inadvertence, classed Jacob with the rest. **ὧ ὠήσατο Ἀβραάμ** The burying-place which Abraham bought was not at Sychem, but (Gen. xxiii. 3—20) at Hebron, and was bought of Ephron the Hittite. It was Jacob who (Gen. xxxiii. 19) bought a field where he had pitched his tent, near Sychem, of the children of Hamor, Shechem's father: and no mention is made of its being for a burying-place. The two incidents are certainly here confused: and no ingenuity of the Commentators has ever devised an escape from the inference. The mention of a few such attempts may suffice. —(1) The omission of Ἀβραάμ (Beza, Valck., Kuin., Schött., al.) against all manuscript evidence (not excepting E, the reading of which, variously stated by Meyer and Tischendorf, has been ascertained by inspection),—and against the construction also; for after μετετέθησαν, Ἰακώβ could hardly be the subject to ὠήσατο:—(2) rendering, against all grammar, while omitting Ἀβραάμ, ὠήσατο 'emptum erat' (Kuin.):—(3) construing Ἀβραάμ, Abrahamicus, i. e. Jacob (Surenhus. al.):—(4) that of Wordsworth, made up of—omitting Jacob from the grammatical construction (see above);—proving, from Jerome and Bede (without any allusion to the passage of Josephus above cited!), that the other

patriarchs were buried at Shechem:—a priori reasons why Stephen should have chosen to bring forward Shechem and not Hebron; reasons (see Wordsw.'s note) not very creditable, if they existed: &c. &c. The fact of the mistake occurring where it does, will be far more instructive to the Christian student than the most ingenious solution of the difficulty could be, if it teaches him fearlessly and honestly to recognize the phenomena presented by the text of Scripture, instead of wresting them to suit a preconceived theory. I entirely agree with Wordsworth, that "there is nothing in these difficulties which invalidates the claims of St. Stephen to Inspiration," any more than those expressions in Scripture "invalidate its inspiration," which imply that the sun revolves round the earth. But as Wordsw. lives in days when men are no longer burnt for asserting that the earth moves, he surely might abstain from railing in such unmeasured terms (see his Acts, p. 35, col. i.) at those who in contending for common fairness and honesty find it necessary to carry somewhat further the same canon of reasonable interpretation. Humble searchers after divine truth will not be terrified by being charged with "assumption and conceit," or being told that their exegesis can produce no result but "degeneracy, degradation, disbelief, and demoralization." But they will deeply feel it to be their duty, to caution the student against all crooked and disingenuous ways of handling the word of God. "Non tali auxilio, nec defensoribus istis." 17.] καθώς, not 'when' (as

τὰ ἰβρέφη ^u ἔκθητα αὐτῶν ^v εἰς τὸ μὴ ^w ζωογονεῖσθαι. ^t Luke i. 41,
44. ii. 12, 16.
²⁰ ^x ἐν ^x ᾧ ^x καιρῷ ἐγεννήθη Μωσῆς καὶ ἦν ^y ἁστέιος. xviii. 15.
² τῷ θεῷ. ² Tim. iii. 15.
² τῷ θεῷ. ² 1 Pet. ii. 2.
²¹ ^b ἐκτεθέντος δὲ ^c αὐτοῦ ^d ἀνείλατο αὐτὸν ἡ θιγά- only t.
τηρ Φαραὼ καὶ ^a ἀνεθρέψατο ^c αὐτὸν ἑαυτῇ ^e εἰς υἱόν. 1 Mac. i. 61.
²² καὶ ^f ἐπαυδεύθη Μωσῆς ἐν πάσῃ σοφίᾳ Αἰγυπτίων, ἦν Pa. viii. 3 Ag.
δὲ ^g δυνατὸς ἐν λόγοις καὶ ἔργοις αὐτοῦ. ²³ ὡς δὲ ^h ἐπλη- u here only t.
ροῦτο αὐτῷ ⁱ τεσσαρεκονταετὴς χρόνος, ^k ἀνέβη ἐπὶ τὴν Ezek. xli. 3
Aluis in
Hexap.
(ἐκτιθέντα, ver. 21. Eur.
Phoen. 25.
Æl. Var.
Hist. ii. 7.
Philos. vii.

vol. ii. p. 83. *ἐκθεσις*, Wisd. xi. 14. v ch. iii. 19. Rom. i. 11, 20 al. w Luke
xvii. 33. 1 Tim. vi. 13 only. Exod. i. 17, 18, 22 al. x here only. *ἐν αὐτ.* τ. κ., Luke xii.
i. *ἐν ἐκείν.* τ. κ., Matt. xi. 25. *ἐν τῷ κ. τοῦτ.*, Mark x. 30. y Heb. xi. 23 only. Exod.
ii. 2. 2 Cor. x. 17. 1 Cor. x. 4. James i. 5. (1 Cor. ix. 2.) Winer, d. 14. 1st Gen.
viii. 13. xxi. 6, xxi. 8 (Heb.). Luke i. 15. 2 Cor. i. 12. a here bis, ch. xxii. 3 only. t. Wisd.
vii. 4 BNF (dat A) & c. only. b - here only. t. Wisd. xii. 6. (ch. xi. 4 reff.) see ver. 19 reff.
c constr., John viii. 30. xii. 37. d = here only. Exod. ii. 10. see ch. v. 33 reff. e = ver.
5. ch. xiii. 22. Exa. xlii. 6. f = ch. xxii. 3. 2 Tim. ii. 25 (1 Cor. xi. 32 reff.). Prov. xxi. 17.
g ch. xviii. 24 reff. h - Luke xxi. 24. ver. 30. ch. ix. 23. xxiv. 27. Gen. xlv. 24. i ch.
xiii. 18 only. k w *ἐντ.* 1 Cor. ii. 9 only. Isa. lxxv. 16. Jer. lii. 16. w *ἐντ.* Luke xiv. 38 only.

36 am-corr¹ vss Chr₁: om BD^x am¹ fuld. rec εκθετα bef τα βρεφη, with DEHP
rel 36 Chr: τα βρεφη αυτων εκθετα m p: txt ABC^x. aft ζωογον. ins τα αρρενα E.

20. rec aft *πατρός* ins *αυτου*, with DE g m o 13 Thl: om ABCHP rel Chr.— \aleph^1 has *μου*, but marked for erasure by the same hand.

21. rec ἐκτεθέντα δε αὐτων, with EHP rel: txt ABCD⁸ p 36. (ἀνεῖλατο, so ABCDE f¹ p [-λετο H(Treg, expr)].—add εἰς (παρα D) τὸν ποταμὸν DE syr-w-ast. om αὐτων (aft ἀνεῖλατο) a c e h i k o Chr₁ Thl. om και D¹-gr(ins D² or ⁴). om αὐτων (aft ἀνεθρ.) d¹(and lat) c, ins syr-w-ob; for εαυτη, αυτη D¹ 180: txt D³. om εἰς B.

22. rec om 1st *en*, with B D-corr HP rel 36 vulg Orig-ms, [Eus, Did.] Chr₁: ins ACEN vulg-ms coptt Orig₅ Ps-Just₁ Bas₁ Thdrt₁.—*πασαν την σοφian* D¹ [Clem₁(om την) Chr₁]. for δε, τε D E-gr l [vulg Syr sah]: txt ABCHPN rel 36 E-lat copt [arm] Chr₁. rec ins *en* bef *erg*., with E-gr P g l m 13 vulg: om A B(sic: see table) CDHN a b f h o p 36 E-lat Chr₁.—*εργους κ. εν λογους c.*—*εν λογω κ. εν εργω k.* rec om αυτου (*as unnecessary*), with HP rel syr Ps-Just Chr₁: ins ABCDEN p 36 vulg Syr coptt [æth arm].

23. $\mu' \epsilon\tau\eta\varsigma$ (sic) bef $\alpha\upsilon\tau\omega$ D. for $\epsilon\pi\iota$, $\epsilon\iota\varsigma$ H.

E. V., Beza, Kuin.), but **as**, 'in proportion as.' See ref. 19. τοῦ ποιεῖν] so that

they exposed, see ref. Meyer maintains that the inf. of the *purpose* is not to be departed from,—‘in order that they might expose:’ but I do not see that this meaning would express the fact. The purpose is afterwards expressed, εἰς τὸ κ.τ.λ.

20. ἄστ. τῷ θεῷ] add to reff. (Meyer), Hesiod, Op. 825, ἀνάτιος ἀθανάτοισιν,— and Aesch. Agam. 352, θεοῖς ἀναμπλῆκτος. The expression here seems borrowed from tradition: Josephus calls the infant Moses παιδα μορφῇ θεῖον. Philo de vita Mos. § 3, vol. ii. p. 83, says, γεννηθείς οὖν ὁ παῖς εὐθύς ὤψιν ἐνέφηνεν ἀστειοτέρην ἢ κατ' ἰδιώτην. 22.] That Moses was in-

strated in the wisdom of the Egyptians, is not found in the O. T., but derived from tradition, and following as a matter of course from his adopted station as the son of Pharaoh's daughter. This *wisdom of the Egyptians*, celebrated by so many ancient writers (see Wetst. ad loc.), consisted mainly in natural philosophy, medicine, and mathematics, and its teachers were the

priests. Philo de vita Mos. § 5, p. 84, enters into minute detail: ἀριθμούς μὲν οὖν κ. γεωμετρίας, κ. τήν τε ῥυθμικὴν κ. ἁρμονικὴν κ. μετρικὴν θεωρίαν, κ. μουσικὴν τὴν σύμπασαν, διὰ τε χρήσεως ὀργάνων, κ. λόγων τῶν ἐν ταῖς τέχναις, κ. διεξόδους τοπικωτέρας, Αἰγυπτίαν οὐ λόγῳ παρόδοσαν. κ. προσέτι τὴν διὰ συμβόλων φιλοσοφίαν, ἣν ἐν τοῖς λεγομένοις ἱεροῖς γράμμασιν ἐπιδεικνύσκει, κ. διὰ τῆς τῶν ζώων ἀποδοχῆς, & καὶ θεῶν τιμαῖς γεραίρουσι. τὴν δὲ ἄλλην ἐγκύκλιον παιδείαν Ἑλλήνες ἐδίδασκον οὐ δ' ἐκ τῶν πλησιόχωρων, τὰ τε Ἀσσυρίων γράμματα, κ. τὴν τῶν ουρανίων Χαλδαϊκὴν ἐπιστήμην. δυνατὸς ἐν λόγοις] So Josephus calls Moses πᾶθεςιν ὁμιλεῖν πιθανώτατος, but late in his course, during the journey through the wilderness;—when the divine Spirit, as the book of Deuteronomy abundantly testifies, had turned his ‘slowness of speech’ into the most fervid eloquence. That he was so thus early, during his Egyptian course, was probably reported by tradition, but hardly seems to agree with Exod. iv. 10—16. . . . 23. τεσπερο-

ἐγέννησεν υἱοὺς δύο. ³⁰ καὶ ⁿ πληρωθέντων ἐτῶν τεσσαρά- ⁿ ver. 23.
 κοντα ^o ὥφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος ^o ver. 26.
 ἐν ^p φλογί ^p πυρὸς ^r βάτου. ³¹ ὁ δὲ Μωσῆς ἰδὼν ^s ἐθαύ- ^p Exod. iii. 2.
 μαζεν τὸ ὄραμα· προσερχομένου δὲ αὐτοῦ ^u κατανοῆσαι ^p Rev. i. 14. ii.
 ὃ ἐγένετο φωνὴ κυρίου ³² Ἐγὼ ὁ θεὸς τῶν πατέρων ^{18.} xix. 12.
 σου, ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. ^w ἔντρομος ^{Ps.} xxviii. 7.
 δὲ γινόμενος Μωσῆς οὐκ ἐτόλμα ⁿ κατανοῆσαι. ³³ εἶπεν ^{π.} φ.,
 δὲ αὐτῷ ὁ κύριος ^x Ἀὔσον τὸ ^{xy} ὑπόδημα τῶν ποδῶν σου ² Thess. i. 8.
 ὁ γὰρ τόπος ἐφ' ᾧ ἔστηκεν γῆ ἁγία ἐστίν. ³⁴ ^z ἰδὼν ^{Heb.} i. 7. Sir.
^{viii.} 10.
^q as above (p).
^r Luke xvi. 24
 only. Judg.
 iii. 22.
^s Luke vi. 44
^t Mk. xx. 37.
^u ver. 35 only.
^v Exod. iii. 2
 &c. Deut.
 xxxiii. 16.
^w Job xxxi. 40
 only.
^x constr., Luke vii. 9. Jude 16. Job xxxii. 22. Xen. Cyr. iii. 1. 38. t ch. ix. 10 al. Acts only.
 exc. Matt. xvii. 9. Gen. xlv. 2. u Luke xii. 24, 27. ch. xi. 6. Heb. iii. 1. Gen. xlii. 9.
 v — John x. 35. ch. x. 13. xiii. 32. Gen. xv. 1, 4. v ch. xvi. 29. Heb. xii. 21 only. Ps. xvii. 7. Dan.
 x. 11 Theod. x — Luke xii. 16 | Mk. J. ch. xiii. 25. Exod. iii. 5. y as above (x). Matt.
 iii. 11. Luke xv. 22. Gen. xiv. 23. z here only. Exod. iii. 7 al. fr. constr., Heb. vi. 14, from
 Gen. xxii. 17.

δω D¹(txt D³).

^{30.} aft και ins μετα ταυτα D. πλησθεντων αυτω ετη D¹(txt D²(and lat)).
 rec aft αγγελος ins κυριου (natural addn, and here occasioned by Exod iii. 2, LXX),
 with DEHP rel Syr [æth arm]: om ABCN p vulg coptt. πυρι φλογος (see note)
 ACE 36 vulg Syr: txt BDHPN p rel syr coptt [æth arm] Chr Thl.

^{31.} rec θαυμασε (corr to historical tense), with ABC rel vulg [syrr coptt æth
 arm] Chr: txt DEHPN b f g l m p 36 Aug. om το οραμα Α. και
 προσερ. αυτ. (και κατ. D¹. ο κυριος ειπεν αυτω λεγων D Syr æth. for κυρ.,
 εκ του ουρανου λεγουσα Ε. rec aft κυρ. ins προς αυτον, with CEHP rel vulg-[clem]
 sah Chr: om ABN p am demid syr copt arm [Aug].

^{32.} om ο (bef 1st θεος) CH¹: εγω ειμι θ. Ε vulg. not am fuld) D-lat. om ο (bef
 2nd θ.) C. rec ins ο θεος bef ισ. and bef ιακ., with (D)EHP rel [vulg(with am
 demid tol) copt] æth Chr Thl: (om ο, twice, D:) om ABCN p [fuld] syrr [sah] arm.
 (The insertion has prob been to suit LXX, which D does still more closely by omg
 the artt.) μωσης bef γινόμενος N. ετολμῃσεν N.

^{33.} om ο (bef κυρ.) Α. for κυρ., θεος Ε. for 1st clause, και εγενετο φωνη
 προς αυτον D. λυσαι D⁴(?) 142. aft υποδ. ins σου εκ C¹ [syrr æth]: εκ C² E
 k.—σου bef τ. π. Β. rec for εφ, εν (corr to suit LXX), with EHP rel 36 Chr:
 txt ABCD²N p.—for εφ ω, ου D¹: add συ C(συν C¹) lect-13 arm.

visit Moses from a distance. See also
 Numb. x. 29 ff. υἱοὺς δύο] Exod. ii.
 22; iv. 20; xviii. 3. ^{30.} ἐτ. τεσσ.]

This follows from the tradition of ver. 23,
 combined with Exod. vii. 7, 'Moses in
 palatio Pharaonis degit XL annos, in Mi-
 diane XL annos, et ministravit Israel XL
 annos.' Bereshith Rabba, f. 115. 3. (Mey.)

Σινᾶ] Horeb, Exod. iii. 1. But
 both were points of the same mountain
 range, and the names were convertibly used.
 In Exod., Levit., and Numb., the law is said
 to have been given from *Sinai*; in Deut.
 from *Horeb*. 'The desert of Mount Sina'
 is the desert in which Mt. S. is situated.
 So 'the Peak of Derbyshire,' originally no
 doubt some single hill, has come to mean
 the whole district in which that hill is
 situated.

ἄγγελος] Here, as con-
 tinually in the O. T., the angel bears the
 authority and presence of God Himself:
 which angel, since God giveth not his
 glory to another, must have been the great
 Angel of the covenant, the ^{וְיָהוָה} of Isa.
 lxiii. 9, 'the Angel of His Presence.'—the

SON OF GOD. See below on εἰς διαταγὰς
 ἀγγέλων, ver. 53. Stier remarks, that

this second appearance of God, to Moses (see
 ver. 2), introduces the legal dispensation, as
 the first, to Abraham, the patriarchal.

The readings of the LXX, as well as of our
 text, vary between πυρι φλογός (B) and
 φλογί πυρός (A). The Heb. is ^{וְעַל־הַיָּבֵשׁ}.
 The construction is, in the fiery flame (or,
 the flaming fire) of a bush. ^{32.}

The order of Exod. iii. 6, is here somewhat
 varied. The command to put off the shoe
 was given on the approach of Moses, and
 before these words were spoken. οὐκ
 ἐτόλμ. καταν. = εὐλαβεῖτο κατεμβλέψαι,
 LXX. ^{33.} See Josh. v. 15. Putting

off the sandals was a mark of reverence.
 The priests performed all their ministra-
 tions barefooted. The Arabs to this day
 continue the practice: they always enter
 their mosques barefooted. Among the
 Pythagoreans it was a maxim, ἀνυπόδητος
 θύε κ. προσκύνει, Iamblich. vita Pythag.
 105 (Mey.). So Juvenal, Sat. vi. 158,
 'Observant ubi festa mero pede sabbata

a here only. ¹ εἶδον τὴν ² κίκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ ³ τῇ ⁴ στεναγμοῦ αὐτῶν ἤκουσα, καὶ ⁵ κατέβην ⁶ ἐξελεῖσθαι ⁷ αὐτούς· καὶ νῦν ⁸ δεῦρο ἀποστείλω σε εἰς Αἴγυπτον. ⁹ τοῦτον τὸν Μωυσὴν δι' ἡρνήσαντο εἰπόντες Τίς σέ ¹⁰ κατέστησεν ἄρχοντα καὶ ¹¹ δικαστήν; τοῦτον ὁ θεὸς καὶ ¹² ἄρχοντα καὶ ¹³ λυτρωτὴν ἀπέσταλκεν ¹⁴ σὺν χειρὶ ἀγγέλου τοῦ ¹⁵ ὀφθέντος αὐτῷ ἐν τῇ ¹⁶ βάτῳ. ¹⁷ οὗτος ¹⁸ ἐξήγαγεν αὐτοὺς ¹⁹ ποιήσας ²⁰ τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτῳ καὶ ἐν ²¹ ἐρυθρᾷ θαλάσῃ καὶ ἐν τῇ ἐρίμῳ ἔτη τεσσαράκοντα. ²² οὗτός ἐστιν ὁ Μωυσῆς ὁ εἶπας τοῖς υἱοῖς Ἰσραὴλ Προφήτην ὑμῖν ²³ ἀναστήσει ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν

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34. καὶ ἰδὼν γὰρ D¹. om μου D¹ [and lat] / ins D⁵). for αυτων, αυτου BD [Syr].
ακηκοα D 9. νυν C². rec αποστειλω, with HP rel (here, though
αποστειλω is accordg to LXX, the corrū to -ελω was so very obvious, that I have re-
tained the more unusual form, esp as the authorities in its favour are so strong):
αποσταλλω a: txt ABCDEN c p Chr.

35. aft δικαστ. ins εφ ημων CDN p 36; εφ ημας E k o Chr Thl-fin: so, tol Syr syr-w-
ast coptt aeth arm (corrū to suit LXX and ver 27): om ABHP rel vulg Thl-sif.
rec om 2nd kai, with ACHP rel vulg [Syr coptt arm] Chr: ins BDE p syr: it is
supplied by N¹ or N-corr¹. αρχηγον A a h Chr., for λυτρωτην, δικαστην N¹:
λυτρωτην δικαστην N². rec απεστειλεν, with CHP rel Chr: txt ABDEN c p.
rec (for συν) εν, with HPN rel 36 D-lat [Syr coptt aeth arm] Chr [?]: per manum vss:
txt ABC D -gr] E c p 13 vulg syr sah Chr. (εν has appy arisen from a confusion with
the last syll of απεσταλκεν. I cannot see the force of Meyer's reasoning, that συν
is a corrū setting forth more strikingly the superhuman powers of Moses).

36. ins o bef ποιησας D¹ -gr]. for γη, τη BC m D-lat sah: om b¹: txt A D-gr
EHPN Chr., rec αιγυπτου, with D rel [vulg E-lat syrr. coptt aeth arm] Thl-fin:
txt ABCEHPN h k l m o p 36 sah Chr.,

37. om 1st o DH a b' c e f h o [Chr₂].
with EHP rel 36 Chr: txt ABCDN p.
[Syr coptt arm Chr.]: om ABDN p vulg sah aeth: for θεος, κυριος syr [Chr₁].
rec aft θεος ins υμων, with [P] b m 13: ημων EH rel Thl: om ABDN p vulg syrr
coptt aeth [arm]. om υμων N¹.

reges.² On the sanctity of the place,
Chrys. remarks,—οὐδαμοῦ ναός, κ. ὁ τόπος
ἅγιος τῇ ἐπιφανείᾳ κ. ἐνεργείᾳ τοῦ χριστοῦ.

34.] ἰδὼν εἶδον, LXX. Emphatic,
to express the ¹הִרְאָה of the Heb., as
often elsewhere. The instances commonly
cited from the classics, of the phrase φεύ-
γων ἐκρέυγειν, Herod. v. 95; Aristoph.
Acharn. 177; Nub. 168; Eur. Phoen. 1231,
&c., do not apply: for, as Porson observes,
'in his locis simpliciter verbo conatus, compo-
sitione effectus indicatur.'

ἀποστείλω]
siorist subjunctive, as LXX, Exod. iii. 10.
See Winer, edn. 6, § 41. a. 4. a. 35.]
The second τοῦτον is repeated emphati-
cally. So οὗτος again, vv. 36, 37, 38 [to
impress on them God's choice of one
whom they rejected]. ἡρνήσαντο,
ver. 27. The rejecter of Moses there is
regarded as the representative of the
nation: see note on αὐτοῖς, ver. 26. In

this express mention of the rejection of
Moses by the Jews and his election and
mission by God, the parallel of Jesus
Christ is no doubt in Stephen's mind, and
the inference intended to be drawn, that
it does not follow that GOD REJECTS
those whom THEY REJECTED.

The difficulty of ἀπέσταλκεν has caused it
to be altered into the historic tense, ἀ-
πέστειλεν. But the perf. sets forth not
only the fact of God's sending Moses then,
but the endurance of his mission till now
—him hath God sent: with a closer
reference than before, to Him whom God
had now exalted as the true ἄρχοντα κ.
λυτρωτήν. See ch. v. 31.

37.] See
ch. iii. 22, notes. Our text has probably
been altered to agree verbally with the
former citation. 38.] γίνομαι μετὰ is
not a Hebraism, as Kuin.: see ref.
That Moses conversed with both the Angel

^s ὡς ἐμέ. ³⁸ οὗτός ἐστιν ὁ ^t γενόμενος ἐν τῇ ^u ἐκκλησίᾳ ^s ch. iii. 22.
ἐν τῇ ἐρήμῳ ^t μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν ^t ch. ix. 19.
τῷ ὄρει Σινᾷ καὶ τῶν ^v πατέρων ^v ἡμῶν, ὃς ^w ἐδέξατο ^x λό- ^u = ch. xix. 32.
για ^y ζῶντά ^z δοῦναι ἡμῖν, ³⁹ ᾧ οὐκ ἠθέλησαν ^a ὑπήκοοι ^u = ch. xix. 32.
γείεσθαι οἱ ^v πατέρες ^v ἡμῶν, ἀλλὰ ^b ἀπώσαντο καὶ ^c ἐστρά- ^{notes. Deut.}
φησαν ἐν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, ⁴⁰ εἰπότες τῷ ^{xxii. 1}
Ἀαρὼν ^d Ποίησον ἡμῖν θεοὺς οἱ ^e προπορεύουσιν ἡμῶν ὁ ^{xxxi. 301.}
γὰρ ^f Μωσῆς οὗτος, ὃς ^g ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπ- ^{y ch. v. 20: ff.}
του, οὐκ οἶδαμεν τί ^h ἐγένετο ^f αὐτῷ. ⁴¹ καὶ ⁱ ἔμοσχοποι- ^{w = 2 Cor. v.}
ησαν ἐν ταῖς ἡμέραις ἐκείναις καὶ ^j ἀνήγαγον ^k θυσίαν τῷ ^{1.}
^l εἰδῶλῳ, καὶ ^m εὐφραίνοντο ἐν τοῖς ⁿ ἔργοις τῶν ⁿ χειρῶν ^{x Rom. iii. 2.}
^a 2 Cor. ii. 9. Phil. ii. 8 only. Prov. iv. 3. ^b ver. 27. Jer. ii. 37. ^c Luke i. 76 only. ^d Exod. xxxii. 1. ^e see ver. 36. ^f here only. ^g 3 Kings
3. 1 Kings x. 6. Lam. i. 20. see ver. 42. ^h constr., Rev. ii. 26. iii. 12. ⁱ here only. ^j Exod. xxxii. 8. ^k abs., Matt. ix. 13. Heb. viii. 3 al. Gen. xli. 1. ^l Cor. x. 19 reff.
xiv. 19. Josh. x. 13. ^m ch. ii. 36. Luke xii. 19. Rom. xv. 10. 2 Cor. ii. 2. Gal. iv. 27. w. ἐν, Rev. xviii. 20. 1 Kings ii. 1.
iii. 13. 1 Macc. iv. 27. ⁿ Rev. ix. 20 (Heb. i. 10, from Ps. ci. 25) only. Ps. cxxxiv. 15. Isa. xxxvii. 19.

ὡσεὶ D¹. rec aft εμε ins αυτου ακουσεσθε (from LXX), with CDE (ακουσεσθε D¹[?], quem audistis E-lat¹) rel 36 vulg syrr copt [æth arm]: om ABHPN a f g h l m p sah Chr., Thl-sif.

38. om 2nd του D¹(ins D⁶). υμων N: om e. for εδεξ., εξελεξατο B. υμιν [B] N.

39. for ω, οτι D-gr. (αλλα, so ABCDEHN k o.) απεστρ. D m. aft εστρ ins και N¹(but corr'd). rec om εν, with DEHP rel vulg Chr., Thl Iren-int₁: ins ABCN 36. 40 [coptt Cyr-p] Did-c. τη καρδια HP rel syr copt æth-pl Chr₂ Thl Iren-int₁: txt ABCDE p 36. 40 vulg Syr æth-rom [arm]. om αυτων D.

40. ειπαντες D. aft ουτος ins ο ανθρωπος N. ο εξαγαγων E. rec γεγονεν (corr'n to LXX, Exod xxxii. 1), with DEHP p rel Chr₁: txt ABCN 36.

41. for ανηγαγον, απηγοντο D¹(ανηγοντο D-corr¹: txt D-corr).

of the covenant and our fathers, implies that he was the mediator between them, as indeed *ὃς ἐδέξατο*. λόγ. ζ. more plainly declares.

ἐκκλησίᾳ probably, the assembly held (Exod. xix.) for the promulgation of the law at Mt. Sinai, not 'the Church' generally: but the article does not determine this: it would be expressed, whichever meaning we take. Wordsw. observes on the meaning which the words ἡ ἐκκλησία ἐν τῇ ἐρήμῳ carry for the student of Christian prophecy, Rev. xii. 1—6.

λόγια ζῶντα] living, see reff., not = ζωοποιούντα (Grot., Kuin.), 'life-giving': still less to be understood 'given vivā voce' (Pisc. Alberti). So Soph. (Ed. Tyr. 482, τὰ μεσόμφαλα γὰς ἀπονοσφίζων | μαντεία· τὰ δ' αἰεὶ | ζῶντα περιποτᾶται.

39.] Another instance, brought home again by the words οἱ πατέρες ἡμῶν, of rejection of God's appointed messenger and servant. ἐστράφησαν] they turned back in their heart to Egypt: not, 'they wished to return to Egypt,' of which in Exod. xxxii. there is no trace (but later, in Num. xiv. 4), and which would hardly suit προπορεύουσιν; but 'they apostatized in heart to the Egyptian idolatries.' The very title by which Aaron

proclaims his idol, is, 'These be thy gods. O Israel, which brought thee up out of the land of Egypt,' Exod. xxxii. 4. See also Neh. ix. 18.

40. προπορ.] As God had done in the pillar of the cloud and fire. The plural is not (as Kuin.) put for θεόν, but is used categorically: not perhaps without implying also, that the only two religions were, the worship of Jehovah, and that of idols, a multitude. The plural is used by Aaron, see above.

In the οὗτος may be implied, as Meyer suggests, 'who was the strong opponent of idolatry.'

41. ἔμοσχοποιήσαν] apparently in imitation of Apis, a bull worshipped at Memphis as the living symbol of Osiris. Herod. iii. 28. Diod. Sic. i. 21. Strabo, xvii. 805 (Winer, Realw. 'Kalb'). The ox was a common symbolic form of idols in the East; it was one of the cherubic forms, Ezek. i. 10; and the most recent discoveries at Nineveh have brought to light colossal bulls. Sir Gardiner Wilkinson (second series, ii. 97, Winer) thinks the golden calves of Israel to have been imitations of Mnevis, a bull kept at Heliopolis (Diod. Sic. i. 21. Strabo, xvii. 803) as a living symbol of the sun. Jeroboam afterwards set up golden calves at Bethel

o intrans.
(app), here
only; trans.,
Matt. v. 20.
Rev. xi. 6
only. see ver.
39.

p — Rom. i.
24, 26, 28.
Job xvi. 12.
constr., here
only. see ch.
xvi. 4.
q ver. 7.
r Luke ii. 13
only.

s 3 Kings xiii.
19. Jer. vii. 18.
v ch. ii. 36 reff.
xxi. 25. ch. xxvii. 20.
4 al. l. c. only. Jos. Ant. i. 19. s. 10.
27. Hag. ii. 19.

αὐτῶν. 42 οἱ ἔστρεψεν δὲ ὁ θεὸς καὶ ὁ παρέδωκεν αὐτοὺς
λατρεύειν τῇ ἑστρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπται
ἐν βίβλῳ τῶν προφητῶν Μὴ σφάγια καὶ θυσίας προσ-
ηνέγκατέ μοι ἔτη τεσσαρέκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ,
καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸ ἄστρον
τοῦ θεοῦ Ῥεφάν, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν
αὐτοῖς; καὶ μετοικίω ὑμᾶς ἐπέκεινα Βαβυλῶνος.

ABCDE
HPSa b
c f g h k
l m o p
13

t here only. Amos v. 25.

u — ch. xxi. 26.

Heb. xi. 4. John xvi. 2. Num. xxxi. 50.

w = here only. ch. xx. 13, 14. xxiii. 31.

Eph. vi. 13, 16. 2 Tim. iv. 11.)

x Luke

z ver. 4 reff.

a here only. = Isa. xlviii. 1.

of time, Lev. xxii.

42. aft εστρ. δε ins αὐτους C sah. om των D. εν τη ερ. οικ. ισ. def ετη
τεσ. (see LXX-A) A: εν τη ερημω is in the margin of B: εν ερ. bef ετη τεσ. a h.
at end ins λεγει κυριος C [Cyr-p₁].

43. rec aft θεου ins ομων (corr'n to suit LXX), with ACE[H]PN rel vulg syr copt
[æth Chr₁]; ημων a¹ l: om BD Syr sah arm Orig¹ Iren-int¹ Philas¹. rec ρεμφαν,
with rel [Orig¹] Chr₁ Thl-fiu: ρεμφαν D [vulg Iren-int¹]; ρουφα B [Orig-ms]; ρουφαν
N¹ [Chr-ms]: ρεμφα p vulg-mss¹ Iachm [arm]: ρεφα H: ρεφφα o: ρεφφαν h k l Ec:
[ρεφφαν P]; ραφαν 180 Just: txt (A)CE.N³ g 13. 36 Syr syr-mg-gr coptt Orig-ms
Thdrt Thl-sif Jor.—ραιφαν AN³ [Cyr-p₁]. for επεκ., επι (τα με)ρη D¹(txt D⁴); in
illis partes D-lat, in partem E-lat.

and Dan, and with the same proclamation:
see 1 Kings xii. 28.

42. ἔστρεψεν] neuter, **changed**,—**turned**, as ἀναστρέψω, ch. xv. 16. No word, as ἐαντόν, or τὴν γνώων, or τὸ πρόσωπον αὐτοῦ, need be supplied: nor must ἔστρ. κ. παρ. be rendered 'again delivered them' (Vitring., De Dieu, al.), a Hebraism which has no place in the N. T. (Mey.); nor must we understand αὐτοὺς (as C in var. readd.),—God turned them; for, though philologically there is no objection to this, the sense requires that ἔστρεψεν should form an introduction to παρέδωκεν—God, who had hitherto watched over them for good, now provoked by their rebellion, turned, and delivered them up to their own ways.

παρέδωκεν—not 'suffered them to fall into': all these explainings away of the strong expressions of Scripture belong to the rationalistic school of interpreters (which is not modern merely: even Chrysostom has here εἴασε): it was a judicial delivering up, not a mere letting alone, see reff.

τῇ στρ. τ. οὐρ.] This fact is not mentioned in the Pentateuch, but may refer to the worship of Baal. In aftertimes we have frequent traces of star-worship: see 2 Kings xvii. 16; xxi. 3, 5; xxiii. 4, 5; Jer. xix. 13; Zeph. i. 5. See also Deut. iv. 19; xvii. 3; Job xxxi. 26.

βίβλ. τ. προφ.] The book of the prophets, regarded as a whole. The citation (ref.) is from the LXX.

μὴ σφάγ. κ. θ.] A question usually preceding a negative answer, see Matt. vii. 9; Rom. xi. 1; 1 Cor. ix. 8 al.; but not always: see Matt. xii. 23

(xxvi. 22); John iv. 29; viii. 22. Winer, edn. 6, § 57. 3, b. There is no stress on μοί ('Is it to Me that ye offered, &c. (i. e. to me only?') as Rosenm., Heinr., Olsh., Kuin., Stier: the position of μοί in the sentence will not allow of this). I should take the question here according to the usual construction, and understand it as a reproach, implying that God does not receive as offered to Him, sacrifices in which He has been made to share with idols:—it is not true that ye offered to Me (but no stress on Me) sacrifices, &c.; 'I regard it as never having happened.'

43.] The answer, by God Himself: Yea, ἀνελάβετε, ye [took up, i. e.] carried about with you, (not My tabernacle as your sole or chief holy place, but) the tabernacle (σκηνή, the portable tent for the image: Diod. Sic. xx. 65, mentions the ἱερὰ σκηνή in the Carthaginian camp) of M., &c. Stephen was not the sole dishonourer, if a dishonourer, of the holy place—their fathers had done it before. Μολόχ]

So the LXX: the Heb. has מֹלֶכֶת, 'of your king';—the LXX probably followed another reading (מֹלֶכֶת is actually found in 577 Kennicot and 440¹ De Rossi), or perhaps explained the expression by the cognate name of this god. Moloch (Winer, Realw.) was the Phœnician Saturn: his image was of brass with the head of an ox, and outstretched arms of a man, hollow; and human sacrifices (of children) were offered, by laying them in these arms and heating the image by a fire kindled within. The rigid prohibitions of the worship of Moloch (Lev. xviii. 21; xx. 2—5) were openly

44 ἡ ^b σκηνὴ τοῦ ^b μαρτυρίου ἦν τοῖς ^c πατράσιν ^c ἡμῶν ἐν ^b τῇ ἐρήμῳ. καθὼς ^d διετάξατο ὁ λαλὼν τῷ Μωϋσῇ ποιῆσαι αὐτὴν κατὰ τὸν ^e τύπον ὃν ἑώρακει, ⁴⁵ ἣν καὶ ^f εἰσήγαγον ^g διαδεξάμενοι οἱ ^c πατέρες ^c ἡμῶν μετὰ Ἰησοῦ ἐν τῇ ^h κατασχέσει τῶν ἐθνῶν ⁱ ὧν ^k ἐξῴσεν ὁ θεὸς ἀπὸ ^l προσ-

xxv. 40. Phil. iii. 17 al.
h ver. 5 only. Num. xxxii. 5.
xxiv. 9.

f = here only.
i attr. ch. i. 1 reff.
l ch. v. 41.

Xen. Rep. Ath. ii. 3.
i attr. ch. i. 1 reff.
Num. xx. 11.

g here only. 2 Chron. xxxi. 12.
k = here (ch. xxvii. 39) only. Jer.
from Exod. xi. 23.

44. rec ins *εν τοις*, with D¹ E-gr k² 36 syr Thl-fin : [*cum vulg-clem am², apud æth :*] om ABCD² P² N p rel am¹ fuld lux E-lat copt Chrj Thl-sif. *υμων* A g o : om k m 13. *εταξατο* N¹. om δ D. *αυτη* (sic) N. *κατα το πα(. . .)υπον* (?) *παρτυπον* D¹(txt D⁴). *εωρακεν* DH, *εωρακεν* E 36. *εξεωσεν* E N (but corrd) 5. 13. 180.

transgressed by Ahaz, 2 Kings xvi. 3; by Manasseh, ib. xxi. 6; see also xxiii. 10; Jer. vii. 31; xxxii. 35. In the kingdom of Israel this abomination had been long practised, see 2 Kings xvii. 17; Ezek. xxiii. 37. We find traces of it at Carthage (Diod. Sic. xi. 14), among the Phœnicians (Q. Curt. iv. 3. 23. Euseb. laud. Const. xiii. 4. Porphyry. de Abst. ii. 56),—among the Cretans and Rhodians (Porphyry. *ibid.*), and the Assyrian colonists at Sepharvaim, 2 Kings xvii. 31. τὸ ἄστρον τοῦ θ. 'Ρεφάν' Heb. רֶפָאן, Chiún; but what the meaning of either this or 'Ραιφάν (LXX) is, we have nothing but conjecture to inform us. The principal opinions have been (1) that of Kircher, who maintains 'Ρεφάν ('Ρηφάν) to be a Coptic word, signifying the planet Saturn, and answering to the Arabic 'Kewan;' (2) that of Hengstenberg, Authentie des Pentat. 110 ff., who entirely repudiates Kircher's interpretation, and supposes 'Ρηφάν to have arisen from a misreading of רַי for רֶי. But Winer (Realw.) prefers the former opinion, and supports it by the authority of eminent modern Coptic and Arabic scholars. De Wette and Hengstenberg believe רֶי to be an appellative noun, and would render it, *Gestell*, the carriage or frame, on which the star or image was carried: '*imaginem idolorum vestrorum*,' Vulg. Amos. i. c. Wordsw. after Cyr. alex. in Catena, supposes *ρεφάν* to signify σκότισμα, or blindness, and suggests that the name may have been one given by the Jews in contempt, like Beelzebub, to the god of the Ekronites. See Smith, Bibl. Dict., art. Remphan. Βαβυλῶνος] Δαμασκοῦ, LXX and Heb. The fulfilment of the prophecy would make it very natural to substitute that name which had become inseparably associated with the captivity.

44. ἡ σκ. τ. μαρτ.] In opposition to the σκ. just mentioned: but also in pursuance of one of the great aims of the speech, to shew that holiness is not confined to locality or building. This part of

his subject Stephen now enters on more particularly. The words ἡ σκ. τ. μαρτ. are the LXX rendering of τῆς ἡγῆς (Num. xvi. 18, 19 al.) 'the tabernacle of the assembly' (or 'congregation,' E. V.). They apparently derived the latter word from τῆς, 'testatus est,' instead of τῶ, 'constituit.'

τύπον] (ref.): another contrast, cf. τύπους οὓς ἐποίησατε, ver. 43. 45. εἰσήγ.] absolute: introduced, viz. εἰς τὴν γῆν:—not connected with ἐν τῇ κατασχ.,—see below. διαδεξ.] Having inherited it, i. e. succeeded to its custody and privileges. The sense of 'successores,' 'qui majores exceperunt,' is ungrammatical; as also is that of 'posten,' 'deinceps.' ἐν τῇ κατασχέσει] at (or 'in') their taking possession. The Vulg. rendering, 'in possessionem gentium,' is philologically inadmissible; 'in terram a gentibus occupatam' (Calvin, De Dieu, Grot., Kuin.) is still worse. The passage of the LXX, Num. xxxii. 5, δόθῃτω ἡ γῆ αὕτη τοῖς οἰκέταις σου ἐν κατασχέσει, brought forward to justify these renderings, is directly against them. The word is one of those examples of verbal nouns in -σις where the meaning hovers uncertainly between the act of doing and the thing done. Such is often the case with καύχησις in St. Paul. Cf. for a very near approach to the concrete meaning of this word, Num. xxvii. 4, 7. But, abstract or concrete, it always, as might be expected from the very composition of the word, is used of that final and settled possession which Israel took of the land, not of that transitory possession from which the gentes were driven out. So that Wordsw.'s rendering, "the portion, or possession of the Gentiles," is out of the question.

The martyr combines rapidly a considerable period, during which this *κατασχέσις* and this expulsion was taking place (for it was not complete till the time of David) in order to arrive at the next great event of his history, the substitution

^{mn} = 2 Tim. i. 18.
ⁿ Luke i. 30.
ⁿ Heb. iv. 16 only. Gen. xxxiii. 10.
^o constr. (but not ellips.). ch. iii. 14 reff. see Eccl. ii. 10.
^p Psa. cxxxi. 5. = Heb. xii. 17. see Hos. xii. 8.
^q 2 Pet. i. 13, 14 only. Ps. xxv. 8.
^r 1 Chron. xxviii. 6.
^r Matt. vii. 24, 26. Luke vi. 48, 49 (but οικίαν).
^s uhs., Luke i. 32, 35, 76. vi. 35 only. Deut. xxxii. 8 al. only. Isa. ii. 18. u of God, ch. xvii. 24. Matt. xxiii. 21. Eph. iii. 17 only. (see Eph. ii. 22.) Heb. ix. 11, 24
^t ch. xvii. 24. Mark xiv. 58. Eph. ii. 11. Heb. ix. 11, 24
^u Isa. lxxvi. 1. v ch. ii. 35 reff. x ch. iv. 7 reff. Ps. ii. 8. Isa. y - ch. iv. 31.
^z Heb. iii. 11, 18. iv. 1, 3, &c., only. Deut. xii. 9. — Ps. cxxxi. 14. a see ch. xi. 31 reff. b here only. Exod. xxxiii. 3, 5 al. c here only. d Ezek. xlii. 7. Jer. ix. 26. e Jer. vi. 10.
^f here only. Num. xxvii. 14. Herodian vi. 3.

46. om ηγησατο **Ν**¹. σκηνωμα bef syr. D. *οἴκω BDHN¹: θεω ACEΓΝ³
 rel 36 vulg syrr [copptt aeth arm] Chr₁.

47. σαλωμων AC: σαλομων **Ν**. οικοδ. B¹(sic: see table) D. εαυτω CH
 Thl-sif.

48. ο δε ψ. ου(om ου D-lat) κατοικ. εν χειρ. D. rec aft χειροπ. ins ναοις (explanatory gloss: or from ch xvii. 4), with HP rel 36 [arm] Chr₁ Aug₁: om ABCDEN
 p vulg syrr coppt aeth Pamph-int. for καθως, ως D: καθως και E-gr(=and lat²) 76.

49. for μοι, μου D¹(txt D³): add εστιν D. και η γη (as LXX-B) B vss(not vulg
 syr [arm]). οικοδομησατε B 42. for τις, ποιος (as LXX) D. at end add
 εστιν D [k] 13 Thdr₁.

50. παντα bef ταυτα (cf LXX) ACDEP l m: txt BHN p rel [vulg syrr Cyr-p₁].

51. for τη καρδια, καρδιας (corr'd to plur to suit the plur subject) ACD [Cyr-p₁]: ταις
 καρδιας **Ν** c Chr₁ [cordibus vulg syr aeth arm]: καρδιας B(sic: see table): txt EHP

of the temple of Solomon for the tabernacle.

46. ηγησατο] asked permission, see 2 Sam. vii. 2 ff., in which this request is made through Nathan the prophet, and at first conceded by Nathan, though afterwards, on a revelation made from God, denied:—not 'wished' (Grot., Kuin.: 'desired,' E. V.). The vow (a species of prayer) here referred to, is defined by the words εὔρειν σκηνωμα, to be that mentioned Ps. cxxxi. 1—5 (LXX).

48.] But, though Solomon built Him an house, we are not to suppose, for all that, that He is confined to earthly spots. καθως δ πρ. λ.] We have in substance the same declaration by Solomon himself at the dedication of his temple, 1 Kings viii. 27; see also the beautiful prayer of David, 1 Chron. xxix. 10—19. The citation is freely from the LXX.

The student will not fail to be interested in observing the apparent reference to this declaration in Stephen's apology, by St. Paul, ch. xvii. 24. 51.] I do not think there is any occasion to suppose an interruption from the audience to have occasioned this outbreak of holy indignation. At each separate recital (vv. 9, 25, 35, 39 ff.) he has dwelt, with continually increasing fervour,

on the rebellions against and rejections of God by His people. He has now brought down the history to the establishment of the temple worship. From Solomon's time to his own, he saw but a succession of apostasies, idolatries, rejection of God's prophets:—a dark and loathsome catalogue, terminated by the betrayal and murder of the Just One Himself. It is not at all beyond probability, to believe that the zeal of his fervent spirit was by the view of this, the filling up of the measure of their iniquities, kindled into a flame of inspired invective. I find that this is also Neander's view, in opposition to the generality of Commentators (P. u. L., p. 92), as also that of Prof. Hackett, in his commentary on the Acts: and I cannot but think it far the most probable. ἐνταῦθα λοιπὸν καταφορικῶς τῷ λόγῳ κέχρηται. πολλή ἦν παρρησία μέλλοντος αὐτοῦ ἀποθνήσκειν: καὶ γὰρ καὶ τοῦτο οἶμαι αὐτὸν εἶδέναι, Chrysost. σκληρ. κ. ἀπερ.] Words and figures familiar to the prophets in speaking of the rebellious Israel: see, besides reff., Deut. ix. 6. 13; Neh. ix. 16:—Deut. x. 16; xxx. 6 Heb. See also Rom. ii. 29. ὥσιν] I should hardly think of any allusion to Ps. xl. (xxxix.) 6,—because

v here only.
 Ps. xxiv. 16
 al. see Matt.
 viii. 12 al.
 w = Matt. xv.
 32. Luke
 xxiii. 28.
 Rev. i. 7.
 x ch. ii. 30 reff.
 y Luke iv. 1.
 ch. vi. 5. xi.
 24 only.
 z ch. i. 10 reff.
 a ch. ii. 25 reff.
 h = Mark v. 15.
 John ix. 8 al.
 c Luke ii. 23
 (from Exod.
 xiii. 12).
 xxiv. 31 &c.
 ch. xvi. 14. xvii. 3. L-only, exc. Mark xii. 34.
 e = here only. Isa. lii. 15.
 xiv. 5. -μῆμα, Rev. xviii. 21.)
 i here bis. Matt. xxi. 35. xxiii. 37 ||.

καρδίαις αὐτῶν καὶ ἔβρυχον τοὺς ὀδόντας ἔπ' αὐτον.
 55 x ὑπάρχων δὲ ὑ πλήρης ὑ πνεύματος ὑ ἁγίου, z ἀτεινίσας
 εἰς τὸν οὐρανὸν εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἐστῶτα a ἐκ
 δεξιῶν τοῦ θεοῦ, 56 καὶ εἶπεν Ἰδοὺ b θεωρῶ τοὺς οὐρανοὺς
 c διηνοιγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου a ἐκ δεξιῶν
 ἐστῶτα τοῦ θεοῦ. 57 d κράξαντες δὲ d φωνῇ d μεγάλῃ e συν-
 ἔσχον τὰ ὦτα αὐτῶν καὶ ὥρμησαν f ὁμοθυμαδὸν ἐπ' αὐτόν,
 58 καὶ h ἐκβαλόντες ἔξω τῆς πόλεως i ἐλιθοβολοῦν. καὶ οἱ

ABCDE
 HPs a b
 f g h k l
 m o p 13

d Matt. xxvii. 50. ver. 67. Rev. vi. 10 al. 2 Kings xix. 4.
 1 Kings xv. 19. 2 Mace. x. 16. (-μῆ, ch.
 f Matt. viii. 32 ||. ch. xix. 29 only. 1 Kings xv. 19. 2 Mace. x. 16. (-μῆ, ch.
 g ch. i. 14 reff. h = Matt. xxi. 39 ||. Luke iv. 29. Lev. xiv. 40.
 i here bis. Matt. xxi. 35. xxiii. 37 ||. (John viii. 5, v. r.) ch. xiv. 5. Heb. xii. 30 only. Exod. viii. 26 al.

54. ακουσαντες δε αυτου D. om ταυτα N¹. και εβρ. τε D¹. aft od.
 ins αυτων E k Syr sah aeth.

55. aft πληρης ins πιστεως και N o [Syr copt (Tischdf)]. ιησ. τον κυριον εκ δε.
 του θ. εστ. D. for τ. θεου, αυτου C¹ Thl-fin.

56. rec ανεωγμενους (corr'n to more usual word), with D-corr¹ HP rel 36 Epiph² Chr¹
 [Nyss, Antch¹] Thdr²z : ηνεωγα. D¹ : txt ABCN p Ath¹ Cyr-jer¹. εστ. bef εκ δεξ.
 ACEN¹ in [vulg-ed demid syrr copt arm aeth-pl] Epiph¹ Ath¹ [Antch¹].

58. aft εκβ. ins αυτον A k 13 [Syr syr-w-ob] sah Thl-fin. aft ελιθ. ins αυτον D

of Stephen was *supernatural*, it was not necessary that the *material heavens should have been visible* to him; but from the words ἀτεινίσας εἰς τὸν οὐρανόν it would seem that they *were*. We are not told *where* the Sanhedrim were assembled. It does not seem as if they were convened in the ordinary session room: it may have been in one of the courts of the temple, which would give room for more than the members of the Sanhedrim to be present, as seems to have been the case.

ἐστῶτα] A reason why the glorified Saviour was seen *standing*, and not *sitting*, has been pleasingly given by Chrysostom (in Cramer's Catena): τί οὖν ἐστῶτα καὶ οὐχὶ καθήμενον; ἵνα δείξῃ τὴν ἀντίληψιν τὴν εἰς τὸν μάρτυρα· καὶ γὰρ περὶ τοῦ πατρὸς λέγεται "ἀνάστα ὁ θεός." Similarly Gregory the Great, Hom. ii. 29, vol. i. p. 1572, 'Stephanus stantem vidit, quem adiutorem habuit.' So also Arator, i. 611 ff. p. 124, ed. Migne, 'pro martyre surgit, Quem tunc stare videt; confessio nostra sedentem Cum soleat celebrare magis.' (See also the collect for St. Stephen's day.) But not perhaps correctly: for 'help' does not seem here to be the applicable idea, but the *confirmation of his faith* by the ecstatic vision of the Saviour's glory at God's right hand. I should be rather disposed to think that there was reference in the vision to that in Zech. iii. 1, where Zech. sees Ἰησοῦν τὸν ἱερέα τὸν μέγαν, ἐστῶτα πρὸ προσώπου ἀγγέλου κυρίου. Stephen, under accusation of blaspheming the *earthly temple*, is granted a sight of the *heavenly temple*; being cited before the *Sadducee*

High Priest who believed neither angel nor spirit, he is vouchsafed a vision of the heavenly HIGH PRIEST, standing and ministering at the throne amidst the angels and just men made perfect.

56.] This is the only time that our Lord is by human lips called the SON OF MAN after His ascension (Rev. i. 13; xiv. 14. are not instances). And *why here?* I believe, for this reason. Stephen, full of the Holy Ghost, speaking *now* not of himself at all (ver. 55), but entirely by the utterance of the Spirit, repeats the *very words*, Matt. xxvi. 64, in which Jesus Himself, *before this council*, had foretold His glorification;—and assures them that that exaltation of the SON OF MAN, which they should hereafter witness to their dismay, was *already begun and actual*.

58. ἔξω τ. πόλ.] See Levit. xxiv. 14. 'Locus lapidationis erat extra urbem: omnes enim civitates muris cinctae paritatem habent ad castra Israelis.' Babyl. Sanhedr. ad loc. (Meyer.) Cf. also Heb. xiii. 12, 13.

ἐλιθοβολοῦν] they stoned him: an anticipation of the fact, the details of which follow: not, '*they prepared to stone him*;' nor 'jam in itinere ad supplicii locum petulantur eum lapidibus lacescebant' (Heinr.); nor need we conjecture ἐλιθολόγουν with Markland. Stoning was the punishment of blaspheming, Levit. xxiv. 16. The question whether this was a legal proceeding on sentence, or a tumultuary one, is not easy to answer. It would appear from John xviii. 31, that the Jews had not legally the power of putting any man to death (see note there). Certainly, from the narrative

^k μάρτυρες ¹ ἀπέθεντο τὰ ἱμάτια αὐτῶν ^m παρὰ τοὺς πόδας ^k ⁿ νεανίου καλουμένου Σαύλου, ⁵⁹ καὶ ⁱ ἐλιθοβόλουν τὸν ¹ Στέφανον ^o ἐπικαλούμενον καὶ λέγοντα Κύριε Ἰησοῦ δέξαι τὸ ^p πνεῦμά μου. ⁶⁰ ^q θεὸς δὲ τὰ ^q γόνατα ^s ἔκραξεν ^s φωνῇ ^s μεγάλη Κύριε, μὴ ^t στήσης αὐτοῖς ταύτην τὴν ἁμαρτίαν, καὶ τοῦτο εἰπὼν ^u ἐκοιμήθη. VIII. ¹ Σαῦλος δὲ ἦν ^v συνευδοκῶν τῇ ^w ἀιαιρέσει αὐτοῦ. ἐγένετο δὲ ἐν ἐκείνῃ τῇ

46 || Mt. J. Eccl. xii. 7.

3 Kings viii. 54.

t met., here only. propr., Matt. xvii. 15? 2 Kings xiv. 26. Zech. xi. 12. u = 1 Cor. vii. 39 reff.

q ch. ix. 40. xx. 36. xxi. 5.

r as above (q).

w here only. Num. xi. 15.

Mark xv. 19. Luke xxii. 41 only t. see

Rom. xi. 4 reff. Luke v. 8. Heb. xii. 12.

Acts only. o ch. ii. 21 reff. p = Luke xxiii. m ch. iv. 35 reff. n ch. xx. 9 reff.

u = 1 Cor. vii. 39 reff.

Syr syr-w-ast coptt [æth].

p ref 36 vs Chr̄.—εαντ. B.

59. aft ιησ. ins χριστε C d 40 Chr̄ [Eutheri].

60. om δε D¹ [-gr] (ins D-corr¹): τε ε.

om N¹. add λεγων D [vulg-ed] am

στησεις D¹ (txt D⁸) d 180 [στησας C].

Ep-of-ch-Lyons Orig₁ Bas₁Nys₁ Chr̄ Thdr̄t₁

om αυτων HP a b¹ f g h l m Thl-sif: ins A(B)CDEN

aft νεαν. ins τινος D [tol] Syr arm: του f h 13.

φωνην μεγαλην D¹: φωνην μεγαλην C¹ p:

rec την αμ. bef ταυτ., with EHPs rel [D-lat

txt ABCD vulg spec Petr₁ Iren-int₁ Cypri-

before us, and from the fact of a bloody persecution having taken place soon after it, it seems that the Jews did, by connivance of, or in the absence of the Procurator, administer summary punishments of this kind. But here no sentence is recorded: and perhaps the very violence and zealous character of the execution might constitute it, not an encroachment on the power of the Procurator, as it would have been if strictly in form of law, but a mere outbreak, and as such it might be allowed to pass unnoticed. That they observed the forms of *their own law*, in the place and manner of the stoning, is no objection to this view. οἱ μάρτυρες] See ref.

[where it is enacted that the hands of the witnesses were to be first on the criminal to put him to death, and afterward the hands of all the people]. They disencumbered themselves of their loose outer garments, ὥστε εἶναι κοῦφοι καὶ ἀπαρὰ πόδιστοι εἰς τὸ λιθοβολεῖν. Theophyl. ἀπέθεντο] to keep them.

Such notices are deeply interesting, when we recollect by *whom* they were in all probability carefully inserted. See ch. xxii. 19, 20, and note on ch. xxvi. 10:—from which it appears that Saul can certainly not have been less than *thirty* at this time. He was a member of the Sanhedrim, and soon after was despatched on an important mission with their authority. 59.] The attempt to escape from this direct prayer to the Saviour by making Ἰησοῦ the genitive, and supposing it addressed to the Father,—in the face of the ever-recurring words κύριος Ἰησοῦς (see Rev. xxii. 20 especially), and the utter absence of any instance or analogy to justify it,—is only characteristic of the school to which it belongs. Yet in this case it has been fa-

voured even by Bentley and Valcknaer, who supposed θεόν to have been omitted in the text, being absorbed by the preceding -or. But if any such accus. had been used, it would certainly have been τὸν θεόν.

δέξαι τὸ πν. μ.] The same prayer in substance had been made by our Lord on the cross (ref. Luke) to His Father. To Him was now committed the key of David. Similarly, the young man Saul, in after years: πέπεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξει εἰς ἐκείνην τὴν ἡμέραν, 2 Tim. i. 12.

60.] The more accurate philological Commentators, De Wette and Meyer, deny that στήσης here can, as ordinarily explained, refer to *weighing* (reff. Matt.; Jer. xxxix. (xxxii.) 10), since not the *sin*, but the *punishment*, would be the thing weighed out,—and it would be harsh to take the one for the other, in a sentence of this kind. Meyer would understand ιστάναι as opposed to ἀφιέναι, τὴν ἁμαρτίαν, ‘Fix not this sin upon them:’ but De Wette, as seems to me more probably, renders it **Reckon not this sin to them** (‘lay not this sin to their charge,’ E. V.), supporting this by Rom. x. 3. This again was somewhat similar (though not exactly, see note there) to our Lord’s prayer, Luke xxiii. 34.

ἐκοιμήθη] Not a Christian expression only: Wetstein, on Matt. xxvii. 52, cites Jewish examples: and we have in the Anthology, iii. 1. 10, τῆδε Σάων ὁ Δίωγος Ἀκάνθιος ἱερὸν ὕπνον | κοιμᾶται θνήσκειν μὴ λέγε τοὺς ἀγαθοῦς. But it became the *usual* Christian term for death. Its use here, when the circumstances, and the actors in them, are remembered, is singularly touching, from the contrast.

CHAP. VIII. 1—3.] PERSECUTION OF THE CHURCH BY SAUL, CONSEQUENT ON

^x 2 Cor. xii. 10
^{refl.}
^y ch. xii. 50.
^z ver. 4. ch. xi.
¹⁹ only.
^{Ezek.} xxii.
^{15.}
^a plur., Luke
^{xxi. 21.}
^{John iv. 35.}
^{James v. 4}
^{only.} Ezek.
^{xii. 15.}
^b here only †.
^{John v. 26}
^{only.} Soph.
^{Ajax, 1047.}
^c ch. ii. 5 reff.
^{Ps. lxxix. 13.}
^{xxi. 8. ch. xiv. 19. xvii. 6.}
^{xxii. 4. 2 Cor. iv. 11 al.}
^d here only. Gen. i. 10. Micah i. 8.
^{f = Luke xii. 22. ix. 6. viii. 1.}
^g here only. — 2 Chron. xvi. 10. and constr.,
^g ch. iii. 2. Mark i. 21 al.
^h John
ⁱ constr., Luke xxi. 12. xxiv. 7. ch.
^k ch. v. 19 reff. 2 Kings xx. 3.
^{ABCEDE}
^{HPN a b}
^{d f g h k}
^{l m o p}
¹³

CHAP. VIII. 1. **Ν** ο join *σαυλος* . . . *αυτου* to ch vii. aft *μεγας* ins *και* *θεισεν*
D sah. rec *παντες τε*, with *A k o*: om *δε Ν¹ 13. 47: και παντες Ν³* [et omnes vulg
Syr æth.]: txt BCDEHP p rel syr coptt Ps-Eus Isid. Chrj. om *της D¹(ins D²).*
 aft αποσ. add *οι εμειναν εν ιερουσαλημ D¹ sah Aug¹.*
 2. *συνκομισαντες* [omg δε] *D¹-gr(txt D⁵): συνεκομισαντο b o.* for *δε, τε D²(and*
lat) E-gr æth. rec *εποιησαντο*, with EHP rel Chrj: txt ABCDN k p Chrj Thdrjt.,
 3. *ο δε σ. D.* *ελυμαίνατο E-gr.* ins *τους bef ανδρας Ν¹(Ν³ disapproving).*
παρεδιδους(sic) D¹.

THE DEATH OF STEPHEN. 1. *συνενδ.]*
 See reff.: and compare his own confession,
 ch. xxvi. 9—11. From this time, the nar-
 rative takes up Saul, and, at first with con-
 siderable interruptions (ch. viii. x. xi. xii.),
 but after ch. xiii. 1 entirely, follows his
 history. *εν εκ. τη ημ.* can hardly mean,
 as some (Dr. Burton, De Wette, Meyer,
 Stier) would render it, on *that very day*,
 viz. when Stephen was stoned. For what
 follows, *παντες δε διεσπαρσαν* . . . cannot
 have happened on the same day, but would
 take some little time: and it is hardly al-
 lowable to render *εγενετο* 'broke out.' We
 have *εν εκ. τη ημερα* used indefinitely, Luke
 vi. 23; John xiv. 20; xvi. 23, 26. In Luke
 xvii. 31 it has direct reference to a *ημερα*
 just mentioned. *παντες* Not per-
 haps *literally*,—or some of them soon
 returned: see ch. ix. 26—30. It may
 describe the *general* dispersion, without
 meaning that every individual fled.
Σαμαρείας] Connected with ver. 4: this
 word is not without importance, as intro-
 ducing the *next step in the dissemination*
of the Gospel, according to our Lord's
 command in ch. i. 8. *πλην των*
αποστόλων] Perhaps, from their exalted
 position of veneration by the people, the
 persecution did not extend to them: per-
 haps they remained, as possessed of supe-
 rior firmness and devotion. But this latter
 reason is hardly applicable, after the com-
 mand of our Lord, 'When they persecute
 you in one city, flee to another.' Matt.
 x. 23. Stier (Reden d. Apostel, i. 253)
 refers their remaining to an intimation of
 the Spirit, to stay and strengthen those
 who were left (*πέτερος γενέσθαι θράσους*
αἰτιοι, Chrys.). Mr. Humphry (Comm.
 on Acts) cites an ancient tradition, men-

tioned by Clem. Alex., Strom. vi. 5 [43],
 end, p. 762 P, from the *Prædicatio Petri*
 (and by Euseb. H. E. v. 18), that the
 Apostles were ordered by our Lord to re-
 main at Jerusalem twelve years: *φησιν ο*
Πέτρος ειρηκέναι τον κύριον τοῖς ἀποστόλοις
Ἐὰν μὲν οὖν τις θελήσῃ τοῦ Ἰσραὴλ μετα-
νοῆσαι διὰ τοῦ ὀνόματός μου πιστεύειν ἐπὶ
τον θεόν, ἀφεθήσονται αὐτῷ αἱ ἁμαρτίαι
μετὰ δώδεκα ἔτη ἐξέλθετε εἰς τον κόσμον,
μή τις εἴπῃ Οὐκ ἀκηκόαμεν. But this could
 not be the case, as we have Peter and John
 going down, to Samaria, ver. 14.

2. *ἀνδρ. εὐλαβεῖς*] Whether Jews or
 Christians is not certain. Ananias is so
 called, ch. xxii. 12 (not in rec.), and he
 was a Christian. At all events, there is
 no contrast implied in the *δέ* (as Mey.),
 'Yet, notwithstanding the persecution and
 dispersion, pious men were found who,
 &c.:' the *δέ* is merely the transitional par-
 ticle,—and, so far from its being any un-
 usual thing to bury an executed person, it
 was commanded among the Jews. Olshau-
 sen thinks that, if they had been Chris-
 tians, the term *ἀδελφοί* would have been
 used: but this does not seem by any means
 certain: we can hardly reason so minutely
 from the diction of one section in the nar-
 rative to that of another, especially in the
 case of a section so distinct and peculiar as
 this one. (Besides, *ἀδελφοί* in this sense
 does not occur till ch. ix. 30: see reff.
 there.) Probably they were pious Jews,
 not yet converts, but hearers and admirers
 of Stephen.

3. *ἐλυμαίνατο*] Properly
 used of wild beasts, or of hostile armies,
 devastating and ravaging. (See examples
 in Knin.) *κατὰ τοὺς οἴκους*, enter-
 ing (the houses) from house to house,—
 a pregnant construction. *σύρων*] So

4 Οἱ μὲν οὖν ¹ διασπαρέντες ^m διήλθον ⁿ εὐαγγελίζόμενοι ^{1 ver. 1.}
 τὸν ⁿ λόγον. ⁵ Φίλιππος δὲ ^o κατελθὼν εἰς πόλιν τῆς ^{m abs., ver. 40.}
 Σαμαρείας ^p ἐκήρυσσεν ^q αὐτοῖς τὸν χριστόν. ⁶ ^r προσεῖχον ^{ch. x. 38. xiii.}
 δὲ οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ^s ὁμοθυμα- ^{14. xvii. 23.}
 δόν, ^t ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ^{xx. 25.}
 ἐποίει. ⁷ πολλοὶ γὰρ τῶν ^u ἐχόντων ^{uv} πνεύματα ^{uv} ἀκά- ^{v. 15 only.}
 θαρτα ^w βοῶντα φωνῇ μεγάλῃ ^x ἐξήρχοντο, πολλοὶ δὲ ^{1 Kings xxvi.}
^{22. nch. xv. 35 only.}
^{o = Luke iv.}
^{ch. ix. 37.}
^{ch. ix. 32 al.}
^{(Luke only,}
^{exc. James}
^{iii. 15.)}
^{2 Macc. xi. 29}
^{(Wisd. xi.}
^{22) only.}
^{p = with acc. of person, 1 Cor. i. 23. Phil. i. 15. κ. τ. χρ., I. P. κ. τ. ἴησ.,}
^{ch. ix. 20 reff. κ. χρ. ἴησ., 2 Cor. iv. 5. see 2 Cor. i. 19. q so ch. xx. 2. Matt. iv. 23. Luke}
^{iv. 15. 2 Cor. ii. 13. r = and constr., vv. 10, 11. ch. xvi. 14. 1 Tim. i. 4. iii. 8. iv. 1, 13. Tit.}
^{i. 14. Heb. ii. 1. vii. 13. 2 Pet. i. 19 only. Ps. v. 2. s ch. i. 14 reff. t ch. ix. 3 reff.}
^{u Mark iii. 30 only. v ch. v. 16 reff. w Luke xviii. 7, 38. ch. xvii. 6 al. Gen. xxxix. 14.}
^{x = Matt. xii. 43. xvii. 18. ch. xvi. 8 al.}

4. ηλθον N¹ [sah(Tischdf)].
 demid) Syr aeth].

5. καλεθων D¹-gr(txt D⁸).
 art is not needed, see note) ΔΒΝ m.

6. rec for δε, τε, with E-gr HP rel (aeth-pl) [Chr]; : txt ABCD²⁸ a h p 36 vulg E-lat
 syr coptt.—ως δε ηκουον παν οι οχλοι προσειχ. τοις λεγ. D¹(corr'd to txt by D³ and
 corr). om του D¹(ius D³) f. for ομοθ., (. . .) οντο or -τε D¹(txt D³).
 αυτου N¹(perhaps: s added or renewed by N³).

7. rec πολλων (alteration to avoid the difficulty: see note. Meyer's account, that εξηρ-
 χετο was first altered to -οντο to suit πνευματα [the converse is much more probable], and
 then πολλων το-οι to furnish a plur nom to εξηρχοντο, seems to me very unlikely), with HP
 rel copt [arm] Chr; : (. . .)(π(ar)α)? (απο D³) πολλοις D¹: txt ABCEN p 36 vulg syr
 sah [aeth-pl(Tischdf)]. rec μεγ. bef φωνη: txt ABCDEHPN rel vulg Chr. rec εξηρ-
 χετο (see above), with HP rel Chr: txt ABCDEN k p [sah(Tischdf) arm]. aft πολα. δε

Philo, in Flacc. 9, vol. ii. p. 526, συρόμενοι
 κ. πατούμενοι διὰ τῆς πόλεως ἀπάσης
 ἐναλωθῆσαν. παρεδίδου] viz. to the
 gaolers—so παραδιδούς εἰς φυλακάς, ch.
 xxii. 4.

4—13.] PREACHING OF THE GOSPEL
 IN SAMARIA BY PHILIP.

4.] μὲν οὖν
 resumes the subject dropped at the end of
 ver. 1, and determines this verse to be the
 opening of a new section, not the close of
 the former. διήλθ.] See reff. εὐαγγ.
 τ. λόγ.] Here first we become acquainted
 with the missionary language so frequent
 in the rest of the book: and we have τὸν
 λόγον, an expression very familiar among
 Christians when the book was written, for
 [the fuller one which must have prevailed
 at first] τ. λ. τοῦ θεοῦ.

5. Φίλιππος]
The deacon; not, as apparently implied in
 the citation from Polyerates in Eus. H. E.
 iii. 31, v. 24, *one of the twelve*: this is
 precluded by vv. 1 and 14. And it is
 probable, that the persecution should have
 been directed especially against the col-
 leagues of Stephen. Philip is mentioned
 again as ὁ εὐαγγελιστής,—probably from
 his having been the first recorded who
 εὐηγγελίστατο τὸν λόγον,—in ch. xxi. 8,—
 as married and having four daughters,
 virgins, who prophesied. πόλιν τ.
 Σαμ.] Verbatim as John iv. 5, in which
 case it is specified as being Sychar (Sichem).
 As the words stand here (πόλιν = τὴν

πόλιν, after εἰς, compare also 2 Pet. ii. 6),
 seeing that Σαμάρεια (vv. 9, 14; ch. ix.
 31; xv. 3) signifies the *district*, I should
 be inclined to believe that Sychem is here
 also intended. It was a place of rising
 importance, and in after-times eclipsed the
 fame of its neighbour Samaria, which latter
 had been, on its presentation by Augustus
 to Herod the Great, re-fortified and called
 Sebaste, Jos. Antt. xv. 7. 3, and 8. 5. It
 still, however, bore the name of Samaria,
 Jos. xx. 6. 2,—where, from the context,
 the *district* can hardly be intended.
 αὐτοῖς] The inhabitants, implied in πόλιν.

6. προσεῖχον . . .] If this place
 was Sychem, the narrative in John iv. will
 fully account for the readiness with which
 these people received the κήρυγμα τοῦ
 χριστοῦ—*the proclamation of the Christ.*

7.] According to the reading in the
 text, which is too strongly upheld by
 manuscript authority to be rejected for
 the easier ordinary one, πολλοί is a 'nomi-
 nativus pendens' (compare ch. vii. 40;
 Rev. iii. 12. Winer, edn. 6, § 29. 1). For
 in the case of many who had unclean
 spirits, they crying out with a loud
 voice, came out: ἐξήρχοντο being plur.,
 as often when the neuter plural betokens
 living agents; see Winer, edn. 6; § 58. 3,
 a. β. πολλοί has probably been
 altered to πολλῶν, to agree with πάν
 ἐχόντων, on the difficulty being perceived.

† Luke v. 26.
24. ch. ix. 33.
Luke only.
exc. Heb. xii.
12. 1 Macc.
ix. 55.
* Matt. xi. 5.
ch. iii. 2. Lev. xxi. 18.
xlii. 17 (only?).
Luke xiv. 22 only. see Job xii. 17. Eur. Frag. *Αὐγὴ* 1, *νῦν δ' οἶνος ἐξίστησέ με.*

⁵ παραλελυμένοι καὶ ² χωλοὶ ³ ἐθεραπεύθησαν ^δ ἐγένετο δὲ πολλὴ χαρὰ ἐν τῇ πόλει ἐκείνῃ. ⁹ ἄνῃρ δέ τις ὀνόματι Σίμων ^b προϋπήρχεν ἐν τῇ πόλει ^c μαγέων καὶ ^d ἐξιστά-
ABCDEF
HPN a b
d f g h k
l m o p
13

a Matt. iv. 23. xvii. 18†. (Sir. xviii. 19.) b Luke xxiii. 12 only. Job
c here only†. (-γος, ch. xiii. 6. -γεια, ver. 11.) d -άνων here only. trans.

ins καὶ E 13 syr Chr. om καὶ D¹(ins D²) m. ἐθεραπευοντο D 13.
8. rec καὶ εγ., with EHP rel syr : χαρά τ. μεγ. εγ. D-gr [Syr (sah)] : txt ABCN p
corpt. rec χ. μεγάλη, with DEHP rel [vulg-ed syr arm] : txt ABCN p am demid
fuld [sah] aeth.

9. προπαρχων D-gr. om καὶ D¹(ins D²). rec εξιστων, with D²EH rel
Chr, Thl : *seducens* vulg Iren-int : *suadens* E-lat : *mentem auferens* D-lat : *εξε(. . .)*
(*εξεστανεν* Wetst) D¹ : txt ABCPN p.

9. Σίμων] Neander, in the course of some excellent remarks on this whole history (see further on ver. 14), identifies, and I believe with reason, this Simon with one mentioned as living from ten to twenty years after this by Josephus, Antt. xx. 7. 2, καθ' ὃν καιρὸν τῆς Ἰουδαίας ἐπετρόπευσε Φῆλιξ, θεασάμενος ταύτην (Drusilla) . . . λαμβάνει τῆς γυναικὸς ἐπιθυμίαν, καὶ Σίμωνα ὀνόματι, τῶν ἐαυτῷ φίλων, Ἰουδαίων, Κύπριον δὲ γένος, μάγον εἶναι σκηπτρόμενον, τέμπων πρὸς αὐτὴν ἐπειθε τὸν ἄνδρα καταλιποῦσαν αὐτῷ γήμασθαι. The only difficulty seems to be, that Simon is stated by Justin Martyr, himself a Samaritan, to have been Σαμαρέα, ἀπὸ κώμης λεγομένης Γίττων. But it has struck me that either Justin, or perhaps more probably Josephus, may have confounded Ghittim with Chittim, i. e. Citium in Cyprus. This conjecture I also find mentioned in the Diet. of Geography and Mythology, sub voce. The account in Josephus is quite in character with what we here read of Simon : not inconsistent (Meyer) with ver. 24, which appears to have been uttered under terror occasioned by the solemn denunciation of Peter. Justin goes on to relate that he was worshipped as a God at Rome in the time of Claudius Cæsar, on account of his magical powers, and had a statue on the island in the Tiber, inscribed 'Simoni Deo Sancto.' Singularly enough, in the year 1574, a stone was found in the Tiber (or standing on the island in the year 1662, according to the Diet. of Biogr. and Myth.), with the inscription SEMONI SANCO DEO PIDIO SACRVM, i. e. to the God Semo Saneus, the Sabine Hercules, which makes it probable that Justin may have been misled. The history of Simon is full of legend and fable. The chief sources of it are the Recognitiones and Clementina of the pseudo-Clemens. He is there said to have studied at Alexandria, and to have been, with the heresiarch Dositheus, a disciple of John the Baptist. Of Dositheus

he became first the disciple, and then the successor. Origen (in Matt. Comm. § 33, vol. iii. p. 851) makes Dositheus also a Samaritan : so also contra Cels. i. 57, vol. i p. 372, and Hom. xxv. in Luc. vol. iii. p. 962. His own especial followers (Simoniani) had dwindled so much in the time of Origen, that he says *νυνὶ δὲ τοὺς πάντας ἐν τῇ οἰκουμένῃ οὐκ ἔστι Σιμωνιανούς εὐρεῖν τὸν ἀριθμὸν οἰμα τριάκοντα.* καὶ τάχα πλείονας εἶπον τῶν ὄντων, contra Cels. ubi supra ; see also ib. vi. 11, p. 638, and *περὶ ἀρχῶν*, iv. 17, p. 176. In the Recognitiones and the Clementina are long reports of subsequent controversies between Simon Magus and Peter, of which the scene is laid at Cæsarea. According to Arnobius (adv. Gentes, ii. 12, p. 828 ed. Migne), the Constt. Apostol. (ii. 14, p. 620 ; vi. 9, p. 932 ed. Migne), and Cyril of Jerusalem, he met with his death at Rome, having, during an encounter with Peter, raised himself into the air by the aid of evil spirits, and being precipitated thence at the prayer of Peter and Paul. [I saw in the church of S. Francesca Romana in the forum, a stone with two dents in it and this inscription, "On this stone rested the knees of S. Peter when the dæmons carried Simon Magus through the air."'] The fathers generally regard him as the founder of Gnosticism : this may be in some sense true : but, from the very little authentic information we possess, it is impossible to ascertain how far he was identified with their tenets. Origen (contra Cels. v. 62, p. 625) distinctly denies that his followers were Christians in any sense : *λαμβάνει τὸν Κέλσον, ὅτι οὐδαμῶς τὸν Ἰησοῦν ὁμολογοῦσιν υἱὸν θεοῦ Σιμωνιανοί, ἀλλὰ δυνάμει θεοῦ λέγουσι τὸν Σίμωνα.* μαγέων.] Not to be joined with *προϋπήρχεν* (as in E. V. and Kuin.), which belongs to ἐν πόλει : *exercising magic arts*, such as then were very common in the East and found wide acceptance ; impostors taking advantage of the very general expectation of a Deliverer at this time, to set them-

μενας ἑξίστατο. 14 Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι δέδεκται ἡ Σαμαρεία τοῦ λόγον τοῦ

mid. Matt. xii. 23. Mark ii. 12. vi. 51. Luke ii. 47. ch. ii. 7, 12, ix. 21 only. Gen. xliii. 33. w Luke ix. 53. 2 Cor. xi. 4. y ch. xi. 1 reff. x Luke viii. 13. ch. k l m o p 13

γινόμενα EHLPrcl : om C 126-80 lect-25 : txt ABDN k m p 13. C'D'N'.

εξίστατο

14. ιερουσαλημ D.

he saw in his own fashion. He was convinced, from the works which Philip did, that he was *in league with some powerful spirit*: he viewed baptism as the initiation into communion with that spirit, and expected that he should be able to make use of the higher power thus gained for his own purposes, and unite this new magical power to his own. All were baptized who professed belief in Jesus as the Messiah: there was therefore no reason for rejecting Simon, considering besides, that from the nature of the case he would for the time have given up his magical practices.' Neander, Ph. u. Leit. p. 102. 'Hoc

Simonis exemplo clare patet, non conferri omnibus indifferenter in Baptismo gratiam, quæ illic figuratur. Papistarum dogma est, Nisi quis ponat obicem peccati mortalis, omnes cum signis recipere veritatem et effectum. Ita magicam vim tribuant Sacramentis, quasi absque fide prosint. Nos autem sciamus offerri nobis a Domino per Sacramenta quicquid sonant annexæ promissiones, et non frustra nec inaniter offerri, modo fide ad Christum directi ab ipso petamus quicquid Sacramenta promittunt. Quamvis autem nihil illi tunc profuerit Baptismi receptio, si tamen conversio postea secuta est, ut nonnulli conjiciunt, non extincta fuit nec abolita utilitas. Sæpe enim fit, ut post longum tempus demum operetur Spiritus Dei, quo efficaciam suam Sacramenta proferre incipiant.' Calvin in loc.

14—24.] MISSION OF PETER AND JOHN TO SAMARIA. A question arises on this procedure of the Apostles:—whether it was as a matter of course, that the newly baptized should, by the laying on of hands subsequently, receive the Holy Ghost, —or whether there was in the case of these Samaritans any thing peculiar, which caused the Apostles to go down to them and perform this act. (1) The only analogous case is ch. xix. 5, 6: in using which we must observe that there it is distinctly asserted that the *miraculous* gifts of the Spirit followed the laying on of Paul's hands; and that by the expression *ιδῶν* in ver. 18, which must be taken literally, the same is implied here. And on this point the remarks of Calvin are too important to be omitted: 'Hic occurrit quæstio. Dicit enim tantum *fuisse baptizatos* in nomine Christi, atque ideo non dum fuisse Spiritus participes. Atqui vel inanem et omni virtute et gratia carere

Baptismum oportet, aut a Spiritu sancto habere quicquid efficaciam habet. In Baptismo abluimur a peccatis: atqui lavacrum nostrum Spiritus sancti opus esse docet Paulus (Tit. iii. 5). Aqua Baptismi sanguinis Christi symbolum est: atqui Petrus Spiritum esse prædicat, a quo irrigamur Christi sanguine (1 Pet. i. 2). In Baptismo crucifigitur vetus noster homo, ut suscitetur in vitæ novitatem (Rom. vi. 6): unde autem hoc totum, nisi ex sanctificatione Spiritus? Denique Baptismo nihil reliquum fiet, si a Spiritu separetur. Ergo Samaritanos, qui vere Christum in Baptismo induerant, Spiritu quoque vestitos fuisse negandum non est (Gal. iii. 27). Et sane Lucas hic non de communi Spiritus gratia loquitur, qua nos sibi Deus in filios regenerat, sed de singularibus illis donis, quibus Dominus initio Evangelii quosdam esse præditos voluit ad ornandum Christi regnum.' And a little after: . . . 'Papistæ, dum ficticiam suam confirmationem extollere volunt, in hanc sacrilegiam vocem prorumpere non dubitant, semichristianos esse, quibus manus nondum fuerunt impositæ. (See this asserted by Wordsworth, in loc. p. 40, col. 2, bottom.) Hoc jam tolerabile non est, quod quum symbolum hoc temporale esset, ipsi perpetuam legem finxerunt in Ecclesia. . . . Atqui fateri coguntur ipsi quoque, Ecclesiam nonnisi ad tempus donis istis fuisse ornatam. Unde sequitur, impositionem manuum, qua usi sunt Apostoli, finem habuisse, quum effectus cessavit' (in loc.). And yet after this, Wordsw. refers to "Calvin here," "in whose opinion," says R. Nelson, "this passage in the Acts shews that Confirmation was instituted by the Apostles." This example may serve to suggest extreme caution in trusting to Wordsw.'s reports of the opinions of the Fathers and ecclesiastical writers. The English church, in retaining the rite of confirmation, *has not grounded it on any institution by the Apostles*, but merely declared the laying on of hands on the candidates, to certify them (by this sign) of God's favour and goodness towards them, to be, 'after the example of the holy Apostles.' Nor is there any trace in the office, of the *conferring of the Holy Ghost* by confirmation;—but a distinct recognition of the *former reception* of the Holy Spirit (at Baptism), and a prayer for the increase of His influence, proportioned to the

^z θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ Ἰωάννην, ¹⁵ οἵ-
 τινες ^z καταβάντες ^a προσήζαντο ^a περὶ αὐτῶν ὅπως ^{bc} λάβω-
 σιν ^{bc} πνεῦμα ^c ἅγιον ¹⁶ οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν
^d ἐπιπεπωκός, ^e μόνον δὲ ^{fg} βεβαπτισμένοι ^h ὑπῆρχον ^{fg} εἰς
 τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. ¹⁷ τότε ⁱ ἐπετίθεισαν τὰς
ⁱ χεῖρας ἐπ' αὐτούς, καὶ ^{bc} ἐλάβανον ^{bc} πνεῦμα ^b ἅγιον.
¹⁸ ἰδὼν δὲ ὁ Σίμων ὅτι διὰ τῆς ^k ἐπιθέσεως τῶν χειρῶν τῶν

^c here 3cc. ch. (ii. 38) x. 47. xix. 2. John xv. 22. d of the Spirit, ch. x. 44. xi. 15 only. = Luke
 i. 12. ch. xiii. 11. xix. 17. Rev. xi. 11 only. Gen. xv. 12. see Rom. xv. 3. e Matt. viii. 8. Mark
 v. 36 al. f Matt. xviii. 19. ch. xix. 5. (Rom. vi. 3.) 1 Cor. i. 13, 15. v. ἐπὶ, ch. ii. 38. ἐν,
 ch. x. 48. g 1 Cor. x. 2. Gal. iii. 27. h Luke xi. 13. xvi. 14. ch. ii. 30. Rom. i.
 19 al. James ii. 15. 2 Pet. i. 8. ii. 19. iii. 11. w. part., ch. xix. 36 only. i Num. xxvii. 18. Matt.
 ix. 18. ch. vi. 6. ix. 12, 17. xiii. 3 al. k 1 Tim. iv. 14. 2 Tim. i. 6. Heb. vi. 2 only †. see
 2 Chron. xxv. 27.

for θεου, χυ̅ Ν'.

rec ins τον bef πετρ., with HLP rel [Did.] : om ABCDEN & p

13 Eus₁ [Did.] Chr₁.

15. προσεῖξ. B.

16. om vv. 16, 17 (*similarity of endgs*) 13. rec (for ουδεπω) ουπαω, with HL[P] rel :
 txt ABCDEN p 36 Did₂ Chr₁. for επ, επι D¹(txt D-corr¹) : εν E¹. ουδενα D¹(txt
 D¹(?)). βαπτισμ. Ν'. for κυρ., χριστου HLP a d e f g h l : aft κυ̅ ω̅ ins χρυ̅ D.

17. rec επιτιθουν, with D¹EHL rel Chr₁ Thl : txt A B(-θοσαν) C(-θεισαν) D-corr¹ or 2
 N & p 36 Eus₁ Did₂ Cyr-jer₁.

18. rec (for ιδων) θεασαμενος, with HLP rel [Chr₁] Thl : txt ABCDEN b¹ d k o p

mature life now opening on the newly confirmed. (2) If then we have here *no institution of a perpetual ordinance*, something peculiar to the case before us must have prompted this journey. And here again we have a question: Was that moving cause in the Samaritans, or in Philip? I believe the true answer to the question will be found by combining both. Our Lord's command (ch. i. 8) had removed all doubt as to Samaria being a legitimate field for preaching, and Samaritan converts being admissible. (So also with regard to Gentile converts,—see ch. x., notes: but, as the church at this time believed, they must be *circumcised*, which the Samaritans already were,—and *keep the law*, which after their manner the Samaritans did.) The sudden appearance, however, of a body of baptized believers in Samaria, by the agency of one who was *not one of the Apostles*,—while it would excite in them every feeling of thankfulness and joy, would require their presence and power, as Apostles, to perform their especial part as the divinely appointed Founders of the Church. Add to this, that the Samaritans appear to have been credulous, and easily moved to attach themselves to individuals, whether it were Simon, or Philip; which might make the Apostles desirous to be present in person, and examine, and strengthen their faith. Another reason may have been not without its influence: the Jewish church at Jerusalem would naturally for the most part be alienated in mind from this new body of believers. The hatred between Jews and Samaritans was excessive and unrelenting. It would therefore be in the highest degree important that it should be

shewn to the church at Jerusalem, that these Samaritans, by the agency of the same Apostles, were partakers of the same visibly testified gifts of the one Spirit. The use of this argument, which was afterwards applied by Peter in the case of the Gentiles, unexpected even by himself, ch. xi. 17,—was probably no small part of the purpose of this journey to Samaria.

14. Πέτρ. κ. Ἰωάν.] Perhaps *two*, in accordance with the *δύο δύο* of their first missionary journey (Mark vi. 7) : so Paul and Barnabas afterwards (ch. xiii. 2) : and the same principle seems to have been adhered to even when these last separated : Paul chose Silas, Barnabas took Mark.

PETER,—because to him belonged, in this early part of the Gospel, in a remarkable manner, the first establishing of the church ; it was the fulfilment of the promise ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. It was he who had (in common with all the Apostles, it is true, but in this early period more especially committed to him) τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν,—who opened the door to the 3000 on the day of Pentecost, now (as a formal and ratifying act) to the Samaritans, and in ch. x. to the Gentiles. So far, is plain truth of Scripture history. The monstrous fiction begins, when to Peter is attributed a fixed diocese and successors, and to those successors a delegated power more like that ascribed to Simon Magus than that promised to Peter. This is the last time that JOHN appears in the Acts. He is only once more mentioned in the N. T. (except in the Revelation), viz. as having been present in Jerusalem at Paul's visit, Gal. ii. 9. 15. προσήξ.] So laying

1 pres., ch. xvi. 38 refl. ^{1m} ἀποστόλων ^{1m} δίδοται τὸ ^{1m} πνεῦμα, ⁿ προσήνεγκεν αὐτοῖς
 m Luke xi. 13. ^o χρήματα ¹⁹ λέγων Δότε καὶ μοὶ τὴν ^p ἔξουσίαν ταύτην,
 John iii. 34. ⁱ ἵνα ᾧ εἰάν ⁱ ἐπιθῶ τὰς ⁱ χεῖρας ^{bc} λαμβάνῃ ^{bc} πνεῦμα ^b ἅγιον.
 ch. v. 32. xv. 8 (1 John iv. 13).
 n = Matt. xxv. 20. 2 Kings xvii. 29.
 o ch. iv. 37 refl.
 p = Matt. x. 1 al. fr. 1 Macc. i. 15.
 q = ch. ii. 39.
 r Matt. vii. 13. Rom. ix. 22. 1 Tim. vi. 9. Heb. x. 39. Rev. xvii. 8.
 s 2 Pet. ii. 1 & c. iii. 7, 16. t = ch. ii. 38 refl. u Matt. x. 34 al.† Wisd. xiii. 2 al.
 v constr., 1 Cor. vii. 36. 2 Macc. vii. 19. Ps. xlix. 13 Symm. w ch. xvii. 28 refl.
 x Luke x. 42, ch. xvi. 12. 2 Cor. vi. 15. Col. i. 12 only. y Deut. xii. 12. xiv. 27. xviii. 1. Isa. lvi. 6. see Col. i. 12. z = ch. i. 17, 26. xxvi. 18. a = Luke iv. 35. ch. xv. 6. b here
 only. Ps. lxxvii. 37. c Luke iii. 4 & 5 (from Isa. xl. 3, 4). ch. ix. 11. xiii. 10. 2 Pet. ii. 10 only.
 d Luke i. 8 only. Exod. xxviii. 34 (38) al. fr. e here only. Jer. vii. 6 only. see Heb. vi. 1. (= μ. ες, Rev. ii. 21 al. 4. ἐπί. 2 Cor. xii. 21.) f = 1 Cor. xiv. 20 refl. g ch. [vii. 1] xvii. 27. Mark xii. 13 only. Xen. Mem. ii. 2. 2. Anab. iii. 2. 22.

13. 36 Constt₁ Bas₁ Chr₂ Damasc[-ms₁] Taras₁. rec aft πν. ins το αγιον (common addition, and suspicious wherever there is any variation in MSS), with ACDEHLP rel
 36 vss [Bas₁] Chr: om BN sah Constt₁. προσηνεγκαν D¹[-gr] (txt D⁴).
 19. ins παρακαλων και bef λεγ. D. Steph (for εαν) av, with DH a b² g h l m o
 36 Constt₁ Cyr-jer₁ Chr₁ [Bas₁ Damasc-ms₁] Taras₁: txt ABCELPX rel. aft επιθω
 ius καγω D.

20. αυτους N¹. om το and σου D¹ (ins D⁴). (N.B. D-lat is wanting from το αργυριον σου to ch x. 4.)

21. μερος E l. om γαρ D¹ (txt D³) 177¹. rec ενωπιον (corr_n to more usual word), with EHL P rel Constt₁ Taras: εναντιον Ch p 13 Bas₁ Chr₁: txt ABDX 36.

22. rec for κυρ., θεου (corr_n from ver 21: or doctrinal ?), with HLP rel vulg Syr Taras₁ [Iren-int₁]: txt ABCDEN k o p 13 syr coptt arm Constt₁ Bas₁ Chr₁ Ambr₁. αφηθησεται σου D¹ (txt D²) 1¹.

on of hands is preceded by prayer, ch. vi. 6; xiii. 3. 18. ἰδῶν] Its effects were therefore *visible* (see above), and consequently the effect of the laying on of the Apostles' hands was not the *inward* but the *outward* miraculous gifts of the Spirit.

προσῆν. αὐτ. χρήματα.] De W. excellently remarks, 'He regarded the capability of imparting the Holy Spirit,—*rightly*, as *something conferred*, as a *derived power* (see ref. Matt.), but *wrongly*, as one to be obtained by an *external method*, without an *inward disposition*: and, since in external commerce every thing may be had for gold, *he wanted to buy it*. This is the essence of the sin of *Simony*, which is intimately connected with unbelief in the power and signification of the Spirit, and with materialism.' Clearly, from the narrative, Simon himself *did not receive the Spirit by the laying on of hands*. His nefarious attempt to treat with the Apostles was *before he himself had been presented to them for this purpose*.

20.] The solemn denunciation of Peter, like the declaration of Paul, 1 Cor. vi. 13, has reference to the perishableness of all worldly good, and of tho-e with it, whose chief end is the use of it (see Col. ii. 22), 'Thy gold and thou are equally on the way to corruption: *thy gold*, as its nature is:

thou with it, as having no higher life than thy natural corrupt one: as being bound in the σύνδεσμος τῆς ἀδικίας. The expression of Peter, 1 Pet. i. 7, χρυσιον τοῦ ἀπολλυμένου, is remarkably parallel with this (see too 1 Pet. i. 18).

ἐνόμισας] aor. thou thoughtest: not 'thou hast thought,' as E. V. The historic force of the tense is to be kept here: the Apostle uses it as looking forward to the day of ἀπόλεια, 'Let thy lot be ἀπ., and that because thou thoughtest,' &c. κτᾶσθ.] to acquire, not pass. as E. V., ungrammatically. 21. μερίς

. . . κληρος] synonymous: the first lit., the second fig. (see ref.), but not without reference perhaps to the κληρονομία of the kingdom of God, the κλ. ἀφάρτος, 1 Pet. i. 4. τῷ λόγ. τούτ.] The matter now spoken of,—'to which I now allude.'

εὐθεία] Hardly, 'right before God,' E. V., but *thy heart is not right*,—sincere, single-meaning,—in God's presence, 'as God sees it: i. e., 'seen as it really is, by God, is not in earnest in its seeking after the gospel, but seeks it with unworthy ends in view.'

22.] εἰ ἄρα, if perhaps (not 'ut sane,' which it will not bear: see on its meaning, "if, which none can say," Hartung, Partikellehre, i. 440): and the uncertainty refers, not to the doubt whether Simon would repent

ABCDE
HLPX a
b d f g h
k l m o
p 13

^h ἀφεθήσεται σοι ἡ ⁱ ἐπίνοια τῆς καρδίας σου· ²³ ^k εἰς γὰρ ^h — Rom. iv. 7 reff.
^{lm} χολὴν ^{mn} πικρίας καὶ ^{op} σύνδεσμον ^p ἀδικίας ὁρῶ σε ὄντα. ⁱ (C.) here only. (Jer. xi. 10 only.) Sir. xl. 2 al.
²⁴ ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ ^k — ver. 20.
 πρὸς τὸν κύριον, ὅπως μηδὲν ^r ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε. ^l Matt. xxvii. 34 only.
²⁵ Οἱ μὲν οὖν ^s διαμαρτυράμενοι καὶ ^t λαλήσαντες τὸν ^m Deut. xix. 18 Ed-vat., F &c. (not A B). Lam. iiii. 15. n Rom. iii. 14, from Ps. ix. 7 (27). Eph. iv. 31. Heb. i. 1viii. 6.
^t λόγον τοῦ κυρίου, ^u ὑπέστρεφον εἰς Ἱεροσόλυμα, πολλὰ ^s Luke xvi. 28. ch. ii. 40 al. 1 Thess. iv. 6. Heb. ii. 6. L.P.H. Jer. vi. 10. u Luke i. 56 al. fr. Luke only, exc. (Mark ix. 40 rec.) Gal. i. 17. Heb. vii. v Matt. ix. 35. Luke ix. 52 al. fr. Josh. xiii. 30.
 τε ^v κόμας τῶν Σαμαρειτῶν ^w εὐηγγελίζοντο· ²⁶ ἄγγελος

xi. 15 only. o Eph. iv. 3. Col. ii. 19. iii. 14 only. L.P. p here only. Isa. lvi. 6. r ch. xiii. 40 reff. s Luke xvi. 28. ch. ii. 40 al. 1 Thess. iv. 6. Heb. ii. 6. L.P.H. Jer. vi. 10. t = ch. xi. 19 reff. u Luke i. 56 al. fr. Luke only, exc. (Mark ix. 40 rec.) Gal. i. 17. Heb. vii. v Matt. ix. 35. Luke ix. 52 al. fr. Josh. xiii. 30. w constr., Luke iii. 18. ch. xiv. 15, 21. xvi. 10. Isa. xl. 9 (?).

23. ην (= εν? eis D²) γαρ πικρίας χολη(χολης D²) κ. συνδεσμων(συνδεσμον D²) D¹. for ορω, θεωρω DE Constt₁ Chr₂.

24. om o EH. aft εἶπεν ins προς αυτους D (æth). ins παρακαλω bef δεηθ. D 137-80 syr-w-ast Constt₁. D¹ has altered δεηθητε to δεηθητη. for υπερ, περι D¹(txt D²) 96. for κυρ., θεον (see above, ver 22) D k m o 13 demid fuld syr (but κυριον syr-mg) æth. for επ' εμε, μοι D : μοι e : om επ' C. ins τουντων των κακων bef ων D. for ων, ον D¹(txt D²) : ως L. aft ειρ. ins κακων E : μοι D, D¹ syr-mg add also os[om syr-mg] πολλα κλαιων ου διελυμπαnev.

25. διαμαρτυρομενοι LPN d f l o Thl-sif₁. for κυρ., θεου A 68 demid Syr copt [arm] : om τ. κ. 3. 4¹. 65. rec υπεστρεψαν (alteration to historic tense), with CEHL₁ rel vss Thl : txt ABDN p 36 vulg. rec ιερουσαλημ (corr to common form, see ver 26. It has been suggested that -σολυμα occurs here as belonging to a narrative in which this form has been the one used, see vv. 1, 14; whereas in the follg narrative, -σαλημ is used, vv 26, 27), with HL[P] rel : txt ABCDEN c k o p 13. 36 [vulg] Chr [Aug.]. for τε, δε D. rec ευηγγελισαντο (see above, ου υπεστρ.), with HLP rel E-lat syr copt [æth] Chr Thl : txt ABCD E-gr N p 36 vulg [syr arm] sah Aug₁.

or not (see below on γάρ) : but as to whether or not his sin may not have come under the awful category of those unpardonable ones specified by our Lord, Matt. xii. 31, to which words the form ἀφεθήσεται seems to have a tacit reference. Peter does not pronounce his sin to have been such, but throws in this doubt, to increase the motive to repent, and the earnestness of his repentance. This verse is important, taken in connexion with John xx. 23, as shewing how completely the Apostles themselves referred the forgiveness of sins to, and left it in, the sovereign power of God, and not to their own delegated power of absolution.

23.] γάρ gives the reasons, not why it would be difficult for forgiveness to take place, but why he had such extreme need of repentance and prayer, as being tied and bound by the chain of sin. ὄντα εἰς] a pregnant construction—having fallen into and abiding in : not to be taken (as Kuin., &c.) as ‘amounting to,’—‘totus quantus es, nil nisi venenum amarum es et colligatio iniquitatis,’ which is very harsh, and improbable : nor (as Stier) is it prophetic, as to what would be the consequence, if he did not repent : ‘I see that thou wilt come to,’ &c. Least of all must it be said, here or any where else, that εἰς is put for ἐν. I cannot too often remind my younger readers, that it is a funda-

mental maxim of all sound scholarship, that no word is ever put for another.

χολ. πικρ.] see reff. ‘the gall which is the very seat and essence of bitterness’—a very gall of bitterness. The poison of serpents was considered to be seated in their gall : so χολή ἀσπίδος ἐν γαστρὶ αὐτοῦ, Job xx. 14. See Plin. H. N. xi. 37.

24.] Simon speaks here much as Pharaoh, Exod. (viii. 28 ; ix. 28) x. 17,—who yet hardened his heart afterwards (Stier). It is observable also that he wishes merely for the averting of the punishment. The words ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε seem remarkably to set forth the mere terror of the carnal man, without any idea of the ἐμέ becoming another man in thoughts and aims.

25—40.] CONVERSION OF THE ÆTHIOPIAN EUNUCH BY PHILIP'S TEACHING.

25.] μὲν οὖν indicates (see note on ver. 4) that the paragraph should begin here, not at ver. 26 as commonly.

κόμας τ. Σαμ.] It is interesting to recall Luke ix. 52, where on their entering into a κόμας Σαμ., the same John wishes to call down fire from heaven, καὶ ἀναλῶσαι αὐτοὺς. On constr. (εὐαγγ. w. accus.), see reff. The gradual sowing of the seed further and further from Jerusalem is advancing : not only is this eunuch to carry it to a far distant land, but Philip is sent

x = Matt. ix.
9. Luke i. 39.
iv. 29, ch.
v. 6, 17.
Jonah iii. 2.
y = ver. 36.
ch. xxv. 6.
(xxvii. 12.)
Phil. iii. 14. Josh. v. 7.
vii. 13, 14. Prov. vii. 27.

δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον λέγων ἡ ἀνάστηθι
καὶ πορεύου ὧς κατὰ ὁδὸν τὴν ἀκατα-
βαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἡ ἔρη-
μος.

ABCDE
HLPN a
b c d f g
h k l m
o p 13

z ch. xxii. 6 only. Gen. xviii. 1.

a here only. see Matt.

b = here only ?

26. πορευθεῖτι CD.—ἀναστὰς πορ. D 40.
for ἐπι, eis H : om p. B¹ repeats τὴν ὁδόν.
disapproving). om ἐστὶν p.

for κατα, προς E 130-80 Chr.,

aft 2nd τὴν ius καλουμένην K¹ (X

to a desert road, away from town or village, to seek him. The imperfects (altered in the rec., see var. read., 'into arists) are significant. They were on their way back to Jerusalem, and were evangelizing the Samaritan villages, when the angel spake (aor.) to Philip.

26.] An angel, *visibly appearing*: not in a dream, — which is not, as some suppose, implied by ἀνάστηθι, see reff. The ministrations of angels introduces and brings about several occurrences in the beginning of the church, see ch. v. 19; x. 3; xii. 7 (xxvii. 23). The appearance seems to have taken place in Samaria, after the departure of Peter and John; see above, on the imperfects.

He would reach the place appointed by a shorter way than through Jerusalem: he would probably follow the high road (of the itineraries, see map in Conybeare and Howson's St. Paul) as far as Gophna, and thence strike across the country south-westward, to join, at some point to which he would be guided, the road leading from Jerusalem to Gaza.

Γάζαν] The southernmost city of Canaan (Gen. x. 19), in the portion of Judah (Josh. xv. 47), but soon taken from that tribe by the Philistines, and always spoken of as a Philistine city (1 Sam. vi. 17; 2 Kings xviii. 8; Ainos i. 6—8; Zeph. ii. 4; Zech. ix. 5). In Jer. xiv. 1, we have 'before Pharaoh (Necho?) smote Gaza,'—implying that at one time it was under Egypt. Alexander the Great took it after a siege of five months (Q. Curt. iv. 6, 7. Arrian, Alex. ii. 26), but did not destroy it (as Strabo relates in error, xvi. 759, see below in this note), for we find it a strong place in the subsequent Syrian wars, see 1 Macc. (ix. 52) xi. 61, f.; xiii. 43 (xiv. 7; xv. 28; xvi. 1); Jos. Antt. xiii. 5. 5; 13. 3 al. It was destroyed by the Jewish king Alexander Jannæus (96 A.C.), Jos. Antt. xiii. 13. 3, after a siege of a year, but rebuilt again by the Roman general Gabinius (Antt. xiv. 5. 3),—afterwards given by Augustus to Herod (xv. 7. 3), and finally after his death attached to the province of Syria (xvii. 11. 4). Mela, in the time of Claudius, calls it 'ingens urbs et munita admodum,' with which agree Eusebius and Jerome. At present it is a large town by the same name, with from 15,000

to 16,000 inhabitants (Robinson, ii. 640). The above chronological notices shew that it cannot have been ἔρημος at this time: see below.

αὕτη ἐστὶν ἔρημος] The words, I believe, of the angel, not of Luke. There appear to have been two (if not more) ways from Jerusalem to Gaza. The Antonine itinerary passes from Jerus. to Eleutheropolis—Askalon—Gaza. The Peutinger Table, Jerus.—Ceperaria—Eleutheropolis—Askalon—Gaza. But Robinson (ii. 748. Winer, Realw.) found an ancient road leading *direct* from Jerusalem to Gaza, through the *Wadi Musurr*, and over the Beit Jibrin, which certainly at *present* is ἔρημος, without towns or villages. Thus the words will refer to *the way*: and denote **the way of which I speak to thee is desert** (Schöttg. cites from Arrian, iii. p. 211, ἐρήμην δὲ εἶναι τὴν ὁδὸν δι' ἀνυδρίαν). Besides the above objection to applying ἔρημος to Gaza, there could be no possible reason for adding such a specification here, seeing that Gaza had nothing to do with the object of the journey, and the road would be designated *the road from Jerusalem to Gaza*, whether the latter city was inhabited, or in ruins.

Those who apply ἔρημος to Gaza, have various ways of reconciling the apparent discrepancy with history: most of them follow Bede's explanation, that the *ancient* city was ἔρημος, and that the Gaza of this day was another town nearer the sea. But how this helps the matter I cannot perceive, unless we are to suppose that the deserted Gaza and the inhabited Gaza were so far apart that it was necessary to specify which was meant, because there would be from Jerusalem two different roads,—of which no trace is found, nor could it well be. Some again suppose (Hug. al.) that the Acts were written after the *second* Gaza was destroyed (Jos. B. J. ii. 18. 1), just before the destruction of Jerusalem, and that Luke inserts this notice: but to what purpose? and why *no more* such notices? In the passage of Strabo, commonly cited to support the application of ἔρημος to Gaza, ἐνδοξὸς ποτε γενομένη, κατεσπασμένη δ' ὑπὸ Ἀλεξάνδρου (the Great, according to Strabo, which it *was not*) καὶ μένουσα ἔρημος, the last three words are wanting in

μος. 27 καὶ ^x ἀναστὰς ἐπορεύθη. καὶ ἰδοὺ ἀνὴρ Αἰθίοψ ^e here &c., 5 times and
^c εὐνοῦχος ^d δυνάστης Κανδάκης ^e βασιλίσσης Αἰθίοπων, Matt. xix. 12(3ce) only.
 ὃς ἦν ^f ἐπὶ πάσης τῆς ^g γάλης αὐτῆς, ὃς ἐληλύθει ^h προς- d Esth. ii. 14 al.
 κυνήσων εἰς Ἱερουσαλήμ, 28 ἦν τε ⁱ ὑποστρέφων καὶ καθ- d Luke i. 52.
 ἡμενος ^k ἐπὶ τοῦ ^l ἁρματος αὐτοῦ καὶ ^m ἀνεγίνωσκεν τὸν e Matt. xii. 42
 Rev. viii. 7 only. Jer. xxxvi. (xxix.) 2. f = ch. xii. 20. Rom. ix. 5. Eph. iv. 6. 4 Kings x. 5.
 g here only. Ezra vii. 21. Esth. iv. 7. see Luke xxi. 1 ||. John viii. 20. h abs., John iv. 20. xii.
 20, ch. xxiv. 11. Jer. xxxiii. (xxvi.) 2. i ver. 25 reff. k = Matt. xix. 28. xxiii. 2 al.
 1 here &c., 3ce. Rev. ix. 9 only. 4 Kings x. 15. m ch. xv. 21. 2 Cor. iii. 2, 15. 4 Kings xix. 14.

27. rec ins της bef βασ. (corrη), with HL[P] rel Chr, Thl: om ABCDEΣ p.—D¹ adds τινος. αὐτοῦ D¹(txt D²). om 2ud os AC¹D¹Σ¹ vulg sah Ec[-txt] (corrη for constr sake, to prevent ανηρ being pendent, and make it the nom to ἐληλυθει): ins BC²D²EHLPS³ rel syr [arm] Chr [et Syr æth, hic copt]: ὡς 13. om eis D¹: εν D²L.

28. for τε, δε BC E-lat syr coptt Chr¹. om 1st και (as unnecessary to the constr) D¹(ins D²) 40 vulg copt. om του C. om αὐτου D¹(ins D²). om 2nd και D¹ a c e f 13(not 1st κ. as Sz) [sah arm Thl-sif] (adopted by Lachm and Tischdf 1891. The omissions in this case seem to me very like attempts to escape from the repetitions of και, which however are characteristic of this section, see v 27, vv 36, 38, 39. The τε in A may have the same source).—αναγινωσκων D vulg[legensque] sah.—for κ. ανεγ.,

some edd. and are supposed to have been a gloss from the Acts. Others suppose ἔρημος to signify 'unfortified,' which standing alone it cannot. Besides, this notice would be wholly irrelevant;—and would probably not have been true,—see Mela above. The objection of Meyer to the interpretation given above, that if ἔρημ. referred to ἡ ὁδός, the article would be expressed, is not valid: the emphasis is on αὐτῇ; 'that way, of which I speak, is desert:' not, 'is the desert one:' no reference is made to the other.

27. εὐνοῦχος] The very general use of eunuchs in the East for filling offices of confidence, and the fact that this man was minister to a female sovereign, makes it probable that he was literally an eunuch. If not so, the word would hardly have been expressed. No difficulty arises from Dent. xxiii. 1, for no inference can be drawn from the history further than that he may have been a proselyte of the gate, in whose case the prohibition would not apply. Nay, the whole occurrence seems to have had one design, connected with this fact. The walls of partition were one after another being thrown down: the Samaritans were already in full possession of the Gospel: it was next to be shewn that none of those physical incapacities which excluded from the congregation of the Lord under the old covenant, formed any bar to Christian baptism and the inheritance among believers; and thus the way gradually paved for the great and as yet incomprehensible truth of Gal. iii. 28. Κανδάκης] As Pharaoh among the Egyptians was the customary name of kings, so Candace of the Queens among the Æthiopians in upper Egypt (Αἰθίοτες ὑπὲρ Αἰγύπτου οἰκοῦντες, Dio Cass. liv. 5),—in the island of Meroe, Plin. vi. 29, where he

says, 'Ipsam oppidum Meroen ab introitu insulæ abesse LXX m. pass. . . . Regnare fœminam Candacen, quod nomen multis jam annis ad reginas transiit. . . . Cæterum cum potirentur rerum Æthiopes, insula ea magnæ claritatis fuit.' γάλης]

A Persian term. Q. Curt. iii. 13. 5, 'pecuniam regiam, quam gazam Persæ vocant.' See Virg. Æn. i. 119. ὃς ἐληλύθει . . .] This did not only Jews and proselytes, but also those pious Gentiles who adhered to Judaism,—the proselytes of the gate, see John xii. 20. Euseb. ii. 1, prope fin., speaking of this eunuch says, ὃν πρῶτον ἐξ ἐθνῶν πρὸς τοῦ Φιλίππου δι' ἐπιφανείας τὰ τοῦ θελοῦ λόγου ἔργα μετασχόντα, τῶν τὰ ἀνὰ τὴν οἰκουμένην πιστῶν ἀπαρχῇ γενόμενον κ.τ.λ., taking for granted that he was a Gentile. There were (see below, ch. xi. 21) cases of Gentile conversion before that of Cornelius; and the stress of the narrative in ch. x. consists in the miscellaneous admission of all the Gentile company of Cornelius, and their official reception into the church by that Apostle to whom was especially given the power. We may remark, that if even the plain revelation by which the reception of Cornelius and his company was commanded failed finally to convince Peter, so that long after this he vacillated (Gal. ii. 11, 12), it is no argument for the eunuch not being a Gentile, that his conversion and baptism did not remove the prejudices of the Jewish Christians. 28. ἀνεγίνωσκεν] aloud, see ver. 30. Schöttg. quotes from the Rabbis: 'Qui in itinere constitutus est, neque comitem habet, is student in Legge.'

He probably read in the LXX, the use of which was almost universal in Egypt. The word περιουχία below (see on ver. 32)

n absol. ch. x. 19 reff.
 o = Luke xv. 15. 2 Kings xx. 2. (ch. v. 13 reff. I. P., etc. Matt. xix. 5. Rev. xviii. 5.)
 p Mark ix. 16. s 17 only. Gen. xviii. 2 al.
 q interrog. here only. see Luke xviii. 8.
 r = Mark iv. 13. Luke xviii. 34 al. Dan. ix. 25. s Matt. xv. 14. Luke vi. 39. John xvi. 13. Rev. vii. 7 only. Ps. xxiv. 5.
 t constr. Mark v. 17. Luke viii. 41.
 u = Luke v. 19. xix. 4 al. 3 Kings xii. 18.
 v where only f. 4 Kings x Matt. x. 16. Mark vi. 24. Ps. xxx. 21. (-έχειν, ch. xxiii. 25.) w = Rom. ix. 17 reff.
 x Matt. x. 16. Mark vi. 24. Isa. liii. 7. y Rom. viii. 36 reff. z ch. v. 21. xxv. 6, 23. Dan. iii. 13.
 a John i. 29, 36. 1 Pet. i. 19 only. Exod. xxix. 38 al. fr. b ch. vii. 10 reff. c ch. xviii. 18. 1 Cor. xi. 6 bis only. Gen. xxxi. 19. d = 1 Cor. xii. 2. (xiv. 10.) 2 Pet. ii. 16 only. Isa. i. c. Wisd. iv. 19. 2 Mace. iii. 29 only. e = here only. (ver. 35.) Ps. xxxviii. 9. f Luke i. 48. Phil. iii. 21. James i. 10 only. Gen. xvi. 11. g = James ii. 13. 2 Pet. ii. 11. h = ch. xxii. 22. John i. 29 al. i = Matt. xi. 16 al.

προφήτην Ἡσαΐαν. 29 εἶπεν δὲ τὸ πνεῦμα τῷ Φίλιππῳ ... φιλιπ-
 19 reff. πω D.
 o = Luke xv. 15. 2 Kings xx. 2. (ch. v. 13 reff. I. P., etc. Matt. xix. 5. Rev. xviii. 5.) ABCEH
 p Mark ix. 16. s 17 only. Gen. xviii. 2 al. 1.PN a b
 q interrog. here only. see Luke xviii. 8. c d i g h
 r = Mark iv. 13. Luke xviii. 34 al. Dan. ix. 25. k i m o
 s Matt. xv. 14. Luke vi. 39. John xvi. 13. Rev. vii. 7 only. Ps. xxiv. 5. p 13
 t constr. Mark v. 17. Luke viii. 41.
 u = Luke v. 19. xix. 4 al. 3 Kings xii. 18.
 v where only f. 4 Kings x Matt. x. 16. Mark vi. 24. Ps. xxx. 21. (-έχειν, ch. xxiii. 25.) w = Rom. ix. 17 reff.
 x Matt. x. 16. Mark vi. 24. Isa. liii. 7. y Rom. viii. 36 reff. z ch. v. 21. xxv. 6, 23. Dan. iii. 13.
 a John i. 29, 36. 1 Pet. i. 19 only. Exod. xxix. 38 al. fr. b ch. vii. 10 reff. c ch. xviii. 18. 1 Cor. xi. 6 bis only. Gen. xxxi. 19. d = 1 Cor. xii. 2. (xiv. 10.) 2 Pet. ii. 16 only. Isa. i. c. Wisd. iv. 19. 2 Mace. iii. 29 only. e = here only. (ver. 35.) Ps. xxxviii. 9. f Luke i. 48. Phil. iii. 21. James i. 10 only. Gen. xvi. 11. g = James ii. 13. 2 Pet. ii. 11. h = ch. xxii. 22. John i. 29 al. i = Matt. xi. 16 al.

ανηγ. τε Α; ανεγ. δε 40.

ησ. bef τ. προφ. C m vulg (not am fuld demid).

30. *rec* τον *πρ.* bef ησ. (*corr*n to *same order* as *previously*), with EHL^p p rel^p syr copt [arm (Treg)] Thl: txt ABCN 13 vulg sah [Syr aeth arm (Tischdf)] Chr₁.

31. om γαρ E o 105 sah [Syr copt aeth arm]. om an A. με bef οδ. C. (οδηγησει B¹[οδαγ.] C[E]¹N [13].) for τε, δε E coptt.

32. *rec* κειρονοτος (so LXX-BN^{1,3b}), with BP p rel Orig: txt (so LXX-AN^{3a}) ACEHLN f k l¹ m o¹ 36 [Ps.] Ign₁ Chron₁. outos HL f m² o 13.

33. om 1st αυτου (*corr*n to LXX) ABN vulg. om δε (*corr*n to LXX?) ABCN vulg syr sah: ins EHL^p p 13 rel tol copt [arm] Chr Thl Iren-int₁ [mss and edd vary].

is not decisive (Olsh.) against this (as if there were *περιοχαί* only in the Hebrew, not in the LXX), as it would naturally be used as well of one as the other by those cognizant of the term. Besides, must there not have been *περιοχαί* in the copies of the LXX read in the synagogues?

29.] This is the first mention of that *inner prompting* of the Spirit referred to again, probably ch. xiii. 2, but certainly ch. x. 19; xvi. 6, 7. Chrysostom understands the words of *the appearance of an angel*, but the text hardly allows it. κολλ.

] no stress—attach thyself to. 30.] ἄρα γε = Yea, but . . . ; q. d. It is well, thou art well employed; but . . . ? On the force of ἄρα, used “ubi responsio expectatur negans id de quo erat interrogatum,” see Hermann on Viger, p. 821. The γε strengthens the ἄρα, implying the passing over of all other considerations, and selecting this as the most important: see Hartung, Partikellehre, i. 376 f. It assumes, modestly, that he *did* not understand what he was reading. γινώσκ. ἃ ἀναγ.]

So 2 Cor. iii. 2. ‘So too Cato (West.), ‘Legere et non intelligere nec legere est.’ ‘Valek. compares the celebrated paronomasia of Julian the Apostate, ἀνέγνων, ἐγνων, κατέγνων, and the courageous

reply of the Christian Bishop to him—ἀνέγνωσ, ἀλλ’ οὐκ ἐγνων’ εἰ γὰρ ἐγνων, οὐκ ἂν κατέγνωσ.” Wordsw. 31.]

γάρ gives the reason of the negative which is understood. The answer expresses at once humility and docility. 32.] Perhaps it is best to render, *The contents of this* (passage of) *Scripture* which he was reading were as follows: see περιέχει, 1 Pet. ii. 6. Cicero indeed appears to use *περιοχή* in the sense of a ‘paragraph,’ or ‘chapter;’ ad Attic. iii. 25, ‘At ego ne Tironi quidem dictavi, qui totas *περιοχάς* persequi solet, sed Spintharo syllabatum.’ The citation is from the LXX-A, with only the variation of *αὐτοῦ* inserted after *ταπεινώσει* (and [δέ] before *γενεάν*).

23. ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτ. ἦρθη] Heb. ‘He was taken away by distress and judgment’ [so in the margin of E. V.]: i. e. as Lowth, ‘by an oppressive judgment.’ γενεάν αὐτοῦ] i. e., the age in which He shall live—‘the wickedness of his contemporaries.’ The fathers, and Bede (and so Wordsworth), explain ‘His generation’ of His eternal Sonship and His miraculous Incarnation. But the Heb. does not seem to bear this out. See the meaning discussed at length, and another interpretation defended in Stier,

αὐτοῦ τις ^k διηγήσεται; ὅτι ^h αἴρεται ἀπὸ τῆς γῆς ἢ ζωῇ ^k constr., her-
 αὐτοῦ. ³⁴ ἀποκριθεὶς δὲ ὁ ^l εὐνοῦχος τῷ Φιλίππῳ εἶπεν
^m Δέομαί ^m σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ
 ἑαυτοῦ ἢ περὶ ἐτέρου τινός; ³⁵ ⁿ ἀνοίξας δὲ ὁ Φίλιππος
 τὸ ⁿ στόμα αὐτοῦ καὶ ὁ ἄρξάμενος ἀπὸ τῆς ^p γραφῆς ταύτης
^q εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν. ³⁶ ὥς δὲ ἐπορεύοντο
^r κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι ^s ὕδωρ, καὶ φησιν ὁ ^l εὐνοῦ-
 χος Ἰδοὺ ὕδωρ· τί κωλύει με βαπτισθῆναι; ³⁸ καὶ ἐκέ-
 Job iii. 1. see Eph. vi. 19. o ch. i. 22 reff. p ch. i. 16 reff.
 ch. xi. 30 reff. r ver. 26 reff. s = John iii. 23. q constr.,

34. om τουτο B-txt: ins B¹-marg.
 35. om o E[H] c 137.

for εαν., αυτου H.

τινος bef

αft ταυτης ins και N¹(N¹ disapproving).

36. ιδωρ (2nd) N¹.

[37. rec inserts ειπε δε ο Φιλιππος ει πιστευεις εξ ολης της καρδιας εξεστιν αποκριθεις δε ειπε πιστευω τον υιον του θεου ειναι τον ιησουν χριστον, with (E) and 10 others specified by Scholz(addy "alii permulti") [vulg-ed tol] am¹ demid syr-wast arm Iren-gr(and int) Thl-fin-txt Cyp^r, Jer Aug Prædest Pacian—aft δε ins αυτω E [e arm]—om o φιλ. [e] 36 syr [arm]—for ει, εαν E—aft καρδ. ins σου E [tol syr-wast arm] Cyp^r—for εξεστιν, σωθησει E; alii aliter—aft πιστ. E has εις τον χρ. τον υιον τ. θ.—spee reads the whole thus *et respondens spado ait Credo filium dei esse Chr Jes.*—: om ABCHELPN 13(sic) rel and 44 others specified by Scholz(addy "alii plurimi") am¹ fuld syr^r coptt æth Chr² Thl-sif. (The insertion appears to have been made to suit the formularies of the baptismal liturgies, it being considered strange that the eunuch should have been baptized without some such confession.)]

Jesaias, &c., pp. 466—470. Cf. also Gesenius' Thesaurus under ἡτ.

34. ἀποκριθεὶς] to the passage of Scripture, considered as the question proposed: not, to the question in ver. 30. We can hardly suppose any immediate reference in ἐτέρου τινός to Christ.

36. τὶ ὕδωρ] In the scholia to Jerome's Epitaph of Paula (not in Jerome himself) on the words, 'A Bethsur venit,' we have, 'hæc ætate Hieronymi vocabatur Bethsura: vicus est in tribu Juda, obvisu vigesimo lapide euntibus ab Hierosolyma Chelbron. Juxta hunc fons est ad radices montis ebulliens, qui ab eadem in qua gignitur humo sorbetur. In hoc fonte putant eunuchum Candacis Reginae baptismum fuisse.' Jerome's own words (Ep. 108 (27) ad Eustochium, 11, p. 700) are: 'cepit per viam veterem pergere quæ ducit Gazam . . . et tacita secum volvere, quomodo Eunuchus Ethiops, gentium populis præfigurans, mutaverit pellem suam, et dum vetus relegit instrumentum, fontem reperit Evangelii. Atque inde ad dexteram transit. A Bethsur venit Escol' . . . where no reference is made to the tradition, save what may be inferred from the mention of Bethsur. Eusebius also (περὶ τῶ- πων) states it to be twenty miles south of Jerusalem in the direction of Hebron: and so it is set down in the Jerus. Itin. and the Pentinger Tab. (Howson's map.) Porcock

found there a fountain built over, and a village called Betur on the left. Eubri describes the fountain as the head of a considerable brook, and found near it the ruins of a Christian church. There is no improbability in the tradition except that, even supposing a way going across from Hebron straight to Gaza to be called ἔρημος, this would not be on that portion of it, but on the high road (Winer, Realw.).

τί κωλ. μ. βαπ.] There is no reason for supposing Philip to have preached to him the necessity of baptism: his own acquaintance with Jewish practices, and perhaps his knowledge of the progress of the new faith in Jerusalem, would account for the proposition.

[37.] The authorities against this verse are too strong to permit its insertion. It appears to have been one of those remarkable additions to the text of the Acts, common in D (which is here deficient) and its cognates: few of which, however, have found their way into the received text. This was made very early, as Irenæus has it. The manuscripts which contain it vary exceedingly: another strong mark of spuriousness in a disputed passage. See var. readd. Wordsw. retains it, citing Bornemann as doing the same; but it is Bornemann's principle that all these insertions of D and its cognates formed part of the original text: so that his authority goes for nothing. Wordsw. also

εἰς ¹ Matt. xx. 32. Luke vii. 14. Josh. x. 12, 13. 4 Kings xiii. 18. ² vv. 28, 29. ³ v = John v. 7. ⁴ Matt. iii. 16 f. Gen. xli. 2. ⁵ Luke iv. 18. ch. v. 9. ⁶ 2 Cor. iii. 17. ⁷ 3 Kings xviii. 12. ⁸ xxi. 21. ver. 20 reff. ⁹ y = John vi. 15. ¹⁰ 2 Cor. xii. 2, 4. ¹¹ Rev. xii. 5. ¹² ἤρπαξεν ὁ ποταμός, Xen. Anab. iv. 3. 6. ¹³ Judg. z here only. Josh. iii. 4. ¹⁴ a = ch. ii. 27. xx. 14. ¹⁵ Matt. ii. 23. ¹⁶ Luke xi. 7 al. see absol., ver. 4 reff. ¹⁷ p 13.

38. εἰς το ὕδωρ bef ἀμφοτεροί E c k 137-80 syr copt Chrj.

39. [ἀνεβή (for -βησαν) C 137. (13 def.)] for εκ, απο E c f o 137-77-80.

ἀγγελοσ κυριου η̅ρ̅πασεν τον φιλιππον ἀγγελος δε κυριου Α': πνευμα αγιον επεπεσεν επι τον ευνουχον ἀγγελος δε (see note) Δ-corr¹ 15-8. 27-9. 36. 60. 100 arm, syr stands thus πνευμα κυριου (αγιον syr-ing) *επεπεσεν επι τον ευνουχον ἀγγελος δε κυριου: Jerome's testimony is doubtful. On Isa lxiii. 14, vol. iv. p. 754 [vol. iii. p. 470, ed Bened.], "*Spiritus Domini ductor ejus fuit,*" he says, *id est, gregis Domini, Spiritum autem hic Angelum debemus intelligere, qui ductor fuit populi Israel, juxta illud quod scriptum est (Ps civ. 4, Heb i. 14). Consideremus illud quod in Act. Ap. scribitur, "Spiritus Domini rapuit Philippum, et non vidit eum ultra eunuchus," an super Angelo debeamus accipere. Sunt qui Angelum in Spiritu sancto hæc fecisse testentur. But in Dial. adv. Lucif. 9, vol. ii. p. 182 [vol. iv. pt ii. p. 295], he says *Inde venit ut sine chrismate et episcopij jussione, neque presbyter, neque diaconus jus habeant baptizandi. . . Ut enim accipit quis, ita et dare potest: nisi forte eunuchus a Philippo diacono baptizatus sine Spiritu sancto fuisse credendus est, de quo scriptura ita loquitur "Et descenderunt ambo . . . et quum abscederet ab aqua, Spiritus sanctus venit in Eunuchum."* Si autem illud obijciendum putas quia "*Cum audivissent . . . (vv 14-17)*"—: txt is supported by Chr (who says οὐκέτι ἄγγελος ἀλλὰ τὸ πνεῦμα αὐτὸν ἄρπάξει) and by Did (who explains *spiritus domini* by *angelus domini*).*

αυτου bef την οδον B. [13 def.]

states that it is found in the codex amiatinus of the vulgate, which it is not, except as a correction a secunda manu.]

38. ἐκέλ.] viz. the eunuch. 39. πν. κυρ. ἥρπ. τ. Φ.] The reading, 'the Spirit fell on the Eunuch, and an angel of the Lord caught away Philip,' is curious, and has probably arisen from a desire to conform the results of the eunuch's baptism to the usual method of the divine procedure, and the snatching away of Philip to his commission, ver. 26. But the Spirit did not fall on the Samaritans after baptism by Philip.

The text clearly relates a supernatural disappearance of Philip: compare μήποτε ἤρεν αὐτὸν πνεῦμα κυρίου, 4 Kings ii. 16; no interpretation (as Eichhorn, Kuin., Olsh., Meyer) of his being suddenly hurried away by the prompting of the Spirit, will satisfy the analogy of the above-cited passage, and of (see below) a parallel one in Luke's own Gospel. The ἀρπάζειν of ref. John, which Meyer cites to justify his view, tells in my mind the other way; the fear was lest the multitude should come and carry Him off to make Him a King: and in the reff. I have therefore marked the two as bearing the same meaning. οὐκ εἶδεν αὐτὸν οὐκέτι] Not 'never saw him from that day,' though (see below) that meaning may be indirectly included:

—but as Luke xxiv. 31, αὐτὸς ἔφαντος ἐγένετο ἀπ' αὐτῶν, and as in the strictly parallel words of 4 Kings ii. 12, οὐκ εἶδεν αὐτὸν ἔτι,—after the going up of Elijah. These last words in my view decide the question, that the departure of Philip was miraculous.

γάρ] refers to what follows (Φ. δὲ εὔρ.). Philip was found at Azotus: if the eunuch had gone *that way*, he might have met with him again: but he did not, for he went from the fountain *on his own way*, which did not lead through Azotus. 40. εὔρ. εἰς Αζ.] A constr. prægnaus,—was borne to, and found at. The word εὔρεθῃ again appears to refer to 4 Kings ii. 17.

AZOTUS or ASHDOD (Josh. xiii. 3; 1 Sam. v. 5 al.) was one of the five principal cities of the Philistines, never, though nominally in Judah, thoroughly subjugated by the Jews:—it was taken by Tartan the Assyrian general (Isa. xx. 1),—again by Psummetichus, Herod. ii. 157; Jer. xxv. 20,—again by Judas Maccabæus (1 Macc. v. 68) and Jonathan (ib. x. 84), and by the latter destroyed;—re-built by Gabinius (Jos. Antt. xiv. 5. 3. B. J. i. 7. 7), and belonged to the kingdom of Herod, who left it in his will to his sister Salome (Antt. xvii. 8. 1; 11. 5). At present, it is a small village, retaining the name Esdud, but no remains. (Robinson, ii. 629;

χόμενος ^c ἐὺηγγελίζετο τὰς πόλεις πάσας, ^d ἕως τοῦ ^e ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

IX. 1 ¹ Ὁ δὲ Σαῦλος ἔτι ^c ἐμπνέων ^f ἀπειλῆς καὶ φόνου
^g εἰς τοὺς μαθητὰς τοῦ κυρίου, ^h προσελθὼν τῷ ἀρχιερεῖ
² ἠγήσατο ⁱ παρ' αὐτοῦ ^k ἐπιστολὰς ¹ εἰς Δαμασκὸν πρὸς

Josh. x. 40 B (om gen., A Ald.). (-νευσας, Ps. xvii. 15.) f ch. iv. [17] 29. Eph. vi. 9 only. Job
xxii. 6. g ch. xxiii. 13. Rom. viii. 7 al. h = Matt. xxvii. 58 || L. John xii. 21. ch.
xxiii. 14 al. 3 Kings xxi. (xx.) 30. i ch. iii. 2. John iv. 9. James i. 5. 1 John v. 15 only. Deut.
x. 12. k = ch. xv. 30. xxiii. 25, 33. Rom. xvi. 22 al. L.P., exc. 2 Pet. iii. 1, 16. Neh. ii. 7.
1 constr., here only. see 2 Cor. iii. 1.

40. τας πολ. πα. bef ευ. Α. (ms 13 is very much defaced from viii. 30 to ix. 1, out the words κωλυει με βαπτισθηναι και can be read, thus shewing the omn of ver 37; again, in ver. 39, almost the only syllables legible are πνευμα κυριου ηρπ, thus shewing that cod. colb. does not here, as frequently elsw, agree with A's peculiar reading. Such are the results in two verses alone of Dr. Tregelles' painstaking collation of the mutilated parts of this important ms.)

CHAP. IX. 1. for ετι, οτι B¹: om N¹ l 24-6. 78. 126 sah.

2. επιστολας bef παρ αυτου N.

iii. 1, 232. Winer, Realw.) τὰς πό-
λεις πάσας] viz. Ekron, Jamnia, Joppa,
Apollonia, on the direct road: or, if he
deviated somewhat for the purpose, Lydda
also (which seems implied ch. ix. 32).
Καισάρειαν] See note, ch. x. 1.

CHAP. IX. 1—30.] CONVERSION OF
SAUL.

1.] The narrative is taken up
from ch. viii. 3, but probably with some in-
terval, sufficient perhaps to cover the events
of ch. viii.

ἐμπνέων] Meyer charges
the ordinary interpretation, 'breathing,'
i. e. as in E. V., 'breathing out,' with an
arbitrary neglect of the composition of the
word. He would render it 'inhaling,' with
the partitive genitives signifying the ele-
ment. But the sense would thus be flat;
and there seems to be no need for pressing
the sense of the compound verb. We should
perhaps hardly render it breathing out,—
but breathing; his 'spiritus,' inhaled or
exhaled, being ἀπειλὴ κ. φόβος. So ἔθ'
αἱματόδεντος ἀναπνεῖον ὀρυμαγδοῦ, Q. Calab-
er, xiv. 72, and πνέων θυμοῦ, Aristæus. I.
ep. 5 (Kuini.). ἐμπνέων, προσελθὼν]

As σοὶ πιστεύσας, μεταναστὰς, Ed. Col.
172, where Hermann remarks, 'Si recte
observavi, ea est hujus constructionis ratio,
ut præcedat illud participium, quod, sepa-
ratim enunciata sententia, indicativus esse
verbi debet: ut hoc loco sensus sit, ὅτι σοὶ
ἐπίστευσα, μεταναστὰς.' τῷ ἀρχιερεῖ]
See table in Prolegg. to Acts;—it would
be Theophilus,—brother and successor to
Jonathan, who succeeded Caiaphas, Jos.
Antt. xviii. 5. 3.

2. ἐπιστολὰς] of
authorization; written by the high priest
(in this case, but not always, president of
the Sanhedrim) in the name of πάν τῷ
πρεσβυτέρῳ, ch. xxii. 5.

εἰς Δα-
μασκόν] DAMASCUS is probably the oldest
existing city in the world. We read of it

in Abraham's time (Gen. xiv. 15; xv. 2):
then no more till David subdued it (2 Sam.
viii. 6): it became independent again under
Solomon (1 Kings xi. 24 ff.), and from that
time was the residence of the kings of Syria
(1 Kings xv. 18; xx. 1 ff.), who were long
at war with Israel and Judah, and at last
were permitted to prevail considerably over
Israel (2 Kings x. 32; Amos i. 3, 4) and to
exact tribute from Judah (2 Kings xii. 17,
18, see also 2 Kings xiii. 3, 22, 25). Da-
mascus was recovered to Israel by Jero-
boam II. (cir. 825 A.C. 2 Kings xiv. 28).
Not long after we find Rezin, king of
Syria, in league with Pekah, king of Israel,
against Ahaz (2 Kings xv. 37). Ahaz in-
vited to his assistance Tiglath-pileser, king
of Assyria, who took Damascus and slew
Rezin, and led the people captive (2 Kings
xvi. 5—9; Isa. viii. 4). From this time
we find it subject to Assyria (Isa. ix. 11;
x. 9; xvii. 1), then to Babylon (2 Kings
xxiv. 2; Jer. xxxv. 11),—Persia (Arrian.
Alex. ii. 11, Δαρείος τῶν χρημ. τὰ πολλὰ
..... πεπόμφει εἰς Δαμασκόν, Strabo, xvi.
756; Q. Curt. iii. 12. 27),—the Syrian
Seleucids (1 Macc. xi. 62; xii. 32),—and
from the time of Pompey (64 A.C.), to the
Romans, and attached to the province of
Syria (Jos. Antt. xiv. 4. 5; 9. 5). Many
Jews were settled there, and the majority of
the wives of the citizens were proselytes,
Jos. B. J. ii. 20. 2. On its subjection to
Aretas, see below, ver. 24, note. It was
later the residence of the Ommiad Caliphs,
and the metropolis of the Mahomedan
world. (Conybeare and Howson, edn. 2,
vol. i. p. 106.) At present it is a large
city, with (Burekhardt) 250,000 inhabit-
ants, nearly 70,000 of whom are Chris-
tians. It is situated most beautifully, in
a large and well-watered plain, on the river

m = ch. xviii.
26. xix. 9.
29. xiii. 4.
xxiv. 14, 22.
n Matt. xiii. 4.
25. ch. iii. 26.
viii. 6 al.
Ezek. ix. 8.
o constr., ch.
iv. 5 reff.
p dat., Luke
vii. 12. xv.
25. ch. x. 9.
xxii. 6.
Exod. xxxii.
19.
q Mark xiii. 36.
Luke ii. 13. ix. 39. ch. xxii. 6 only. Prov. xxiv. 22.
9. xxvi. 14. John iii. 8. Rev. v. 11 al. Exod. xxxii. 18.

τὰς συναγωγάς, ὅπως εἰάν τις εὔρη τῆς ὁδοῦ ὄντας ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ. 3 ἔν δὲ τῷ πορεύεσθαι ὁ ἐγένετο αὐτὸν ἑγγίξειν τῇ Δαμασκῷ, ἣ ἐξαίφνης τε αὐτὸν περιήστραψεν φῶς ἀπὸ τοῦ οὐρανοῦ, καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν φωνὴν λέγουσαν αὐτῷ Σαοὺλ Σαοὺλ, τί με διώκεις; 5 εἶπεν δὲ Τίς εἰ [σύ], κύριε; ὁ δὲ Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ διώκεις.

ABCEH
LPN a b
c d f g h
k l m o
p 13

r ch. xxii. 6 only +. s w. acc., ch. xxii.
t = ch. vii. 52 reff.

for τας, τα B¹. for εαν, αν N[E Chr.].
οντ. 13 [vulg E-lat coptt].

οντ. bef της οδ. AN p [syrr æth]: om

3. rec και εξαφν., with EHL P rel Chr.; txt ABCN p. rec περιηστραψεν hef αυτον, with EHL P 13 rel [vulg syrr arm] Chr: txt (A)BCN m p.—αυτ. φως π. A.—[elz] περιεστρ. [with] C³; so, appy, but perh περιεστρ. A¹: περιστρ. C¹. * ἐκ (corrū from ch xxii. 6 ?) ABCLN d p Thl-fin, de vulg E-lat: απο EHP 13 rel Thl-sif. add σκληρον σοι προς κεντρα λατιζειν (from ch xxvi. 14) E 180 am² Syr syr-w-ast (adding a note that these words are not here in the text, but where Paul gives the account of himself).

5. rec om (as ll) συ, with ABEHLPN rel: ins C. rec aft ο δε ins κυριος ειπεν (κυριος appears to have been an insertion to avoid the apparent insufficiency of ο δε;—ειπεν, from ch xxvi. 15), with HLP 13 rel syrr [sah] Chr, Thl; κυριος προς αυτον E o 11. 27-9. 66²; κυριος 100 Hil; ειπεν N k p¹⁻³ 43. 105-37 copt æth arm: om ABC p² 36 vulg. aft ιησ. add ο Ναζωραιος (from ch xxii. 8) ACE [demid] Syr syr-w-ast copt æth Hil, Aug.

5, 6. rec aft διωκ. (omg αλλα) adds σκληρον σοι προς κεντρα λατιζειν τρεμων τε και

Chrysorrhoeas (Barrada), which divides into many streams (see 2 Kings v. 12), and fertilizes the plain (Strabo, xvi. 756, ἡ Δαμασκήνη χώρα διαφερόντως ἐπαινομένη),—bounded on all sides by the desert. See Winer, Realw., from which the above is mainly taken: Vitringa in Jesaiam, p. 650 ff. (Notitia Damasci et Regni Damasceni), and a vivid description in C. and H., pp. 104—108. πρὸς τ. συν.] i. e. to the presidents of the synagogues, who would acknowledge the orders of the Sanhedrim, and could, under the authority of the Ethnarch, carry them out. τῆς ὁδοῦ] Not 'this way,' E. V., which rendering should be kept for the places where the pronoun is expressed, as ch. xxii. 4,—but the way, viz. of 'salvation,' ch. xvi. 17, or 'of the Lord,' ch. xviii. 25. (The genitive, as τῆς γνώμης εἶναι, see 1 Cor. i. 12.) The expression 'THE WAY' had evidently become a well-known one among Christians (see reff.); and it only was necessary to prefix the pronoun when strangers were addressed.

The special journey to Damascus presupposes the existence of Christians there, and in some numbers. This would be accounted for by the return of many who may have been converted at the Pentecostal effusion of the Spirit, and perhaps also by some of the fugitives from the persecution having settled there. This latter is rendered probable by Ananias's ἡκουσα

ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ver. 13.

3.] The journey from Jerusalem was probably made on the Roman road, i. e. that of the Itineraries, by Neapolis (Sichem) and Scythopolis, crossing the Jordan S. of the lake Tiberias,—Gadara, and so to Damascus. Or he might have joined,—either the Petra road, by Jericho and Heshbon, and so by Botsrah to D.,—or the Egyptian caravan-track, which passes to the north of the lake of Tiberias, and near Cæsarea Philippi. In either case the journey would occupy from five to six days, the distance being 130 to 150 miles.

περιήστρ. κ.τ.λ.] It was (ch. xxii. 6) περιμεσημβριαν,—and from ch. xxvi. 13, the light was ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου. These details at once cut away all ground from the absurd rationalistic attempt to explain away the appearance as having been lightning. Unquestionably, the inference is, that it was a bright noon, and the full splendour of the oriental sun was shining.

His companions saw the light, and were also cast to the ground, ch. xxvi. 13, 14; xxii. 9, see below on ver. 7. 4. λεγουσιν αὐτ.] τῇ Ἐβραϊδὶ διαλέκτῳ, ch. xxvi. 14. And it is a remarkable undesigned coincidence, that the form Σαοὺλ should have been preserved in this account, and rendered in Greek in the translation of Paul's speech in ch. xxii. In ch. xxvi., where he was speaking in Greek before

6 ἀλλὰ ὁ ἀνάστηθι καὶ εἵσελθε εἰς τὴν πόλιν, καὶ ὁ Mark ix. 27.
 7 λαληθήσεται σοι ὅ τι σε δεῖ ποιεῖν. 7 οἱ δὲ ἄνδρες οἱ Luke iv. 33.
 8 συνοδούντες αὐτῷ εἰστήκεισαν * ἐνεοί, ἀκούοντες μὲν v. 25. ver.
 34. ch. xii. 7
 al. 3 Kings
 xx. (xxi.) 7.
 v = ch. [x. 32]

xxii. 10. 1 Cor. xiv. 3. Ezek. iii. 22.
 ii. 44.) x here only. Prov. xvii. 25.

w here only +. Wisd. vi. 23 (25) only. (-δία, Luke
 Isa. lvi. 10. Ep. Jer. 41 only.

θαμῶν εἶπε κυριε τι με θελεις ποιησαι και ο κυριος προς αυτον (from ch xxvi. 14, and xxii. 10. *Inserted by Erasmus from the Latin: in his annotations on "Durum est tibi" he says "In græcis codicibus id non additur hoc loco, cum mox sequatur, Surge; sed aliquanto inferius, cum narratur hæc res."* See *Treg on the Printed Txt p 23*), with no Greek manuscript as far as Griesbach ("codices græci, quantum scimus, nulli"), Scholz (repeating Gb's words), and Tischdf are aware—*vulg*(demid fuld) syr-w-ast(but varies, and syr ins αλλα æth(but varies) arm(ed-usc: but addg αλλα) Thl-ed-fin-txt Hil,(τρεμ. τοι., omg the former part): αλλα is inserted and the rec omitted by all our manuscripts, by 23 others which Scholz specifies, by am¹ tol(Tischdf) Syr coptt [arm-zoh] Chr.

6. εἰσθι B. rec om θ, with EHL P 13. 36 rel: ins ABCN p. δεi bef σε
 E-gr: om σε k.

7. rec εννοι, with L rel [Chr-ed.]: txt ABCEHPN a b¹ h m p 13 syr-mg-gr.
 for μεν, δε (omg δε follg) p.

Festus, he inserts the words τῇ Ἑβρ. διαλ., to account for the use of the form Σαούλ: or perhaps he spoke the solemn words, ineffaceable from his memory, as they were uttered, in Hebrew, for King Agrippa. (See note on Σαούλ, ver. 17.) τί με διώκεις;] A remarkable illustration of Matt. xxv. 45. The με is not emphatic (agst Wordsw.); but the very lack of emphasis, assuming the awful fact, gives more solemnity to the question.

5. ὁ δέ.] That Saul *saw*, as well as heard, Him who spoke with him, is certain from Ananias's speech, ver. 17, and ch. xxii. 14,—that of Barnabas, ver. 27,—from ch. xxvi. 16 (ᾠφθην σοι), and from the references by Paul himself to his having seen the Lord, 1 Cor. ix. 1; xv. 8. These last I unhesitatingly refer to this occasion, and not to any subsequent one, when he saw the Lord ἐν ἐκστάσει, ch. xxii. 17. Such appearances could hardly form the subject of autoptic testimony which should rank with that of the other apostles: this, on the contrary, was no ἐκστασις, but the *real bodily appearance of the risen Jesus*: so that it might be adduced as the ground of testimony to His Resurrection. On

the words excluded from our text, as having been interpolated from ch. xxvi. 14, and xxii. 10, see note at xxvi. 14. It is natural that the account of the *historian* should be less precise than that of the *person concerned, relating his own history*. In ch. xxvi. 15—18, very much more is related to have been said by the Lord: but perhaps he there, as he omits the subsequent particulars, includes the revelations made to him during the three days, and in the message of Ananias. 7.] In ch. xxii. 9,

οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν πῶς θεάσαντο [κ. ἔμφοβοι ἐγένοντο], τὴν δὲ φωνὴν οὐκ

ἤκουσαν τοῦ λαλοῦντός μοι. Two accounts seemingly (and certainly, in the *letter*) discrepant; but exceedingly instructive when their *spirit* is compared,—the *fact* being this: that the companions of Saul saw and were struck to the ground by the light, but saw οὐδένα, *no person*:—that they stood (or 'were fixed: but I should acknowledge the discrepancy here, and recognize the more accurate detail of ch. xxvi. 14, that they *fell to the ground*) mute, hearing τῆς φωνῆς, the sound of the voice, but not τὴν φωνὴν τοῦ λαλοῦντός μοι, the words spoken and their meaning. Compare John xii. 29, note. (Only no stress must be laid on the difference between the gen. and acc. government of φωνή, nor indeed on the mere *verbal* difference of the two expressions;—but their spirit considered, in the possible reference which they might have to one and the same fact.) Two classes of readers only will

stumble at this difference of the forms of narration; those who from enmity to the faith are striving to create or magnify discrepancies,—and those who, by the suicidal theory of verbal inspiration, are effectually doing the work of the former. The devout and intelligent student of Scripture will see in such examples a convincing proof of the simple truth of the narrative,—the absence of all endeavour to pare away apparent inconsistencies or revise them into conformity,—the *bonâ fide* work of holy truthful men, bearing each his testimony to things seen and heard under the guidance, not of the spirit of bondage, but of that Spirit of whom it is said, οὐ τὸ πνῶμα κυρίου, ἐλευθερία. I should not too hastily determine that this account has not come from Saul himself, on account of the above differences: they are

γ ch. vii. 56 reff. τῆς φωνῆς, μηδένα δὲ ὁ θεωροῦντες. ⁸ ἡγέρθη δὲ Σαῦλος
 z ch. xii. 11 only. Judg. xvi. 26 A. ἀπὸ τῆς γῆς, ἡνεωγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδένα
 a ch. xiii. 12. compl. only. ἐβλεπεν. ² χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμα-
 b ch. vii. 31 reff. σκόν. ⁹ καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ^a ἔφαγεν
 c = Heb. ii. 13 only. 1 Kings iii. 4. οὐδὲ ^a ἔπιεν. ¹⁰ Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι
 d ch. viii. 26 reff. Ἀνανίας. καὶ εἶπεν πρὸς αὐτὸν ἐν ^b ὁράματι ὁ κύριος
 e Matt. vi. 2. Luke xiv. 21. ch. xii. 10 only. Prov. xxxi. 23 N. Ἀνανία. ὁ δὲ εἶπεν ^c Ἰδοὺ ἐγώ, κύριε. ¹¹ ὁ δὲ κύριος πρὸς
 Isa. xv. 3. Tobit xii. 18 (not N). Sir. ix. 7 only. αὐτὸν ^d Ἀναστὰς πορεύθητι ἐπὶ τὴν ^e ῥύμην τὴν καλου-
 μένην εὐθείαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνό-

θεορουντες N³: ὁρωντες N¹.

8. rec ins o bef σαυλος, with HLP rel: om ABCEN b¹ p. rec ανεωγ., with BHLP rel: txt (A) CE(N) p.—ηνοιγ. A: ηνυγ. N¹. for 2nd δε, τε HLP a b (c ?) d g h k l o aeth arm[appy] Chr Thl. ουδεν (cf ch xxii.) A¹ BN vulg E-lat syrr sah aeth[-rom]: txt A² C E-gr HLP rel c Chr Thl.—in N a seems to have been begun above the line, but is left unfinished.

9. for ουδε, και ουκ C.

10. rec o κυρ. bef εν op., with HLP p rel vss [Chr]: txt ABCEN vulg aeth-rom.

11. αναστα B fuld syrr (but so also ch. x. 13, 20) coptt; and, adding και, vulg (not am) aeth (but so also elsw when there is no varn in the Greek).

no more than might arise in narrations at different times by the same person.

εἰστήκεισαν] It will be well to warn younger readers against an error often found in English Commentators (e.g. Dr. Burton here),—that ἔστηκα is *past*, and εἰστήκεισαν *pluperfect* in signification,—ἔστηκα, ‘I have been standing,’ and εἰστήκεισαν, ‘had been standing.’ This error arises from forgetting the peculiar character of the verb ἵστημι with regard to transitive and intransitive meanings. ἔστηκα is *strictly present*,—εἰστήκειν *imperfect*: as much so as *sto* and *stabam*. See Matthew, § 206. And this accuracy is important here: they had *not* ‘been standing,’ but had fallen. See ch. xxvi. 14, πάντων τε καταπεσόντων ἡμῶν εἰς τὴν γῆν. Wordsw.’s explanation, that εἰστήκεισαν refers to the *standing still* of the cavalcade, not to the *standing* of Saul’s companions, is untenable: for 1) the ἐνεός, which qualifies the εἰστήκεισαν, forbids it: and 2) his justifying instances are all aorists, Luke vii. 14; viii. 44; ch. viii. 38, not perfect, which surely will not bear this sense of mere arrestation in a course.

8.] On his eyes being opened (it would seem that he had closed them on the first disappearance of the vision), he saw no one. He explains it, ch. xxii. 11, ὥς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου. He had seen, what those with him had not seen, the glorious Person of the Lord Jesus. See below on ver. 18.

9.] Obs. μὴ βλέπων, his personal subjective state: οὐκ ἔφ., the historical fact.

οὐκ ἔφ. οὐδὲ ἔπ.] There is no occasion to

soften these words: the effect produced on him by the οὐράνιος ὁπτασία (ch. xxvi. 19), aided by his own deeply penitent and remorseful state of mind, rendered him indifferent to all sustenance whatever.

10.] Paul adds, ch. xxii. 12, with particularity, as defending himself before the Jews, that Ananias was ἀνὴρ εὐλαβὴς κατὰ τὸν νόμον μαρτυρούμενος ὑπὸ πάντων τῶν κατοικοῦντων Ἰουδαίων: saying nothing of the command received by him, *nor that he was a disciple*. In ch. xxvi., speaking before the Roman governor, he does not mention him. Mr. Howson (edn. 2, vol. i. p. 114) remarks on the close analogy between the divine procedure by visions here, and in ch. x. Here, Ananias is prepared for his work, and Saul for the reception of him as a messenger, each by a vision: and similarly Peter and Cornelius in ch. x. I may add, that in ch. viii., where the preparation of heart was already found in the eunuch, Philip only was supernaturally prepared for the interview.

11.] “We are allowed to bear in mind that the thoroughfares of Eastern cities do not change, and to believe that the ‘straight street,’ which still extends through Damascus in long perspective from the eastern gate, is the street where Ananias spoke to Saul.” (C. and H., p. 115.) οἰκία Ἰούδα.] The houses of Ananias and Judas are still shewn to travellers. Doubtless they (or at least the former) would long be remembered and pointed out by Christians; but, in the long degradation of Christianity in the East, most such identities must have

ABCEH
 LPNa b
 c d f g h
 k l m o
 p 13

ματι Ταρσέα. ¹² ἰδὸν γὰρ ^f προσεύχεται, καὶ εἶδεν ἄνδρα ^f absol., ch. x. 9 reff.
 Ἀνανίαν ὀνόματι εἰσελθόντα καὶ ^g ἐπιθέντα αὐτῷ ^g ch. viii. 17 reff.
 ὅπως ^h ἀναβλέψῃ. ¹³ ἀπεκρίθη δὲ Ἀνανίας Κύριε, ⁱ ἡκούσα ^h = Matt. xi. 5 al. in gospp.
ⁱ ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα ^k κακὰ τοῖς ^{Acts, here}
¹ ἁγίοις σου ἐποίησεν ἐν Ἱερουσαλὴμ. ¹⁴ καὶ ὥδε ^m ἔχει ^{3cc, and ch. xxii. 13 bis only. Isa. xlii. 18.}
^m ἐξουσίαν παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς ⁿ ἐπικα- ^(-ψις; Isa. lxi. 1.)
 λουμένους τὸ ὄνομά σου. ¹⁵ εἶπεν δὲ πρὸς αὐτὸν ὁ κύριος ⁱ Luke xxii. 71. 1 John i. 5.
 ὁ Πορευόμενος, ὅτι ^p σκευὸς ^q ἐκλογῆς ἐστίν μοι οὗτος ^r τοῦ ^k and constr., 4 Kings viii. 12. w. πράτ-
 * βασιτάσαι τὸ ὄνομά μου ^t ἐνώπιον ἐθνῶν τε καὶ βασιλέων ^{τείν, ch. xvi. 28. w. ἐνδείκνυσθαι.}

θαί, 2 Tim. iv. 14. 1 = here first. Acts, vv. 32, 41, and ch. xxvi. 10 only. Epp. passim. (Matt. xxvii. 52. Ps. xv. 3 and freq.) m 1 Cor. vii. 37 reff. n ch. ii. 21 and Rom. x. 13 reff.
 o absol., Matt. ii. 8, ch. xxii. 21 al. fr. Jer. iii. 12. p = Rom. ix. (21) 22, 23. 2 Cor. iv. 7. (1 Thess. iv. 4.) 2 Tim. ii. (20) 21. (1 Pet. iii. 7. Ps. xxx. 12.) q Rom. ix. 11 reff. r constr., 1 Cor. x. 13 reff. s = here only ‡. t = ch. ii. 25 reff.

12. rec aft εἶδεν ins εν οραματι (addition to complete sense, as is shewn by its various position), with EHLP 13. 36 rel; aft ἄνδρα BC: om AN p vulg coptt aeth. rec
 ονοματι bef ανανιαν, with HLP 13 rel [syrr]: om ον. sah aeth-rom Chr;: txt ABCEN
 a h m p vulg arm. τας χειρας BEN³: χειρας ACN¹ p(appy): txt HLP 13 rel

syrr (but Syr (Etheridge) has the sing in ver 17) sah aeth-pl.
 13. rec ins ο bef ανανιας: om ABCEH[L]PN. [ins και ειπεν bef κυρ. E aeth.]
 rec ακηκοα (corr'n to seemingly more appropriate tense), with HLP 13 rel Chr;: ακηκο-
 αμεν lect-14: txt ABCEN p. rec εποι. bef τ. αμιοις σου (alteration of character-
 istic arrangement to more usual one), with HLP 13 rel [syrr coptt aeth arm] Chr Ec
 Thl: εν ιερ. bef εποι. Δ: txt BCEN m p [vulg] am demid fuld.—om σου p.
 15. rec μοι bef εστ., with EHLP 13 rel coptt Archel Thdr² Thl Iren-int: txt ABCN
 c m p vulg syrr Did-c [Sev-c]. ins των bef εθων BC¹(Cyr). rec om 1st τε,
 with HLP rel Chr [Sev-c] Thdr² Thl-sif: ins ABCEH p 13. 36 Thl-fin.

been lost; and imposture is so easy, that it is hardly possible to cherish the thought that the spots now pointed out can be the true ones. And so of all cases, where we have not unalterable or unaltered data to go on. Still, true as this is, we have sometimes proofs and illustrations unexpectedly appearing, as research goes on, which identify as authentic, sites long pointed out by tradition. So that our way seems to be, to seek for all such elucidations, and meantime to suspend our judgment: but never to lose sight of, nor to treat contemptuously a priori, a local belief.

Ταρσέα.] The first place where he is so specified. TARSUS was the capital of the province of Cilicia, a large and populous city (τῆς Κιλ. πόλιν μεγάλην κ. εὐδαίμονα, Xen. Anab. i. 2. 23) in a fruitful plain on the river Cydnus, which flowed through the midst of it ('Cydnos, Tarsum liberam urbem procul a mari secans,' Plin. v. 27. Strabo, xiv. 673. Q. Curt. iii. 5. 1), with a swift stream of remarkably cold water. Strabo speaks most highly of its eminence in schools of philosophy: τσαύτη τοῖς ἐνθάδε ἀνθρώποις σπουδὴ πρὸς τε φιλοσοφίαν καὶ τὴν ἄλλην ἐγκύκλιον ἅπασαν παιδείαν γέγονεν, ὥσθ' ὑπερβέλονται καὶ Ἀθηνας καὶ Ἀλεξάνδρειαν καὶ εἴ τινα ἄλλον τόπον δυνατόν εἶπείν, ἐν ᾧ σχολαὶ καὶ διατριβαὶ τῶν φιλο-

σόφων καὶ τῶν λόγων γεγόνασι. διαφέρει δὲ τοσούτου, ὅτι ἐνταῦθα μὲν οἱ φιλομαθοῦντες ἐπιχώριοι πάντες εἰσὶ, xiv. 674. He enumerates many learned men who had sprung from it. It was (see Plin. above) an "urbis libera," i. e. one which, though under Rome, lived under its own laws and chose its own magistrates. This 'libertas' was granted to it by Antony (Appian. Civ. v. 7): and much later we find it a Roman colony. As a free city, it had neither the 'jus coloniarum,' nor the 'jus civitatis;' see ch. xxi. 39, also xxii. 28, and note. It is now a town with about 20,000 inhabitants, and is described as being a den of poverty, filth, and ruins. There are many remains of the old town (Winer, Realw.).

12. προσεύχεται.] This word would set before Ananias more powerfully than any other, the state of Saul. ἄνδρα Ἀν. ὄν.] A man, whose name in the same vision he knew to be Ananias. The sight of the man and the knowledge of his name were both granted him in his vision.

13. τοῖς ἁγίοις σου.] This is the first time that this afterwards well-known appellation occurs as applied to the believers in Christ. 14.] It could hardly fail to have been notified to the Christians at Damascus by their brethren at Jerusalem, that Saul was on his way to persecute them. 15. σκ. ἐκλογῆς.] A genit. of

u ch. x. 36 reff.

v and constr.

Lukē (iii. 7.

|| Mt.) vi. 47.

xii. 5, ch.

xx. 35 only.

Euth. v. 11.

w ch. v. 41. xv.

26. xxi. 13.

Rom. i. 5.

3 John 7 only.

x — ch. v. 26

reff.

y ch. viii. 17

reff.

z ch. ii. 3 reff.

a ver. 12.

b ch. ii. 4 reff.

c here only.

Joh xxix. 24.

d — ch. ii. 3.

Matt. iii. 16.

e here only.

Levit. xi. 9.

12. (—πείσυν, Tobit xi. 13 [ἀπολεπ. N].)

23. 1 Tim. iv. 4.

i = here only.

Gen. xlviii. 2, trans., Luke xxii. 43 only.

^u οὐδὲν τε Ἰσραὴλ· ¹⁶ ἐγὼ γὰρ ^v ὑποδείξω αὐτῷ ὅσα δεῖ
αὐτὸν ^w ὑπὲρ τοῦ ^x ὀνόματός μου παθεῖν. ¹⁷ ἀπῆλθεν δὲ
Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ^y ἐπιθείς ἐπ' αὐτὸν
τὰς ^z χεῖρας εἶπεν Σαουλ ἀδελφέ, ὁ κύριος ἀπέσταλκέν με,
Ἰησοῦς ὁ ^a ὀφθείς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου, ὅπως ^b ἀνα-
βλέψῃς καὶ ^c πλησθῇς πνεύματος ἁγίου. ¹⁸ καὶ εὐθέως
^d ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν ^e ὥσει ^f λεπίδες,
^g ἀνέβλεψέν τε καὶ ^h ἀναστὰς ἐβαπτίσθη, ¹⁹ καὶ ^g λαβὼν
^h τροφὴν ⁱ ἐνίσχυσεν. ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ
μαθητῶν ^j ἡμέρας ^j τινάς, ²⁰ καὶ εὐθέως ἐν ταῖς συναγωγαῖς

ABCEH
I P S a b
c d f g h
k l m o
p 13

f ch. viii. 26 reff. g = John xix. 30. Mark xv.
h here only. μεταλ. τρ., ch. ii. 46. xxviii. 33, 34. πρὸς Α. τρ., xxvii. 36.
i = here only. Gen. xlviii. 2, trans., Luke xxii. 43 only. 2 Kings xxii. 40. j ch. x. 48 reff.

17. for δε, τε A. τας χ. bef επ αυт. C [coptt æth]. om ιησ. HLP b d g h k
l m [sah] æth-rom Thl. om η ηρχου N¹ (ins N-corr¹).

18. (απεπεσαν, so ABCEHⁿ p [13] Thl-sif.) rec απ. τ. οφθ. bef αυт. (more
usual instead of more characteristic arrangement), with CEHLPN rel: txt AB m.
ωс (more usual word) ABN¹ p [om copt æth]. for τε, δε C² N copt. [C¹
doubtful.] rec aft τε ins παραχηρημα (addition for precision), with [C²] EL rel syr
[sah æth arm-ms]: om ABC¹ HPN d g l¹ m p 36 vulg Syr copt arm¹-ed].

19. ενισχυθη BC¹. rec aft εγ. δε ins ο σαυλος (commencement of an ecclesiastical
portion: so lect-12 has εγεν. ειναι τον παυλον), with HLP rel: txt ABCEHⁿ
c p [13] vulg syrr coptt æth arm Chr¹. ins οντων bef εν δαμασκω HLP b d g k m
o Chr¹ Thl-fin.

quality: as we say, 'the man of his choice.'
See Winer, edn. 6, § 34. 3, b.

Paul often uses this word σκεῦος in a similar meaning, see reff., especially Rom. ix., &c., where it is in illustrating God's sovereign power in election.

βαστάσαι, perhaps in reference to the metaphor in σκεῦος.

ἐθνῶν] This would hardly be understood at the time: it was afterwards on a remarkable occasion repeated to Paul by the Lord in a vision (see ch. xxii. 21), and was regarded by him as the specific command which gave the direction to his ministry, see Gal. ii. 7, 8.

βασιλ.] Agrippa, and probably Nero.

16. ὑποδείξω] The fulfilment of this is testified by Paul himself, ch. xx. 23, 25: see also xxi. 11.

17. Σαουλ] The Hebrew form of Saul's name is only found here, and in the report of our Lord's previous address to him.

κ. πλησθῆς πν. ἁγ.] I can hardly think, with De W. and Meyer, that these words imply that the Lord had said to Ananias more than is above related: I would rather view them as a natural inference from what was said in ver. 15.

In ch. xxii. 14, where the command to Ananias is omitted, his speech contains much of the reason given in the command here. It is remarkable again how Paul, speaking there to an infuriated Jewish mob, gives the words spoken just that form which would best gain him a favourable hearing with them—e. g. ὁ θεὸς

τῶν πατέρων ἡμῶν,—ιδεῖν τὸν δίκαιον,—πάντας ἀνθρώπους, avoiding as yet the hateful word ἔθνη. He there too gives ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ as part of the exhortation of Ananias.

18. ὥσει λεπίδες] The recovery of sight is plainly related as miraculous, the consequence of the divinely appointed laying on of the hands of Ananias. And this scaly substance which fell from his eyes was thrown off in the process of the instantaneous healing.

ἐβαπτίσθη] It has been well remarked (Olsh.) that great honour was here placed upon the sacrament of baptism, inasmuch as not even Saul, who had seen the Lord in special revelation and was an elect vessel, was permitted to dispense with this, the Lord's appointed way of admission into His Church.

19. ἐνίσχ.] intrans. see reff.
ἡμ. τινάς] A few days; of quiet, and becoming acquainted with those as brethren, whom he came to persecute as infidels: but not to learn from them the gospel (οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὔτε ἐδιδάχθην, Gal. i. 12), nor was the time longer than to admit of εὐθέως being used, ver. 20,—and indeed the same εὐθέως of the whole space (including his preaching in our vv. 20, 21) preceding the journey to Arabia, in Gal. i. 16. Pearson places that journey before our ἐγένετο δέ,—which however is mani-

^k ἐκήρυσσεν τὸν Ἰησοῦν, ὅτι ^l οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. ^k κη. τ. ἰησ.,
²¹ ^m ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον Οὐχ ² ch. xix. 13.
οὗτός ἐστιν ὁ ⁿ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ^o ἐπικαλου- ² Cor. xi. 4.
μένους τὸ ^p ὄνομα τοῦτο ; καὶ ὧδε ^q εἰς τοῦτο ^q ἐληλύθει, ^{L.P.} κη. τ.
ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ^r ἐπὶ τοὺς ἀρχιερεῖς. ^{χρ.}, see ch.
²² Σαῦλος δὲ μᾶλλον ^s ἐνεδυναμοῦτο, καὶ ^t συνέχυνεν τοὺς ^{viii.} 5 reff.
Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, ^u συμβιβάζων ¹ ver. 22.
ὅτι ^v οὗτός ἐστιν ὁ χριστός. ²³ ὥς δὲ ^w ἐπληροῦντο ^x ἡμέραι ^{Luke i.} 32.
^x ἱκαναί, ^y συνεβουλεύσαντο οἱ Ἰουδαῖοι ^z ἀνελεῖν αὐτόν. ^{ch. x.} 36, 40.
¹ John v. 20
^{al. fr.}
^m ch. viii. 13
^{ref.}
ⁿ Gal. i. 13, 23
^o ver. 14.
^p ch. v. 28 (iv.
12. James ii
7).
^q John xviii. 37
^{only.} see
^t ch. x. 36 reff.
^u ver. 43. ch.
^v constr., Rev. iii. 18 only. ¹ Macc. ix. 69. see Dan. vi.
^z ch. v. 33 reff.

Fr. Coisl.
contains
vv. 23,
24.

Mark i. 38. r = Matt. x. 18 al. s Rom. iv. 20 al. Paul only, exc. here, which is
of Paul, and Heb. xi. 31. Ps. li. 7 (9). Judg. vi. 34 AB(not Ed-vat. F) only. t ch. x. 36 reff.
u 1 Cor. ii. 16 reff. Exod. xviii. 16. v ver. 20 reff. w ch. vii. 23 reff.
xviii, 18. xxvii. 7 L. see ch. viii. 11. y constr., Rev. iii. 18 only. 1 Macc. ix. 69. see Dan. vi.
7 Theod. w. ἡνα, Matt. xxvi. 4. John xi. 53 only. w. ὅτε, John xviii. 14 only. z ch. v. 33 reff.

20. rec for ἰησ., χριστον (*doctrinal alteration?* see note), with HLP rel [arm-mss] Chr₁; alii aliter: txt ABCEN a c h p 13 vulg syrr [copt aeth-rom arm-ed] Iren₁[gr and]-int.

21. ἐξίστατο N¹(but corrd). for εν, εις AN. ἐληλυθεν (*alteration, not observing the force of the pluperf?*) E-gr HLP p rel Chr₁: txt ABCN o (13) 36 E-lat. αναγαγῃ P [Chr].

22. aft ενεδ. ins τω λογω C, εν τω λ. E. rec συνεχυνεν, with A[B²]HLP rel: συνεχεεν E 57. 66². 137-80 Thl-fin: εσυνεχυνεν 13: txt B¹CN. om 1st τους BN¹.

23. ins αι bef ημεραι H.

festly against the sense of the text:—Michaelis and Heinrichs, between vv. 19 and 20,—to which there is the same objection: Kuinoel and Olsh., after ver. 25,—which the εἰθῆως of Gal. i. 16 will not allow: Neander and Meyer, in the ἡμέραι ἱκαναί of ver. 23, which time however in our text is certainly allotted to the progress of his preaching in Damascus, and the increase of the hostility of the Jews in consequence. See below.

20. Ἰησοῦν] The alteration to χριστόν has probably, as Meyer suggests, been made from doctrinal considerations, to fix on ὁ υἱὸς τοῦ θεοῦ the theological sense,—that *Christ is the Son of God*—instead of that which it now bears,—that *Jesus is the Son of God*, i. e. that Jesus of Nazareth as a matter of fact, is the Son of God, i. e. the Messiah expected under that appellation. Be this as it may, the following τὸ ὄνομα τοῦτο (ver. 21) is decisive for the reading Ἰησοῦν, and οὗτός ἐστιν ὁ χριστός ver. 22 still more so.

21. πορθήσας] ‘*Militari verbo usus est*,’ Erasm. So Æsch. Choeph. 680, οἱ ᾿γά, κατ’ ἄκρας ἐνθάδ’ ὡς πορθοῦμεθα. See also Sept. c. Theb. 176 (194 Dind.). ἐληλύθει] Had come here, implying the abandonment of the purpose.

22.] I regard the μᾶλλον ἐνεδυναμοῦτο, as the only words beneath which can lie concealed the journey to Arabia. Paul mentions this journey (Gal. i. 17) with no obscure hint that to it was to be assigned the reception by him, in full measure, of the Gospel which he

preached. And¹ such a reception would certainly give rise to the great accession of power here recorded. I am the more disposed to allot that journey this place, from the following considerations. The omission of any mention of it here can arise only from one of two causes: (1) whether Paul himself were the source of the narrative, or some other narrator,—the *intentional passing over of it, as belonging more to his personal history* (which it was his express purpose to relate in Gal. i.) than to that of his ministry: (2) on the supposition of Paul not having been the source of the narrative,—the *narrator having not been aware of it*. In either case, this expression seems to me one very likely to have been used:—(1) if the omission was *intentional*,—to record a remarkable accession of power to Saul’s ministry, without particularizing whence or how it came: (2) if it was *unintentional*,—as a simple record of that which was observed in him, but of which the source was to the narrator unknown.

συνέχυνεν] Chrysostom strikingly says, ἅτε νομομαθὴς ὢν ἐπεστόμιζεν αὐτοὺς καὶ οὐκ εἶα φθγγεσθαι ἐνόμισαν ἀπηλλάχθαι τῆς ἐν ταῖς τοιοῦτοις διαλέξεως ἀπαλλαγέντες Στεφάνου, καὶ Στεφάνου σφοδρότερον εἶρον ἔτερον. (Cramer’s Catena.) 23. ἡμέραι ἱκαναί] In Damascus, see above on ver. 19. The whole time, from his conversion to his journey to Jerusalem, was three years, Gal. i. 18. ἀνελεῖν αὐτ.] ἐπὶ τὸν ἰσχυρὸν συλλογισμόν ἔρχονται

a constr., Phil iv. 5. Lev. iv. 14.
 b ch. xx. 3, 19.
 c xliii. 30 only. Esth. ii. 22.
 c mid., Luke vi. 7. xiv. 1. Gal. iv. 10. Ps. xxxvi. 12. act., Mark iii. 2. Luke xx. 20 only.
 xviii. 7. Rev. iv. 8 a 14. Ps. i. 2. ν. κ. ἡμέρας, Mark v. 5. 1 Thess. ii. 9 al. Isa. xxxiv. 10. acc., ch. xx. 31 reff.
 e Matt. xxi. 36. 39 Gen. xii. 5

ABCEH
 LPr a b
 c d f g h
 k l m o
 p 13

24. [παυλω H.] rec παρετηρουν (mistake: see below), with HLP 13 rel: txt ABCEN Fr-coisl p 36 Orig., rec for δε και, τε (the -το of παρετηρουντο being mistaken for τε, no other copula was wanted: and thus δε και was struck out: thus also the και in L &c as unnecessary aft δε), with HP 13 rel Syr [ath.] Chr: δε L 137-80 syr coptt arm[Gb]: txt ABCEN Fr-coisl p 36 vulg Orig. om τε A d f k Orig.

for ημ. το ανελ., οπως πιασωνιν αυτον ημ. και νυκτ. A. ανελ. bef αυτον N².
 25. rec αυτον οι μαθηται, with EHL¹ 13 rel [vulg.] syr coptt eth-pl [arm.] Chr-tx¹ Ec Thl: αυτον οι μαθ. αυτου b: οι μαθηται αυτον in p²(or p-corr¹?) : οι μαθηται 36. 69 lect-12: txt ABCN Fr-coisl p¹(perhaps) am demid Orig (vol. ii. p. 394) Chr(επετρεψε

πάλιν οι Ἰουδαῖοι. ουκει γὰρ συκοφάντας κ. κατηγορους κ. ψευδομάρτυρας ἐπιζητοῦσιν, Chrys. Hom. xx. 24.] In

2 Cor. xi. 32, Paul writes, ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν πόλιν Δαμασκηνῶν, πιάσαι με [θέλων]. A somewhat difficult chronological question arises respecting the subordination of Damascus to this Aretas. The city, under Augustus and Tiberius, was attached to the province of Syria: and we have coins of Damascus of both these emperors, and again of Nero and his successors. But we have none of Caligula and Claudius; and the following circumstances seem to point to a change in the rulership of Damascus at the death of Tiberius. There had been for some time war between Aretas, king of Arabia Nabatæa (whose capital was Petra), and Herod Antipas, on account of the divorce by Herod of Aretas' daughter at the instance of Herodias, and on account of some disputes about their frontiers. A battle was fought, and Herod's army entirely destroyed (Jos. Antt. xviii. 5. 1). On this Antipas, who was a favourite with Tiberius, sent to Rome for help: and Vitellius, the governor of Syria, was commissioned to march against Aretas, and take him, dead or alive. While on his march, he heard at Jerusalem of the death of Tiberius (March 16, A.D. 37), and πόλεμον ἐκφέρειν οὐκέθ' ὁμοίως δυνάμενος διὰ τὸ εἰς Γαῖον μεταπεπτωκέναι τὰ πράγματα (Antt. xviii. 5. 3), abandoned his march, and sent his army into their winter quarters, himself returning to Antioch: Antt. ibid. This μεταπεπτωκέναι τὰ πρ. brought about a great change in the situation of Antipas and his enemy. Antipas was soon (A.D. 39) banished to Lyons, and his kingdom given to Agrippa, 'his foe (Antt. xviii. 7. 2), who had been living in habits of intimacy with the new emperor (xviii. 6. 5). It would be natural that Aretas, who had been grossly injured by

Antipas, should, by this change of affairs, be received into favour; and the more so, as there was an old grudge between Vitellius and Antipas, of which Jos. says (Antt. xviii. 4. 5), ἐκρυσεν ὀργήν, μέχρι δὴ καὶ μετήλαθε, Γαῖον τὴν ἀρχὴν παρειληφθός.

Now in the year 38 Caligula made several changes in the East, granting Ituraea to Soæmus, Lesser Armenia and parts of Arabia to Cotys, the territory of Cotys to Rhæmetalees,—and to Poimemon, the son of Polemon, his father's government. These facts, coupled with that of no Damascene coins of Caligula and Claudius existing (which might be fortuitous, but acquires force when thus combined), make it probable that about this time Damascus, which belonged to the predecessors of Aretas (Jos. Antt. xiii. 5. 2), was granted to Aretas by Caligula. This would at once solve the difficulty. The other suppositions,—that the Ethnarch (see on 2 Cor. xi. 32) was only visiting the city (as if he could then have guarded the city to prevent Paul's escape),—or that Aretas had seized Damascus on Vitellius giving up the expedition against him (as if a Roman governor of a province would, while waiting for orders from a new emperor, quietly allow one of its chief cities to be taken from him), are in the highest degree improbable. The above is taken in substance from Wieseler, Chron. des Apost. Zeitalters, pp. 167—175. His further argument from a coin βασιλέως Ἀρέτα φιλέλληρος does not seem conclusive, as it leaves the latter title altogether unaccounted for. It probably (C. and H. i. pp. 101 and 132) belongs to a former Aretas. 25.] The reading in the text, λαβ. οι μαθηται αὐτοῦ, is ambiguous. Chrys.

(see in var. readd.), al. take it as if Saul had disciples of his own who did this. The only escape from this inference is by supposing an unusual government of a gen. by λαβόντες, such as we sometimes find in Ho-

^w Mark i. 27.
^{ix. 16.} Luke
^{xxii. 23}
^{only τ. see}
^{ch. vi. 9.}
^{z ch. vi. 1}
^{(reff.) only.}
^{y Luke i. 1. ch.}
^{xix. 13 only.}
^{Esth. ix. 25.}
^{z v. 23. 24.}
^{a absol. 1 Cor.}
^{xiii. 12 only.}
^{b = John xxi.}
^{23 only in}
^{Göpp. Acts}
^{and Epp.}
^{passim.}
^{c ch. xxiii. 15}
^{reff.}

καὶ ^w συνεζήτει ^w πρὸς τοὺς ^x Ἑλληνιστάς. οἱ δὲ ^y ἐπεχείρουν ^z ἀνελθῆν αὐτόν. ³⁰ ^a ἐπιγνόντες δὲ ^b οἱ ^b ἀδελφοὶ ^c κατήγαγον αὐτὸν εἰς Καισάρειαν καὶ ^d ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.

³¹ Ἡ μὲν οὖν ^e ἐκκλησία ^f καθ' ^f ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας ^g εἶχεν ^g εἰρήνην, ^h οἰκοδομουμένη καὶ ⁱ πορευομένη τῷ ^k φόβῳ τοῦ ^k κυρίου, καὶ τῇ ^l παρακλήσει τοῦ ἁγίου πνεύματος ^m ἐπληθύνετο. ³² ἐγένετο.

^{d ch. vii. 12 reff. L.P.}
^{iv. 14. xxiii. 5. ver. 42. ch. x. 37.}
^{viii. 1. x. 23. xiv. 4, 17. 1 Thess. v. 11.}
^{ch. xxi. 21. w. ἐν, Luke i. 6. 1 Pet. iv. 3. 2 Pet. ii. 10. Josh. xxii. 5 A Ald. compl. k 2 Cor. v. 11 (reff.) only. l = Rom. xii. 8 reff. m ch. vi. 7 reff.}
^{e sing. w. two or more places adjoined, here only.}
^{g John xvi. 33. Rom. v. 1 only. h = ch. xx. 32. 1 Cor. i constr., ch. xiv. 16. Jude 11 only. Prov. xxviii. 26. see}
^{f Luke}

ABCEN
 LPN a b
 c d f g h
 k l m o
 p 13

^{29.} aft συνεζ. ins τε (but corrd) N¹. ἑλληνας A many vss (Græcos): vulg has *loquebatur cum gentibus, et disputabat cum Græcis*, but am demid & omit *gentibus* (corrpn from ch xi. 20). rec αυτον bef ανελ., with HLP 13 rel: txt ABCEN a h m p [vulg] Chr.

^{30.} for καισ., ιεροσολυμα A. add δια νυκτος E, νυκτος c 180 Syr syr-w-ast sah. om 2nd αυτον (as unnecessary) AE a² h: ins BCHLPN p rel.

^{31.} rec αι μεν ουν εκκλησαι [add πασαι E] & ειχον . . οικοδομουμεναι [-μενοι E] κ. πορευομεναι [-μενοι E] & επληθυνοντο (see note), with EHL P rel syr Chr₁ [Aug₁]: txt ABCN p 13 vulg Syr coptt æth arm Dion₁ Thl-fin.

saw John also (Gal. ii. 9). Perhaps he never saw in the flesh any other of the Apostles after his conversion. διηγέ-

σατο] viz. Barnabas, not Saul. ^{29.}

[Ἑλληνιστάς] See ch. vi. 1 and note. This he did, partly, we may infer, to avoid the extreme and violent opposition which he would immediately encounter from the Jews themselves,—but partly also, it may well be believed, because he himself in the synagogues of the Hellenists had opposed Stephen formerly. ^{30.} ἐπιγνόντες

δὲ . . .] There was also another reason. He was praying in the temple, and saw the Lord in a vision, who commanded him to depart, for they would not receive his testimony:—and sent him from thence to the Gentiles: see ch. xxii. 17—21 and notes. His stay in Jerusalem at this visit was fifteen days, Gal. i. 18. εἰς Και-

σάρειαν] From the whole cast of the sentence, the κατήγαγον and ἐξαπέστειλαν, we should infer this to be Casarea Stratonis [see on ch. x. 1], even if this were not determined by the word Καισάρεια used absolutely, which always applies to this city, and not to Casarea Philippi (which De Dieu, Olsh., and others believe to be meant [see Matt. xvi. 13 and note]). From Gal. i. 21, it would appear that Saul about this time traversed Syria (on his way to Tarsus?). If so, he probably went by sea to Seleucia, and thence to Antioch. The ἐξαπέστειλαν looks more like a 'sending off' by sea, than a mere 'sending forward' by land. εἰς Ταρσόν] towards, 'for,' Tarsus. He was not idle there, but certainly preached the Gospel, and in all pro-

bability was the founder of the churches alluded to ch. xv. 23 and 41.

31.] FLOURISHING STATE OF THE CHURCH IN PALESTINE AT THIS TIME. Commencement of new section: compare μὲν οὖν, and note, ch. xi. 19. The reading ἐκκλησία can hardly (as Meyer) be an alteration to suit the idea of the *unity of the church*,—as in that case we should have similar alterations in ch. xv. 41; xvi. 5, where *no variations are found in the chief mss.* More probably, it has been altered here to conform it to those places. This description probably embraces most of the time since the conversion of Saul. De Wette observes, that the attention of the Jews was, during much of this time, distracted from the Christians, by the attempt of Caligula to set up his image in the temple at Jerusalem, Jos. Antt. xviii. 8. 2—9. οἰκοδομουμένη] See Matt.

xvi. 18. It probably refers to both external and internal strength and accession of grace. Paul commonly uses it of *spiritual* building up: see reff. πορ. τῷ φόβ.] walking in the fear: for construction see reff.:—not '*following after the fear*' (Winer, edn. 2, § 31. 1; not in edn. 6, see § 31. 9),—nor '*walking according to the fear*' as their *rule* (Meyer),—nor '*advancing in the fear*' (Beza, Wolf).

κ. τ. παρακλ. τ. ἁγ. πν. ἐπληθ.] And was multiplied (reff.) by the exhortation of (i. e. inspired by) the Holy Spirit. This is the only rendering which suits the usage of the words. 'Those of the Vulg. *'consolatione replebantur,'*—of Kuin., *'adjumento abundabant,'* are un-

νετο δὲ Πέτρον ⁿδιερχόμενον διὰ πάντων ^oκατελθεῖν ^{n w. διά, Matt. xii. 43.}
καὶ πρὸς τοὺς ^pἁγίους τοὺς ^qκατοικοῦντας Λύδδα. ^{1 Cor. x. 1. 2 Cor. i. 16. Lev. xvi. 5. (with acc., ch. xiii. 6 reff.)}
³³ εὗρεν δὲ ἐκεῖ ἄνθρωπον τινα ὀνόματι Αἰνέα ^rἔξ ἐτῶν ^{o ch. viii. 5 reff.}
ὀκτῶ ^sκατακείμενον ἐπὶ ^tκραβάττου, ὃς ἦν ^uπαραλελυ- ^{p ver. 13. q constr., ch. i. 19 reff.}
μένος. ³⁴ καὶ εἶπεν αὐτῷ ὁ Πέτρος Αἰνέα, ἰαταί σε ^vἸησοῦς ^{r = Luke viii. 27 al. (3 Kings xviii. 12.)}
ὁ χριστός ^wἀνάστηθι καὶ ^xστρώσον σεαυτῷ. ³⁵ καὶ ^{s = Mark i.}
εὐθέως ^wἀνέστη, καὶ εἶδαν αὐτὸν πάντες οἱ ^qκατοικοῦντες ^{v Ἰησ., ὁ χρ., x Mark xi. 8 bis || Mt. xiv.}

30. ch. xxviii. 8. Prov. vi. 9.

t ch. v. 15 reff.

u ch. viii. 7 reff.

here (ch. v. 42 v. r.) only. (ch. xviii. 5.)

w = ver. 6 reff.

x Mark xi. 8 bis || Mt. xiv.

15 || L. only. Job xvii. 13. Ezek. xxiii. 41.

constr., here only. Esth. iv. 3.

^{32.} rec *λυδδαν* (here and in ver ³⁵ *alteration to an inflected form from the original* *λυδδα*: cf *εις λυδδα παρελθων* *Jos. B J* ii. 19. 1), with CEHL rel 36 Chr₁: *λυδαν* P m 57: txt AB⁸ 13. 40. (13 def here.)—*8* has *εν λυδδα*, but *εν* is marked for erasure by *8*¹ or corr¹.

^{33.} rec *αν.* bef *ονομ.*, with HLP rel 36 Chr₁ Thl-sif: om *ονομ.* 13: txt ABCEN k m p vulg syrr arm (coptt æth) Thl-fin. rec *κραββατω*, with (EHL[P]) 13 rel

Thl: txt ABC⁸ p.—*κραββατ.* B²; *κραβαττ.* AB¹CEHLPN³: *κραβακτ.* 8¹.

^{34.} ins *ο κυρ.* bef *ιησ.* A 15-8. 36. 40. 68 vulg[not fuld demid] sah æth arm Thl-fin, Ambr., om 2nd *ο* (*alteration to the Name* *ιησ. χρ.*) B¹ (but “superadditur”) CN *ο* 13 [Thl-fin]: ins AEHL P rel Chr₁ [Thl-sif].

exampled, see reff. Neither must *τῇ παρακλ.* be coupled with *τῷ φόβῳ*, as in E. V., and by Beza and Rosenmüller, which would leave *οἰκοδομ.* standing by itself, and render the sentence totally unlike Luke’s usual manner of writing.

32—35.] HEALING OF ÆNEAS AT LYDDA BY PETER. This and the following miracle form the introduction to the very important portion of Peter’s history which follows in ch. x.,—by bringing him and his work before us again. **32. διερχόμε. δ. π.]** These words are aptly introduced by the notice in ver. 31, which shews that Peter’s journey was not an escape from persecution, but undertaken at a time of peace, and for the purpose of visiting the churches.

πάντων may be neuter, ‘all parts:’ but it is probably masc. and *ἁγίων* understood. Wieseler (p. 145, note) doubts whether we can say *διέρχεσθαι διὰ πάντων τ. ἁγίων*,—but see reff. The *καί* makes the masc. more likely, as it presupposes some *ἅγιοι* in the mind of the writer before. As

I have implied on ver. 31, this journey of Peter’s is not necessarily consecutive on the events of vv. 1—30. But an alternative presents itself here; either it took place *before the arrival* of Saul in Jerusalem, or *after his departure*: for Peter was *there during his visit* (Gal. i. 18). It seems most likely that it was *before his arrival*. For (1) it is Luke’s manner in this first part of the Acts, where he is carrying on several histories together, to follow the one in hand as far as some resting-point, and then go back and take up another: see ch. viii. 2 thus taken up from *ἀναίρεσει αὐτοῦ*, ver. 1: ver. 4 going back to the *διασπαρέντες*:—

ch. ix. 1 taken up from viii. 3:—xi. 19, from viii. 4 again:—and (2) the journey of Peter to visit the churches which were now resting after the persecution would hardly be delayed so long as three whole years. So that it is most natural to place this section, viz. ch. ix. 32—xi. 18 (for all this is continuous), *before the visit of Saul to Jerusalem*, and during his stay at Damascus or in Arabia. See further on xi. 19.

Λύδδα.] Lod, Neh. vii. 37. A large village near Joppa (ver. 38), on the Mediterranean (Jos. Antt. xx. 6. 2, *κώμην τινὰ Λύδδαν λεγομ., πόλεως τὸ μέγεθος οὐκ ἀποδέουσιν*), just one day’s journey from Jerusalem (Lightf., Cent. Chor. Matth. præm. cxvi.). It afterwards became the important town of Diospolis.

33. Αἰνέα.] Whether a believer or not, does not appear; from Peter’s visit being to the *saints*, it would seem that he was: but perhaps the indefinite *ἄνθρωπον τινα* may imply the contrary, as also Peter’s words, announcing a free and unexpected gift from One whom he knew not.

34. στρώσ. σεαυτ.] Not ‘*for the future*:’ but ‘*immediately*,’ as a proof of his soundness.

35. πάντες . . . οἵτινες.] Not ‘*all, who had turned to the Lord*,’ as Kuin.: this would make the mention of the fact unmeaning,—and surely more would see him than the believers merely. The similar use of *οἵτινες* in the ref. shews its meaning to be *commensurate with the preceding πάντες*, and to gather them into a class, of which that which follows is predicated. **All** that dwelt in L. and S. saw him;—which also (i. e. and they) turned to the Lord. A general conversion of the inhabitants to

y so ch. xxiv. 1. **Λύδδα** καὶ τὸν **Σάρωνα**, ^γ οἵτινες ^z ἐπέστρεψαν ^z ἐπὶ τὸν **κύριον**. ³⁶ Ἐν **Ἰόππῃ** δέ τις ἦν ^a μαθήτρια **ὀνόματι** **Ταβιθά**, ἣ ^b διερμηνευομένη ^c λέγεται **Δορκάς**· αὕτη ἦν ^d πλήρης ^e ἀγαθῶν ^e ἔργων καὶ ^f ἐλεημοσυνῶν ^g ὧν ἐποίει. ³⁷ ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ^h ἀσθενήσασαν αὐτὴν ἀποθανεῖν· ⁱ λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ^k ὑπερῷῳ. ³⁸ ἐγγὺς δὲ οὖσης **Λύδδας** τῇ **Ἰόππῃ** οἱ μαθηταὶ ἀκούσαντες ὅτι **Πέτρος** ^l ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν ^m παρακαλοῦντες **Μὴ** ⁿ ὀκνήσης ^o διελθεῖν

y so ch. xxiv. 1. z ch. xxvi. 20 ref. a here only t. Diog. Laert. iv. 2 (Att. -της). b 1 Cor. xiii. 30 ref. c = Matt. x. 2. xxvi. 3. Col. iv. 11. d = ch. xix. 28 ref. e Paul only (Rom. ii. 7. xiii. 3 all.). exc. here and Heb. xiii. 21. f plur., ch. x. 2, 4, 31. xxiv. 17 only. Dan. iv. 24 (27). see ch. iii. 2 ref. g attr., ch. i. 1 ref. h = Matt. x. 8 al. 2 Kings i John xiii. 10. ch. xvi. 33. Heb. x. 22. 2 Pet. ii. 22. Rev. i pres., ch. xvi. 38 ref. i John xiii. 10. ch. xvi. 33. Heb. x. 22. 2 Pet. ii. 22. Rev. i pres., ch. xvi. 38 ref. j 5 only. Exod. ii. 5. k ch. i. 13 ref. Acts only. 3 Kings xvii. 19. l = ch. xi. 23 al. fr. n here only. Num. xxii. 16. o w. ἐως, Luke ii. 15. ch. xi. 19, 22 only. Gen. xxi. 5.

ABCEH
LPS a b
c d f g h
k l m o
p 13

35. (εἶδαν, so AB: εἶδα C.) om τον N¹. Steph σαρωνῶν (corrū with the same view as λυδδαν: but seeing τον before it, the transcriber could not make it an accus. fem., and has therefore made it a masc from σαρωνας, not seeing that it was already an accus from σαρων), with b¹ c k p 36: σασσρωναν f: σασσρωνα HL a b² g h l o 13 Chr₁, σασρωνα P e 106¹: txt BCE d m (coptt) Thl-fin: σαρωνα [A (over an erasure)] N.

36. εργ. bef αγ. BCE m 13 vulg spec [Bas,]: txt AHL[P]N rel Chr., Thl.

37. εθηκ. bef αυτ. AN¹ p 40: om αυτ. B: txt CEHL[P]N¹ 13 rel Chr. ins τω bef υπερ. ACE a h o Orig.: om BHLPN p rel Chr.

38. rec λυδδης, with B²EHLP rel 36 [Bas, Chr,]: λυδδας AN¹ (possibly the original as ABN agree in λυδδα vv 32, 35): txt B¹C[N³] p. (13 def.) [aft oi ins δε H.]

om δυο ανδρ. HLP a b d f g h l o Chr₁ Thl-sif. rec οκνησαι δ. ε. αυτων (alteration to avoid the harshness of the direct constr with παρακ. Meyer thinks the direct constr has been written in the marg and found its way into the text), with C³(appy) HLP 13. 36 rel syrr [æth arm Bas₁] Chr: txt ABC¹EN p vulg spec [coptt]. (οκησ(. .) p.)

the faith followed. τὸν **Σάρωνα**]

Perhaps not a village, but (and the art. makes this probable) the celebrated plain of that name, extending along the coast from Cæsarea to Joppa, see Isa. xxxiii. 9; xxxv. 2; lxx. 10; Cant. ii. 1; 1 Chron. xxvii. 29; and Jerome on Isa. xxxiii. and lxx., vol. iv., pp. 436, 780. Mariti (Travels,

p. 350) mentions a village Saren between Lydda and Arsuf (see Josh. xii. 18, marg. E. V.): but more recent travellers do not notice it. See Winer, Realw., where other places of the same name are mentioned.

36—43.] RAISING OF TABITHA FROM THE DEAD. **36. ἐν Ἰόππῃ]**

Joppa was a very ancient Philistian city, on the frontier of Dan, but not belonging to that tribe, Josh. xix. 46; on the coast (ch. x. 6), with a celebrated but not very secure harbour (Jos. B. J. iii. 9. 3: see 2 Chron. ii. 16; Ezra iii. 7; Jonah i. 3; 1 Macc. xiv. 5; 2 Macc. xii. 3),—situated in a plain (1 Macc. x. 75—77) near Lydda (ver. 38), at the end of the mountain road connecting Jerusalem with the sea. The Maccabean generals, Jonathan and Simon, took it from the Syrians and fortified it (1 Macc. x. 74—76; xiv. 5, 34. Jos. Antt. xiii. 9. 2). Pompey joined it to the pro-

vince of Syria (Antt. xiv. 4. 4), but Cæsar restored it to Hyrcanus (xiv. 10. 6), and it afterwards formed part of the kingdom of Herod (xv. 7. 3) and of Archelaus (xvii. 11. 4), after whose deposition it reverted to the province of Syria, to which it belonged at the time of our narrative. It was destroyed by C. Cestius (Jos. B. J. ii. 18. 10); but rebuilt, and became a nest of Jewish pirates (Strabo, xvi. 759), in consequence of which Vespasian levelled it with the ground, and built a fort there (B. J. iii. 9. 3, 4), which soon became the nucleus of a new town. It is now called Jaffa (Ἰάφα, Anna Comnena, Alex. ii. p. 328), and has about 7000 inhabitants, half of whom are Christians. (Winer, Realw.)

Ταβιθά תרצה, in Aramaic, answering to תרצה Heb., δορκάς (Æl. Hist. An. xiv. 14), a gazelle. It appears also in the Rabbinical books as a female name (Lightf.): the gazelle being in the East a favourite type of beauty. See Cant. ii. 9, 17; iv. 5; vii. 3. Lightf. remarks, that she was probably a Hellenist, and thus was known by both names. **37. ἐν ὑπερῷῳ]** No art., as in the expressions εἰς ὄκον, 'on deck,' &c., which usually occur after prepositions, cf. Middl. ch. vi. § 1. See 1 Kings xvii. 19.

ἔως ἡμῶν. ³⁹ ἡ ἀναστὰς δὲ Πέτρος ^α συνῆλθεν αὐτοῖς· ὃν ^ρ παραγενόμενον ^ς ἀνῆγαγον εἰς τὸ ^κ ὑπερφῶν, καὶ ^τ παρέστησαν αὐτῷ ^π πᾶσαι αἱ ^υ χῆραι κλαίουσαι καὶ ^ν ἐπιδεικνύμεναι ^ω χιτῶνας καὶ ἱμάτια ὅσα ἐποίει ^ς μετ' αὐτῶν οὐσα ἢ Δορκάς. ⁴⁰ ὃς ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος καὶ ^θ θεὸς τὰ ^ζ γόνατα ^α προσηύξατο, καὶ ^β ἐπιστρέψας πρὸς τὸ ^σ σῶμα εἶπεν Ταβιθά, ^δ ἀνάστηθι. ἡ δὲ ^ε ἠνοιξεν τοὺς ^ο ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον ^ι ἀνεκάθισεν. ⁴¹ ἡ δὲ αὐτῇ ^ς χεῖρα ^η ἀνέστησεν αὐτήν· ^ι φωνήσας δὲ τοὺς ^ι ἀγίους καὶ τὰς ^υ χήρας ^κ παρέστησεν αὐτὴν ζῶσαν. ⁴² ἡ γνωστὸν δὲ ἐγένετο ^μ καθ' ^μ ὅλης τῆς Ἰόππης, καὶ ^ν ἐπιστευσαν πολλοὶ ^ν ἐπὶ τὸν κύριον. ⁴³ ἐγένετο δὲ ^ο ἡμέρας ^ο ἱκανὰς ^ρ μείναι αὐτὸν ἐν Ἰόππῃ ^ρ παρά τινι Σίμωνι ^τ βυρσεῖ. X. ¹ Ἀνὴρ δέ τις ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ^ς ἑκα-

xxiii. 14. z ch. vii. 60 reff. a abs., ver. 12. b = ch. xvi. 18. w. πρόσ, Luke xii. 4. 2 Cor. iii. 16. 1 Thess. i. 9. Ezek. xlii. 18. c Acts, here only. = Matt. xxvii. 52, &c. J. Jude 9. Josh. viii. 29. d = ver. 34. e ver. 8. Matt. ix. 30. 4 Kings iv. 35. f Luke vii. 15 only t. g here only. 4 Kings x. 15. h trans., = here only. see J. ii. 24 reff. i = ch. x. 7. John i. 49. ii. 9 al. Tobit v. 8 (not N). j ver. 13. k ch. i. 3 reff. l ch. i. 19 reff. m ver. 31 reff. n ch. xi. 17 al. Rom. iv. 5, 24. L.P. Wisd. xii. 2. see Heb. vi. 1. o ver. 23 reff. p = John i. 39. ch. xvi. 15. Gen. xxiv. 55. q = ch. xxi. 7, 8 reff. r ch. x. 6, 32 only t. (-σα, Job xvi. 16.) s -χης, Matt. viii. 13. ch. xxiv. 23 al. -χος, Matt. viii. 5, &c. ch. xxvii. 6 al. Matt. Luke only. = κεντυρίων, Mark xv. 39, &c.

³⁹ ins o bef πετρος C c o 130 [Bas₁]. περιεστησαν[so Bas₁] αυτον c vulg E-lat spec Chr₁.

⁴⁰ παντας bef εξω C m vulg spec [syrr]: om εξω e. rec om 1st και, with LP 13 rel vss Chr Thl-sif: ins ABCE₈ p [Syr] copt Thl-fin. ins παραχηρημα bef ηνοιξεν E sah, bef ιδουσα æth-pl.

⁴¹ for 1st δε, τε A c [spec] Syr æth.

⁴² om της BC¹: ins AC³ELP₈ rel Chr₁. rec πολλ. bef επιστ., with LP 13. 36 rel [syrr] Chr₁: txt ABCE₈ m p 40 vulg spec [copt æth] arm.

⁴³ for ικανας, τivas C 36. αυτον bef ημερας ικ. μ. ΔΕΝ³ a h p 40: om αυτ. BN¹ b: txt CLP 13. 36 rel Chr₁. [om εν ιοππη L₁]

CHAP. X. 1. rec aft τις ins ην [corr_n, see ch ix. 36; not observing that the constr is carried on to ειδεν, ver 3), with P rel vss Thl: om ABCELP₈ p 13. 36 E-lat Chr₁.

³⁹. πᾶσαι αἱ χ.] The widows of the place, for whom she made these garments.

ἐποίει 'was making,' i.e. used to make (i.e. weave): not 'had made.'

⁴⁰. ἐκβαλὼν] After the example of his divine Master, see ref. Mark.

⁴³. βυρσεῖ] From the extracts in Wetstein and Schöttgen, it appears that the Jews regarded the occupation of a tanner as a half-unclean one. In this case it would shew, as De W. observes, that the stricter Jewish practices were already disregarded by the Apostle. It also would shew, in how little honour he and his office were held by the Jews at Caesarea.

CHAP. X. 1—48.] CONVERSION (BY SPECIAL DIVINE PREARRANGEMENT) AND BAPTISM OF THE GENTILE CORNELIUS AND HIS PARTY. We may remark, that the conversion of the Gentiles was *no new idea* to Jews or Christians, but that it had been universally regarded as to take place

by their reception into Judaism. Of late, however, since the Ascension, we see the truth that the Gospel was to be a Gospel of the *uncircumcision*, beginning to be recognized by some. Stephen, carrying out the principles of his own apology, could hardly have failed to recognize it: and the Cyprian and Cyrenæan missionaries of ch. xi. 20 preached the word πρὸς τοὺς Ἕλληνας (not -ιστάς), *certainly before the conversion of Cornelius*. This state of things might have given rise to a permanent schism in the infant church. The Hellenists, and perhaps Saul, with his definite mission to the Gentiles, might have formed one party, and the Hebrews, with Peter at their head, the other. But, as Neander admirably observes (Pfl. u. Leit. p. 111), 'The pernicious influence with which, from the first, the self-seeking and one-sided prejudices of human nature threatened the divine work, was counter-

† Matt. xxvii. 27 l Mk. John xviii. 3. 12. ch. xxi. 31. xxvii. 1 only †.
 Judith xiv. 11. 2 Macc. viii. 23. xii. 20, 22 only.
 ch. iii. 12 reff.) v = vv. 22, 35. ch. xiii. 16, 26 al. u ver. 7. 2 Pet. ii. 9 only. Isa. xxiv. 16. (see
 14. xvi. 15, 31 al. Gen. vii. 1. x = Matt. vi. 1, 2. ch. ix. 36. xxiv. 17. Tobit xii. 9. w = ch. vii. 10. xi.
 ix. 36 reff. z absol. w. gen., here only. Job v. 8. see ch. iv. 31. 1 Thess. iii. 10. y ch.

ABCFL
 P^a a b c
 d f g h k
 l m o p.
 13

om εκατονταρχ. L. σπειρας BP a b² g h¹ l o Chr.

2. rec aft ποιων ins τε, with LP 13 rel [syr] aeth-pl Thl [Iren-int,]: om ABCEⁿ p 40 vulg Syr [copt arm] aeth-rom Chr, [Damasc-ms,].

acted by the superior influence of the Holy Spirit, which did not allow the differences of men to reach such a point of antagonism, but enabled them to retain unity in variety. We recognize the preventing wisdom of God,—which, while giving scope to the free agency of man, knows how to interpose His immediate revelation just at the moment when it is requisite for the success of the divine work,—by noticing, that when the Apostles needed this wider development of their Christian knowledge for the exercise of their vocation, and when the lack of it would have been exceedingly detrimental,—at that very moment, by a remarkable coincidence of inward revelation with a chain of outward circumstances, the illumination hitherto wanting was imparted to them.

1. Καيسάρεια.] As this town bears an important part in early Christian history, it will be well to give here a full account of it. CÆSARĒA (Palestine, Καيسάρεια τῆς Παλαιστίνης, called παράλιος, Jos. B. J. iii. 9. 1; vii. 2, 2; Antt. xiii. 11. 2, or ἡ ἐπὶ θαλάττῃ K., Jos. B. J. vii. 1. 3; 2. 1, or Stratonis (see below),—distinguished from Cæsarea Philippi, see note Matt. xvi. 13) is between Joppa and Dora, 68 Rom. miles from Jerusalem according to the Jerus. Itinerary, 75 according to Josephus (i.e. 600 stadia, Antt. xiii. 11. 2. B. J. i. 3. 5),—36 miles (Abulfeda) from Ptolemais (a day's journey, ch. xxi. 8),—30 from Joppa (Eldrisi);—one of the largest towns in Palestine (Jos. B. J. iii. 9. 1), with an excellent haven (Jos. Antt. xvii. 5. 1, Σεβαστὸς λιμὴν,—ὃν κατασκευάσας Ἡρώδης πολλῶν χρημάτων ἐπὶ τιμῇ τῇ Καίσαρος καλεῖ Σεβαστόν). It was, even before the destruction of Jerusalem, the seat of the Roman Procurators (see ch. xxiii. 23 ff.; xxiv. 27; xxv. 1), and called by Tacitus (Hist. ii. 79) 'Judææ caput.' It was chiefly inhabited by Gentiles (Jos. B. J. iii. 9. 1; ii. 14. 4), but there were also many thousand Jewish inhabitants (Jos. B. J. ii. 18. 1; Antt. xx. 8. 7; Life, 11). It was built by Herod the Great (Amm. Marcell. xiv. 8, p. 29, Bipont. Beforetime there was only a fort there, called Στρατώνιος πύργος, Jos.

Antt. xv. 9. 6 al.; Strabo, xvi. 758; Plin. v. 14)—fortified, provided with a haven (see ch. ix. 30; xviii. 22; Joseph. above), and in honour of Cæsar Augustus named Cæsarea (at length Καيسάρεια Σεβαστή, Jos. Antt. xvi. 5. 1). Vespasian made it a Roman colony (Plin. v. 13). Abulfeda (Syr. p. 80) speaks of it as in ruins in his time (A.D. 1300). At present there are a few ruins only, and some fishers' huts. (From Winer, Realw.)

ἐκατοντάρχης.] The subordinate officer commanding the sixth part of a cohort = half a maniple. See Dict. of Gr. and Roman Antt. σπ. τ. καλ. Ἱταλ.] A cohort (σπ.) levied in Italy, not in Syria. Mr. Humphry quotes from Gruter, Inscr. i. p. 434, 'Cohors militum Italicorum voluntaria, quæ est in Syria.' Biscoe (Hist. of the Acts, pp. 217—221) maintains that this was an independent cohort, not one attached to a legion. The *legio Italica* (Tacit. Hist. i. 59, 64; ii. 100; iii. 22) was not raised till Nero's time.

2. εὐσ. κ. φοβ. τ. θ.] i.e. he had abandoned polytheism, and was a worshipper of the true God: whether a proselyte of the gate, or not, seems uncertain. That he may have been such, there is nothing in the narrative to preclude: nor does Meyer's objection apply, that it is not probable that, among the many thousand converts, no Greek proselyte had yet been admitted by baptism into the church. Many such cases may have occurred, and some no doubt had: but the object of this providential interference seems to have been, to give solemn sanction to such reception, by the agency of him who was both the chief of the Apostles, and the strong upholder of pure Judaism. It is hardly possible that μαρτυρούμενος ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων (ver. 22) should have been said of a Gentile not in any way conformed to the Jewish faith and worship. The great point (ch. xi. 3) which made the present event so important, was, that Cornelius was ἀνὴρ ἀκροβυστίαν ἔχων. Doubtless also among his company (ver. 24) there must have been many who were not proselytes. τῷ λαῷ.] The Jewish inhabitants, see ch. xxvi. 17, 23; xxviii. 17; John xi. 50; xviii. 14 al.

μενος τοῦ θεοῦ ^a διὰ παντός, ^b εἶδεν ἐν ^b ὁράματι ^c φανερώς, ^a ὥσει περὶ ^{ef} ὥραν ἐνάτην τῆς ^f ἡμέρας, ἄγγελον τοῦ θεοῦ εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ Κορινθίε. ⁴ ὁ δὲ ^g ἀτενίσας αὐτῷ καὶ ^h ἔμβοβος γενόμενος εἶπεν τί ἐστίν, κύριε; εἶπεν δὲ αὐτῷ Αἰ ⁱ προσευχαί σου καὶ αἰ ^v ἔλεημοσύνη σου ^k ἀνέβησαν ^l εἰς ^m μνημόσυνον ⁿ ἔμπροσθεν τοῦ θεοῦ. ⁵ καὶ νῦν πέμψον ἄνδρας εἰς ^o Ἰόππην καὶ ^p μετὰ-πεμφθαι Σίμωνά τινα ὃς ^r ἐπικαλεῖται Πέτρος· ^s οὗτος ^t ξενίζεται ^u παρά τινι Σίμωνι ^v βυρσεῖ, ^w ὃς ἐστίν οἰκία ^x παρά θάλασσαν. ⁷ ὥς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ,

only t.

g ch. iii. 12 ref.

h Luke xxiv. 5, 37. ch. [xxii. 9] xxiv. 25. Rev. xi. 13

only. 1 Macc. xiii. 2 B Ald. (ἐκφ.) AN compl.) Sir. xix. 24 only.

i plur., ch. ii. 42 al. t

k — here only. Exod. ii. 23. 1 Macc. v. 31. see ch. xxi. 31.

l = ch. xix. 27. Rom. iv. 3, &c. (from

Gen. xv. 6) al.

m Matt. xxvi. 13 Mk. only. Exod. xii. 14. Tobit xii. 12.

n = Luke

x. 21. 1 Thess. i. 3 al. (1 Kings xviii. 13.)

o vv. 22, 29 bis. ch. xi. 13. xxiv. 24, 26. xiv. 3

p ch. i. 23 ref.

only. Gen. xxvii. 45. Num. xxiii. 7. 2 Macc. xv. 31 only.

r = Luke xi. 37. John i. 40. ch.

18, 32. ch. xxi. 16 (1 Pet. iv. 4, 12) only t. act., ver. 23 ref.

s ch. ix. 43 ref.

t Matt. xiii. 1. Mark v. 21. Heb. xi. 12 al. Num.

xxi. 7, 16.

xxii. 30. 3 Kings iv. 29.

xxiii. 23.

xxiv. 25.

xxv. 25.

xxvi. 25.

xxvii. 25.

3. for εἶδεν, ωσθεν (but ω marked for erasure) N¹. om εν N. rec om περι (as unnecessary; this is much more probable than Meyer's suppn that περι was a gloss on ωσει: comp περι ωρ. εκτ., ver 9), with LP rel [vulg æth] (Chr₂): ins ABCEN k o [p] 13. 36. 40 [syrr copt] Damasc[-ms, Iren-int,].—περι, ong ωσει, c d 3. 65-7 (sah arm?).—ως N¹ [p] 36. 40 Damasc[-ms,]. rec εννατην, with L 13 rel: txt ABCEP^N a b g h k l m p.

4. om 2nd αι C a d¹ m p [Damasc-ms,]. om εις μνημοσυνον N¹ [Damasc-ms,]. rec ενωπιον (substitution for the less usual εμπροσθεν), with CELP 13 rel Sevriⁿ, Chr₁: txt ABN p 36. 40.

5. rec εις ιοπ. bef ανδρ., with LP 13. 36 rel Chr₁: txt ABCEN m p vulg D-lat syrr coptt [æth] arm. rec om τινα (corrⁿ from respect to the Apostle. This is much more prob than Meyer's supposn, that τινα was inserted to conform the first sup. to the other. The same considerations have led to the var read in ver 32), with ELPN 13 rel demid D-lat Syr sah [æth] (Orig.) Chr₁ Iren-int,; ins ABC p 36 vulg syr-mg copt arm. τον επικαλουμενον πετρον (corrⁿ from ch xi. 13? or origl, and os επικαλειται a corrⁿ from ver 32? the manuscript authority must decide) ELP 13 rel Thl: txt ABCN a h p 36 Chr₁.

6. σιμωνι bef τινι C m [vulg arm]: om τινι D-lat [æth-pl]. ins η bef οικια C lect-12. rec aft θαλ. adds ουτος λαλησει σοι τι σε δει ποιειν (interpolation from ver 32, and ch ix. 6, combined: see also ch xi. 14), with [m-marg-recent] (36?) [vulg-ed] demid æth-rom Thl-fin; os λαλησει ρημ. προς σε . . . το οικος σου from ch xi. 14 4-marg 8. 26-7. 73. 81 copt[-wilk]; os λαλησει σοι 133: om ABCELPN p rel vss Chr₁ Thl-sif. 7. om 2nd o LP g m lect-26. rec τω κορηλιω (explanatory corrⁿ from αυτω),

δεόμενος τ. θεοῦ διὰ π.] From Cornelius's own narrative, ver. 31, as well as from the analogy of God's dealings, we are certainly justified in inferring, with Neander, that the subject of his prayers was that he might be guided into truth, and if so, hardly without reference to that faith which was now spreading so widely over Judæa. This is not matter of conjecture, but is implied by Peter's οἴδατε τὸ γενόμεν. ῥῆμα καθ' ὅλης τῆς Ἰουδαίας. Further than this, we cannot infer with certainty; but, if the particular difficulty present in his mind be sought, we can hardly avoid the conclusion that it was connected with the apparent necessity of embracing Judaism and circumcision in order to become a believer on Christ. 3. ἐν ὁράμ. φανερώς] not in a trance, as ver. 10, and ch. xxii. 17,

—but with his bodily eyes: thus asserting the objective truth of the appearance. ὥσει περὶ ὥρ. ἐν.] It here appears that C. observed the Jewi-h hours of prayer. 4. εἰς μνημ.] Not instar sacrificii (Ps. cxli. 2) as Grot.: but, as E. V., for a memorial, 'so as to be a memorial.' There has been found a difficulty by some in the fact that Cornelius's works were received as well pleasing to God, before he had justifying faith in Christ. But it is surely easy to answer, with Calvin and Augustine, 'non potuisse orare Cornelium, nisi fidelis esset.' His faith was all that he could then attain to, and brought forth its fruits abundantly in his life: one of which fruits, and the best of them, was, the earnest seeking by prayer for a better and more perfect faith. 7. ἀπῆλθεν] So in

^a ἀρχαῖς [δεδεμένον καὶ] ^r καθιέμενον ἐπὶ τῆς γῆς, ¹² ἐν ^q ᾧ ^s ὑπῆρχεν πάντα τὰ ^{tu} τετράποδα καὶ ^{tw} ἑρπετὰ τῆς γῆς καὶ ^{tx} πετεινὰ τοῦ ^x οὐρανοῦ. ¹³ καὶ ^y ἐγένετο φωνὴ πρὸς αὐτόν, ^z Ἀναστάς Πέτρε ^a θύσον καὶ φάγε. ¹⁴ ὁ δὲ ^r Πέτρος εἶπεν ^b Μηδαμῶς κύριε· ὅτι ^c οὐδέποτε ἔφαγον ^c πᾶν ^t κοινὸν καὶ ^e ἀκάθαρτον. ¹⁵ καὶ φωνὴ ^f πάλιν ^g ἐκ δευτέρου ^u πρὸς αὐτόν, Ἄ ^h ὁ θεὸς ^h ἑκαθάρισεν σὺ μὴ ⁱ κοῖνον.

D παν

ABCDE
LPN a b
c d f g h
k l m o p
13

7. Gen. vi. 7. was above (t u) only. x Matt. vi. 26. viii. 20 ff. xiii. 32 ff. Luke viii. 5. xiii. 19. ch. xi. 6. Gen. i. 26. y ch. vii. 31 reff. z ch. viii. 26 reff. Dan. vii. 5. a = Matt. xxii. 4. Luke xv. 23, 27, 30. John x. 10. ch. xi. 7 only. Deut. xii. 15. (ch. xiv. 13 reff.) b ch. xi. 8 only. Ezek. iv. 14. c constr., Rom. iii. 20 reff. d = Mark vii. 2, 5. ver. 28. ch. xi. 8. Rom. xiv. 14 (3ce). Heb. x. 29. Rev. xxi. 27 only. 1 Macc. i. 62. e = ver. 28. ch. xi. 8. 1 Cor. vii. 17. 2 Cor. vi. 17. Rev. xviii. 2. (elsewh. always with πνεῦμα [ch. v. 16 reff.], exc. Eph. v. 5.) Judg. xiii. 14. f Matt. xxvi. 43 only τ. g as above (f). Mark xiv. 72. John ix. 24. ch. xi. 9. Heb. ix. 28 only. Jer. i. 13. h = ch. xi. 9. Heb. ix. 22, 23. see ch. xv. 8. i = ch. xi. 9 (xii. 28 reff.) only τ.

om δεδεμενον και ABC²EN 40 vulg æth arm Orig₁ Cyr₁ Thdr₁: ins (C¹ perhaps) LP p rel 36 (D-lat syrr coptt) Chr₁.—transp καταβαινον and δεδεμενον c 13 [(syrr)].—also c has τεσσαρσιν αρχαις immediately aft ανωγ. και; 13, at end of ver.—καταβαινον is omd by lect-12 D-lat syrr sah; these vss have other varns, e. g. *cælum apertum ex quattuor principiis ligatum vas quodam et(sic) linteum splendidum quod differebatur de cælo in terram* D-lat.

12. rec τῆς γῆς bef 1st και (τετράποδα τῆς γῆς: see ch xi. 6), with LP rel Chr: om τ. γ. 34². 66². 163 D-lat sah [Orig-int₁]: txt ABCEN p [13] (36) [vulg æth-pl (Tischdrf)] Syr copt arm Clem₁ Orig₂ Constt₁.—ins τα επι bef τ. γῆς 36. rec ins τα θηρια και bef (τα) ερπ. (from ch xi. 6), with LP 13. 36 rel syr(θηρια syr-mg-gr) Chr₁, [κ. τ. θηρ.] aft ερπ. [m, aft γῆς] E: om ABC²N p 40 vulg D-lat Syr coptt arm Clem₁ Orig₂ [int₁] Constt₁ Thdr₁ Aug₁.—rec ins τα bef ερπ., with LP 13. 36 rel Clem₁ Chr: om ABC²EN p Orig₂ Constt₁.—(C¹ is illegible.) rec ins τα bef πετ. (conformn to ch xi. 6), with C¹ELP 13. 36 rel Clem Constt [Orig₁-int₂ Bas.] Chr: om ABC²N p Orig₂.

14. rec for και, η (conformn to ch xi. 8), with C D-gr ELP p rel copt Chr [Cyr-p₃]: txt ABN 13. 36 vulg D-lat syrr sah [arm] Clem₁ Orig₁ Constt₁ Cyr-c₁.

15. φωνησας δε D-gr. εκαθερισεν ACLP m p [13]: txt BDEN [Fr-coisl] rel. for συ, σοι (itacism? as E p κυνου for κοιν.) D 13.

ἐν τῶν ἐμπαγέντων ἐνάπτοντες ἀρχὰς στυπίνας ἀφιασι μέχρις ἂν παραλυθῇ. The ends of the ropes were attached to the sheet, and, in the vision, they only were seen.

At all events, as Neander observes (Pfl. u. L. p. 126, note), these four ἀρχαί (whether ends of ropes attached to the corners, or those corners themselves) are not without meaning, directed as they are to the four parts of heaven, and intimating that men from the North, South, East, and West, now were accounted clean before God, and were called to a share in his kingdom: see Luke xiii. 29. The symbolism is, as usual, fancifully exaggerated by Wordsw. in his note. The four ἀρχαί are the four gospels, because the word ἀρχή occurs somewhere near the beginning of each, &c., &c. Who can wonder, after this, at the distrust of all Scripture symbolism by intelligent, but unspiritual minds?

I have retained the words δεδ. καί, doubtfully, because it seems difficult to account for their insertion, but they may have been omitted to assimilate our text to ch. xi. 5.

12. πάντα τὰ πετ.] literally: not 'many of each kind,' nor 'some of all

kinds,' in which case the art., the sense of which is carried on from τὰ πετ. to the subsequent words (see ch. xi. 6), would be omitted:—in the vision it seemed to Peter to be an assemblage of all creation.

πετ., ἐρπ., πετ.] In ch. xi. 6, from which our text has been corrected, Peter follows the more strictly Jewish division: see there.

14.] Peter rightly understands the command as giving him free choice of all the creatures shewn to him. We cannot infer hence that the sheet contained unclean animals only. It was a mixture of clean and unclean,—the aggregate, therefore, being unclean.

κύριε] So Cornelius to the angel, ver. 4. It is here addressed to the unknown heavenly speaker.

On the clean and unclean beasts, &c., see Levit. xi.

15.] These weighty words have more than one application. They reveal what was needed for the occasion, in a figure: God letting down from heaven clean and unclean alike, Jew and Gentile,—represented that He had made of one blood all nations to dwell on the face of all the earth: God having purified there, signified that the distinction was now

jch. xi. 10 only t.
 k ch. i. 2, 22.
 l Mark xvi. 19.
 m ch. i. 11 only.
 n 4 Kings ii. 11.
 o ver. 11 reff.
 p ch. ii. 12 reff.
 q Luke viii. 9.
 r xv. 26 al.
 s ver. 3.
 t here only t.
 u ch. xi. 11 only.
 v 1 Kings xvi. 51.
 w see ch. iv. 1 reff.
 x Matt. xxvi. 71.
 y Luke xxi. 20, ch. xii. 13, 14.
 z bus. xiv. 13.
 aa Rev. xxi. 12, &c. xxii. 14.
 ab Gen. xliii. 19.
 ac tch. ii. 12 reff.
 ad ch. i. 8, 54.
 ae xvi. 24. Dan. iv. 11 (14).
 af u here only t.
 ag ch. i. 1, ch. ii. 4, viii. 29, xii. 12, 28, xxi. 4.
 ah Rom. viii. 16, &c.
 ai b = Matt. xxi. 21.
 aj Rom. iv. 20, xiv. 23.
 ak James i. 6z.
 al Jer. xv. 10.
 am z ch. viii. 26 reff.
 an Gen. xxxv. 1.
 ao ch. xx. 10 reff.

16 τοῦτο δὲ ἐγένετο ἰ ἐπὶ ἰ τρίς, καὶ εὐθὺς κ¹ ἀμελήμφθη τὸ ἀρεφει
 σκεῦος εἰς τὸν οὐρανόν. 17 ὥς δὲ ἐν ἑαυτῷ ἡ διηπόρει ὁ
 Πέτρος τί ἂν ὀ εἶν τὸ ὄραμα ὃ εἶδεν, [καὶ] ἰδοὺ οἱ ἄνδρες
 οἱ ἀπεσταλμένοι * ἀπὸ τοῦ Κορινθίου ἡ διερωτήσαντες
 τὴν οἰκίαν τοῦ Σίμωνος ἱ ἐπέστησαν ἱ ἐπὶ τὸν ἡ πυλῶνα.
 18 καὶ ἱ φωνήσαντες ἡ ἐπυνθάνοντο ἡ εἰ Σίμων ὁ ἡ ἐπι-
 καλούμενος Πέτρος ἐνθάδε ἡ ξενίζεται. 19 τοῦ δὲ Πέτρον
 ἡ διειθυμουμένου περὶ τοῦ ἡ ὁράματος εἶπεν τὸ ἡ πνεῦμα
 αὐτῷ ἱδοὺ ἄνδρες ζητοῦντές σε. 20 ἀλλὰ ἡ ἀναστὰς
 ἡ κατὰβηθι, καὶ πορεύου σὺν αὐτοῖς μηδὲν ἡ διακριόμενος,
 ὅτι ἐγὼ ἀπέσταλκα αὐτούς. 21 ἡ καταβὰς δὲ Πέτρος
 πρὸς τοὺς ἄνδρας εἶπεν ἱδοὺ ἐγὼ εἰμι ὃν ζητεῖτε.

16. rec (for ευθυς) παλιν (from ch xi. 10), with D-gr LP 13 rel E-lat syr Chr₁ (ανελημφθη bef παλιν D-gr): om 15. 36 D-lat Syr sah aeth-pl arm Constt₁ [Orig-int₁] Ambr₁: txt ABC E[-gr] N p vulg syr-mg copt aeth-rom.

17. αυτω B k. D adds γεγενοσ. for ειη, ει D¹(txt D³). om και (corr_u of Hebraism?) ABN p 36. 40 vulg [Syr copt] arm: ins CDLP 13 rel fuld [syr] aeth-rom Chr₁. * ὑπὸ BEN a b² c g h o p: απο ACDLP rel Chr₁. om του (bef κορν.) D Thl-fin. επερωτησαντες D. rec om του (bef σιμ.), with ELP 13 rel Thl-sif: ins ABCDN c p 40 Chr₁ Thl-fin.

18. επυθοντο BC.

19. rec ενθυμ. (prob negligence of the significant compounded verb), with b: δια-
 ρουομενον 15-8. 36 Did₂: add και διαρουομενον syr[-w-ast]: txt ABCDELP(N) rel
 [Did₁] Chr.—διενθυομενον N. rec αυτω bef το πνευμα, with DELP 13 rel [syr]
 aeth Did₂] Chr: om avr. B copt: txt ACN m p vulg sah. rec aft ανδρες ins τρεις
 (conformn to ch xi. 11 and ver 7), with ACEN f p 13. 36 vulg Syr syr-mg [sah aeth
 Did₂] Thl-fin; bef ανδ., copt; times arm; δυο B: om DHL[P] rel spec syr Constt₁
 Cyr-jer[-ms.] Chr₁ Thl-sif Aug₁ Ambr₁. rec ζητουσι, with ACDE[H]LP rel
 [Constt Did Cyr-jer Chr]: txt BN p.

20. αναστα D¹(txt D³) vulg [syr] copt. rec διοτι, with LP 13 rel Constt Bas₁
 [Did₂ Chr]: txt ABCDEHN h p 36. 40 Cyr-jer Did₁ [Chr-c].

21. τοτε κατ. DE Syr. ins o bef πετρος DEL b d o Chr₁ Thl-fin: om ABCHPN
 p. 13. 36 rel Thl-sif. for τ. ανδ., αυτους C arm. rec aft ανδρας ins τους απε-
 σταλμενους απο του κορν. προς αυτον (explanatory interpolation, ver 21 beginning an
 ecclesiastical portion), with H(but om του) (f) Thl-sif; τ. απεστ. υπο κορν. (alone)

abolished which was 'added because of transgressions' (Gal. iii. 19),—and all regarded in his eyes as pure for the sake of His dear Son. But the literal truth of the representation was also implied;—that the same distinctions between the animals intended for use as food were now done away, and free range allowed to men, as their lawful wants and desires invite them, over the whole creation of God: that creation itself having been purified and rendered clean for use by the satisfaction of Christ. The same truth which is asserted by the heavenly voice in Peter's vision, is declared Eph. i. 10; Col. i. 20; 1 Tim. iv. 4, 5. Only we must be careful not to confound this restitution with the ἀποκατάστασις πάντων of ch. iii. 21; see

notes there.

16. ἐπὶ τρίς] denoting the certainty of the thing revealed: see Gen. xli. 32.

17.] Valcknaer and Stier understand ἐν ἑαυτῷ, as ch. xii. 11, where γενόμενος is expressed (see D in var. readd. here),—'when he came to himself,' but without γενόμενος this is very harsh, and it surely is better not to force from its obvious meaning so natural a conjunction of words as ἐν ἑαυτῷ διηπόρει.

18. φωνήσαντες] having called out (some one), they were enquiring. The present, ξενίζεται, is a common mixed construction between the direct and the indirect interrogation. 19.] See ch. viii. 29, note.

20. ἀλλά] 'make no question as to who or what they are,—but':—so also ch. ix. 6. ἐγώ] The Holy Spirit, shed

τις ἡ αἰτία δι' ἣν πάρεστε; ²² οἱ δὲ εἶπαν Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ ^a φοβούμενος τὸν ^a θεόν, ^e μαρτυρούμενός τε ^e ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ^f ἐχρηματίσθη ὑπὸ ^g ἀγγέλου ^g ἀγίου ^h μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ καὶ ⁱ ἀκοῦσαι ⁱ ῥήματα παρὰ σοῦ. ²³ ^k εἰσκαλεσάμενος οὖν αὐτοὺς ^l ἐξένισεν. ^m τῇ δὲ ἐπαύριον ⁿ ἀναστὰς ^o ἐξῆλθεν σὺν αὐτοῖς, καὶ τινες τῶν ^p ἀδελφῶν τῶν ἀπὸ Ἰόππης ^a συνῆλθον αὐτῷ. ²⁴ ^m τῇ δὲ ἐπαύριον ^r εἰσῆλθον εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος ^s ἦν ^t προσδοκῶν αὐτοῦς, ^u συγκαλεσάμενος τοὺς ^v συγγενεῖς αὐτοῦ καὶ τοὺς ^w ἀναγκαίους φίλους. ²⁵ ὥς δὲ ἐγένετο ^x τοῦ ^y εἰσελθεῖν τὸν Πέτρον, ^z συναντήσας αὐτῷ ὁ Κορνήλιος ^a πεσὼν ^a ἐπὶ τοὺς ^a πόδας ^b προσεκύνησεν. ²⁶ ὁ δὲ Πέτρος

47. Deut. xxxii. 1. k here only t. l act., = ch. (xvii. 20.) xxviii. 7. Heb. xiii. 2 only t. Sir. xxix. 25. pass. ver. 6 reff. m ver. 9 reff. Num. xi. 32. n ch. viii. 26 reff. o absol. ch. vii. 7 al. Gen. xix. 14. p = ch. ix. 30 reff. q ch. i. 21 reff. r = Matt. viii. 5 al. fr. Ruth ii. 15. s ch. ii. 5 reff. t = Luke i. 21. 2 Pet. iii. 12 al. Ps. cxviii. 166. u midl. Luke ix. 1. xv. 9. xxiii. 13. ch. xxviii. 17 only t. act., ch. v. 15 reff. Exod. vii. 11. v Luke i. 58. L.P., exc. Mark vi. 4. John xviii. 26. Lev. xxv. 45. w = here only (ch. xiii. 46 reff.) t. Jos. Antt. x. 1. 2, τρεῖς τοὺς ἀναγκαίους φ. αὐτῷ. x ch. iii. 12 reff. Luke xvi. 1. Rev. xii. 7. y Matt. x. 12. Mark vi. 22. z Luke ix. 37. xxii. 10. ch. xx. 22. Heb. vii. 1, 10 only. Gen. xxxii. 1. (τῆρας, Matt. vii. 34.) a here only. 4 Kings iv. 37. (εἰς, John xi. 32 v. r.) πρόσ, Mark v. 22. παρά, Luke vii. 41. ἐμπροσθεν, Rev. xix. 10. b = Matt. ii. 11. viii. 2 al. Job i. 20.

m: om ABCDELPN p 13 rel vulg syrr coptt æth arm Chr Thl-fin. ins τι θελετε (-ται D) η bef τις η D syr (om 1st η D-lat syr). for τις η, τι η m: om η B.

22. (εἶπαν, so ABCEN p.) add προς αυτον D Syr sah. aft κορν. ins τις D-gr Syr. for υπο, υφ D.

23. for εἰσκ. ουν, τοτε προσκαλ. E[-gr]: τοτε εισαγαγων ο πετρος D 40 sah, intro-ducens vulg E-lat Syr(addg Simon); ingressus D-lat. εξεν. bef αυτ. D 40 vss.

rec for αναστας, ο πετρος (αναστ. being erased as unnecessary, the vacant space thus left in some copies has been filled up with ο πετρ. the subject of the verb), with HLP rel Thl-sif: αναστ. ο π. [C] E c k m 13(omg ο) 36 syr Chr₁ Thl-fin: txt ABDN d p vulg Syr coptt æth. om 2nd των D. rec ins της bef ιοπ.: om ABCDEHLPN rel Chr. ιοπηνη D¹(txt D-corr¹). συνελθαν D.

24. rec και τη (corrpn appy to avoid the recurrence of τη δε, τη δε, ο δε), with HLP 13 rel Syr æth [arm] Chr₁ Thl-fin: txt ABCDEN p 40 vulg [syr] copt Thl-sif.

εισηλθεν (corrpn to suit εξηλθεν above) BD p [vulg] syr-txt æth Thl-sif: συνηλθον m: txt AEHLP 13. 36 rel [Syr] syr-mg [coptt arm], -θαν CN. om την D m 133 [Thl].

ην προσδεχομενος αυτους και συνκ. D. for αυτου, αυτους B¹(Tischd¹) [om p]. aft φιλους add περιεμεινεν D syr-mg.

25. rec om του, with H k 36: ins ABCELPN p 13 rel Bas₁ Chr₁ Thl. aft ποδας ins αυτου g ο vulg Syr sah æth arm Thl-fin. for ver, προσεγγιζοντος δε του

πετρου εις την καισαριαν, προδραμων εις των δουλων διεσαφησεν παραγεγονεαι αυτον. ο δε κορνηλιος εκτηδισας και συναντησας αυτω πεσων προς τους ποδας προσεκυνησεν αυτον (αυτω D-corr¹) D syr-mg(but αυτου for προσεκ. αυτον).

down upon the Church to lead it into all the truth, had in His divine arrangements brought about, by the angel sent to Cornelius, their coming. 23. ἐξένισεν]

This was his first consorting with men uncircumcised and eating with them (ch. xi. 3): though perhaps this latter is not necessarily implied. τινες τῶν ἀδ.]

Sic, ch. xi. 12: in expectation of some weighty event to which hereafter their testimony might be required, as indeed it was, ib. 24. ἀναγκαίους] his intimate

friends. So Jos. Antt. xi. 6. 4, φίλος ἀναγκαίωτατος τῷ βασιλεῖ, and Xen. Mem. ii. 1. 14, φίλους πρὸς τοῖς ἀναγκαίοις καλουμένοις ἄλλους κτῶνται βοηθοῦς. These, like himself, must have been fearers of the true God, or at all events must have been influenced by his vision to wait for the teaching of Peter. 25.

τοῦ εἰσελθ.] This, the most difficult and best supported reading, is a harshness of construction hardly explicable (see Winer, edn. G. § 44. 4) on any principles. It

c = Mark i. 31. ch. iii. 7. Dan. x. 10. d = ch. ix. 6. e here only +. f = ch. i. 6. g = ver. 38. h = ch. 16. i = ch. i. 6. j = ch. i. 6. k = ch. i. 6. l = ch. i. 6. m = ch. i. 6. n = ch. i. 6. o = ch. i. 6. p = ch. i. 6. q = ch. i. 6. r = ch. i. 6. s = ch. i. 6. t = ch. i. 6. u = ch. i. 6. v = ch. i. 6. w = ch. i. 6. x = ch. i. 6. y = ch. i. 6. z = ch. i. 6. A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

εἰς ἡγείρεν αὐτὸν λέγων ὁ Ἀνάστηθι καὶ ἐγὼ αὐτὸς ἀν-
θρωπὸς εἰμι. 27 καὶ εὐνομιλῶν αὐτῷ εἰσῆλθεν, καὶ
εὐρίσκει συνεληλυθότας πολλούς, 28 ἔφη τε πρὸς αὐτοὺς
ῥμεις ἐπίστασθε ὥς ἡ ἀθέμιτον ἐστὶν ἀνδρὶ Ἰουδαίῳ
ῥκολλᾶσθαι ἢ κ προσέρχεσθαι ἰ ἀλλοφύλῳ κἀμοὶ ὁ
θεὸς ῥδεδειξεν μηδένα ῥκουνὸν ἢ ῥ ἀκίθαρτον ὁ λέγειν

26. rec aut. bef ηγ., with HLP rel Thl-sif: txt ABCDEH a c d f h k m [p] 13 [vulg arm Bas.] Chr, Thl-fin. for αναστ., τι ποιεις D; syr-mg has both. κ. αυτ.
εγ. C Thdr̄t: και γαρ εγω, omg αυτος, E Chr: om αυτος D sah: κ. γαρ εγ. αυτ.
[c k 13] 137: txt ABHLPS p rel 36 Marc, Thl-sif.—rec for και εγω, καγω, with
ADHLP a b d f g h l m o 13 [Marc, Thl-sif]: txt BN p lect-12. aft εμι ins ως
και συ D¹(and lat) E(om και E-lat) copt aeth.

27. for κ. συνομ. το ευρ., και εισελθων τε και ευρεν D¹(and lat).
28. bef ειστ. ins βελτιον D Aug[omg]. αθεμιστον D¹. ins ανδρι bef
αλλοφ. D-gr lect-12 Syr sah. rec και εμοι, with HLP 13 rel [Chr]: και μοι
p: txt ABCDEH o. εδειξ. bef ο θ. AEN vulg aeth [Orig-int.]. επεδειξ. D.

probably arose from taking the so frequent τοῦ with the infin. almost as *one word*, and equivalent to the infin. itself.

τοὺς πόδας] viz. those of Peter. Kuinoel's rendering 'in genua provolutus' is clearly inadmissible. προσεκύν.] "Adoravit; non addidit Lucas, 'eum.' Euphemia." (Bengel.) May not the same reason have occasioned the omission of αὐτοῦ after πόδας? The one αὐτ. would almost require the other. It was natural for Cornelius to think that one so pointed out by an angel must be deserving of the highest respect; and this respect he shewed in a way which proves him not to have altogether lost the heathen training of his childhood. He must have witnessed the rise of the custom of paying divine honours first to those who were clothed with the delegated power of the senate (Suet., Octav. 52, mentions, "templā etiam proconsulibus decerni solere"), and then κατ' ἐξοχήν to him in whom the imperial majesty centered.

26. καὶ ἐγὼ αὐτ. ἀνθρ. εἰμι] This was the lesson which Peter's vision had taught him, and he now begins to practise it:—the common honour and equality of all mankind in God's sight.

Those who claim to have succeeded Peter, have not imitated this part of his conduct. See Rev. xix. 10; xxii. 8, in both which cases it is ἐμπροσθ. τῶν ποδῶν τοῦ ἁγγ., supporting the above rendering of ἐπὶ τ. πόδας. (See the gloss in D, ver. 25, digest.)

27.] The second εἰσῆλθεν [see ver. 25] betokens the completion of his entering in; or (as De W. and Meyer) the former, his entering the house,—this latter, the chamber.

28.] ὑμεῖς, you, of all men, (best) know: being those immedi-

ately concerned in the obstruction to intercourse which the rule occasioned.

ὥς ἀθέμιτον...] that it is unlawful, . . . or 'how unlawful it is': better the former, because in the order of the words, ἀθέμιτον has the stress on it: the other rendering would more naturally represent ὥς ἔστιν ἀθέμιτον. In both the ref. the ambiguity is the same.

There is some difficulty about this unlawfulness of consorting with those ἀλλοφύλοι who, like Cornelius, worshipped the true God. It rests upon no legal prohibition, and seems, at first sight, hardly consistent with the zeal to gain proselytes predicated of the Pharisees, Matt. xxiii. 15,—with Jos. Antt. xx. 2. 3 (Ἰουδαῖος τις ἔμπορος, Ἀνανίας ὄνομα, πρὸς τὰς γυναικάς εἰσὶν τοῦ βασιλέως (Monobazus, of Adiabene) ἐδίδασκεν αὐτὰς τὸν θεὸν εὐσεβεῖν), and with the Rabbinical comment Schemoth Rabba on Exod. xii. 4, "Hoc idem est quod scriptum dicit Jes. lvi. 3. Et non dicet filius advenæ qui adhæsit Domino, dicendo: separando separavit me Dominus a populo suo." But whatever exceptions there may have been, it was unquestionably the general practice of the Jews to separate themselves in common life from uncircumcised persons. We have Juvenal testifying to this at Rome, Sat. xiv. 103, 'non monstrare vias, eandem nisi sacra colenti: Quæsitum ad fontem solos deducere verpos.' And Tacitus, Hist. v. 5, 'adversus omnes alios hostile odium, separati epulis, discreti cubilibus,' &c. . . .

κἀμοί] not, but God hath shewed me, as E. V.: καὶ can never have this meaning, and in all cases where it is so rendered we may trace the significance of the simple copula if we

ἄνθρωπον, ²⁰ διὸ καὶ ^p ἀναντιρρήτως ἦλθον ^q μεταπεμφθεῖς. ^p here only + Polyb. xxiii. 5. 11. (-τος, ch. xix. 36.) ^q ver. 5 reff. ^r constr., ch. ix. 7. xxiii. 19. ^s constr., Rom. xi. 20, 30. ^t = Matt. v. 32. ^u = (1) Matt. xxii. 46. John xi. 53. ch. xx. 18 al. (but see note), on (2) ch. xv. 7. 2 Cor. viii. 10. ix. 2. v. ch. xx. 7 reff. w. ch. xi. 5 reff. x Matt. vi. 16. ix. 14 &c. || ch. xiii. 2, 3. Judg. xx. 26. y acc., John iv. 52. Rev. iii. 3. z absol., ver. 9 reff. a = ch. ii. 25

^r πνιθάνομαι οὖν, ^s τίνι ^l λόγῳ ^q μεταπέμψασθέ με ; ³⁰ καὶ ὁ Κορνήλιος ἔφη ^u Ἀπὸ τετάρτης ἡμέρας ^v μέχρι ταύτης τῆς ὥρας ^w ἤμην [^x νηστεύων καὶ] ^y τὴν ἐνάτην ^z προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἔστη ^a ἐνώπιόν μου ἐν ^{bc} ἐσθῆτι ^{bd} λαμπρᾷ, ³¹ καὶ φησιν Κορνήλιε, ^e εἰσηκούσθη σου ἡ προσευχή καὶ αἱ ^f ἐλεημοσύναι σου ^g ἐμνήσθησαν ^a ἐνώπιον τοῦ θεοῦ. ³² πέμψον οὖν εἰς Ἰόππην καὶ ^h μετακάλεσαι Σίμωνα ὃς ⁱ ἐπικαλεῖται Πέτρος· οὗτος ^k ξενίζεται ἐν οἰκίᾳ Σίμωνος ^l βυρσέως ^m παρὰ θάλασσαν [ὃς ⁿ παραγενόμενος καλήσει σοι]. ³³ ^o ἐξ αὐτῆς οὖν ἔπεμψα πρὸς σε, σύ τε ^p καλῶς ἐποίησας ⁿ παραγενόμενος, ^q ἵνῃ ^q οὖν πάντες

reff. b Luke xxiii. 11. James ii. 2, 3 only. c as above (b). Luke xxiv. 4. ch. (i. 10 v. r.) xii. 21. James ii. 2 only + 2 Macc. xi. 8. d Rev. xv. 6. xviii. 14. xix. 8. xxii. 1, 16 only +. Wisd. vi. 12 al. Cant. v. 10 Symm. e 1 Cor. xiv. 21 reff. Ps. iv. 3. f plur. ch. ix. 36 reff. g pass., Rev. xvi. 19 only. Ezek. xviii. 22, mid., ch. xi. 16 al. fr. h ch. vii. 14 reff. i ver. 5. k ver. 6 reff. l ch. ix. 43 reff. m ver. 6 reff. n absol., ch. xvii. 10. o Mark vi. 25. ch. xi. 11. xxi. 32. xxiii. 30. Phil. ii. 23 only. p = 1 Cor. vii. 37, 38 reff. 1 Macc. xii. 15, 22. q ch. xv. 10. xvi. 36. xxiii. 15 only. Gen. xiv. 5.

29. ἀναντιρρήτως B¹D p. aft μεταπεμφ. ins υφ υμων DE.

30. for τεταρτ., της τριτης D¹(txt D²(appy): nusteriana D-lat). for ταυτ. της, της αρτι D. om νηστ. και (erased perhaps, as nothing is said of fasting above, ver 3) A¹BCN p vulg copt aeth arm: ins A²DEH(L) P 13. 36 rel syrr sah.—om και . . . μου L. for και τ. εν., την ενατην τε D¹[gr]. rec aft ev. ins ωραν, with HP 13. 36 rel Chr₁: om ABCDN p 40. και προσευχ. απο εκτ. ωρ. εως ενατης E. for 2nd μου, μου R.

31. η προσευχ. σου E 96. 142 lect-12 vulg D-lat: η δεσεις σου e 80.

32. for εν οικ. σ. β., παρα τινα σ. β. (corrū from ch ix. 43) C 36. 180. om os παρ. λαλ. σοι (to suit ver 6?) ABN p vulg copt aeth-rom: ins CDEHLP 13 rel vss Chr_p.

33. aft προς σε add παρακαλων ελθειν προς ημας D(D³ and lat ins σε aft ελθ.) syr-w-ast. for τε, δε D E-lat coptt. ins εν ταχει bef παραγ. D. for ουν, δου D¹-gr(ιδου D-corr¹: txt D³(and lat)).

examine. Here, for instance:—the two parties concerned are *ὁμοίως, καὶ*. ‘Ye, though ye see me here, know, how strong the prejudice is which would have kept me away: and I, though entertaining fully this prejudice myself, yet have been taught &c.’

29. *τίνι λόγῳ* on what account: the dative of the cause: see reff.: and cf. Hes. Theog. 626: γαίης φραδμοσύνησιν ἀνήγαγεν,—Winer, edn 6, § 31. 6. c. and Bernhardy, Syntax, ch. iii. 14.

30. ἀπὸ τετ. ἡμ.] The rendering of Meyer and others, ‘From the fourth day (reckoned back) down to this hour have I been fasting,’ is ungrammatical; for (1) this would require *τῆςδε τῆς ὥρας*, and (2) *ἤμην* cannot possibly reach to the present time, but is the historical past: I was fasting. This being so, ἀπὸ τετάρτης ἡμέρας must indicate the time denoted by *ἤμην*—‘quarto abhinc die’—four days ago; see reff. (2), which fully justify this rendering. De Wette’s and Neander’s rendering, ‘For four (whole) days was I (i. e. had I been) fasting up to this hour (i. e. the hour in which he saw the vision),’ does not satisfy *ταύτης τῆς ὥρας*, which

must in that case be *ἐκείνης*, if indeed such an expression could be at all used of ‘the time when the following incident took place.’ The only legitimate meaning of *ταύτ. τ. ὥρ.* I take to be *this hour of the day*: and this meaning is further established by the omission of *ὥραν* after *ἐνάτην*. The hour alluded to is probably the *siath*, the hour of the mid-day meal, which was the only one partaken by the Jews on their solemn days. (Lightf.) *λαμπρᾷ* bright. In Luke (ref.) the brightness was in the colour: here, probably, in some supernatural splendour. The garment might have been white (as in ch. i. 10), or not,—but at all events, it was radiant with brightness.

31.] The two are separated here, which were placed together in ver. 4, and each has its proper verb: *εἰσηκ.* . . . ἡ προσευχή κ. αἱ ἐλ. . . ἐμνήσθ. 33.] The reading *ἐνώπ. σου*, for *ἐνώπ. τοῦ θεοῦ*, is remarkable, and had it more manuscript authority, would seem as if it might have been genuine. It was much more likely to have been altered into *τ. θεοῦ* (as making the expression more solemn), than the con-

here only.
 s ver. 48. ch
 xvii. 26.
 Matt. i. 24.
 viii. 4 || only.
 constr., here
 only. Jonah
 ii. 11 B83b
 Alex. (not A)
 Ald.
 t = ch. ii. 22
 ref.
 u = ch. viii. 35
 ref.
 v Luke iv. 25. ch. iv. 27 al. Job ix. 2. w = ch. iv. 13 ref.
 11. Luke xx. 21. y ver. 2 ref. z = Matt. vii. 23. Heb. xi. 32. James i. 20. Ps. xiv. 2.
 a = 1 John ii. 29. iii. 7, 10. Rev. xiii. 11. Isa. lviii. 2. b Luke iv. 19, 24. 2 Cor. vi. 2. Phil. iv.
 18 only. Levit. i. 4. c Ps. cvi. 20.

for 1st τ. θεου, σου D¹ (and lat) vulg Syr sah æth arm[-use]. (See note.) om
 παρεσμεν D¹ sah. aft ακουσαι ins βουλομενοι παρα σου D¹; volumus D-lat:
 βουλομ. (alone) Syr: παρα σου (a'one) D³. om παντα D 96. 142 sah: τα προστ.
 σοι bef παντα A. rec upo, with BHLPN¹ p 13. 36 rel Chr: παρα E: txt ACDN³.

* κυρίου (corr'n to avoid repetition of θεου?) ABCE⁸ c [p¹ (Treg)] 13. 36. 40
 vulg syr copt arm: θεου DHLP p rel Syr sah Chr. [—om του p 13.]

34. τὸ στομα bef πετρος D [am copt æth]. aft το στομα ins αυτου ACE⁸
 d k o 36 [vulg-ed demid syrr copt] æth arm: om BDHLPN¹ p am fuld [tol] Chr.
 καταλαμβανομενος D¹ (txt D²?).

35. αλλα Α. εσται A Constt.

36. ins γαρ bef λογ. C¹ [app] D-gr c 137 [spec] Syr syr-w-ast sah. om ov (corr'n
 to simplify the constr) AB c p vulg [D-lat] coptt æth [arm]: ins C D [-gr] EHL¹ (N¹)
 rel 36 syrr Cyr-jer₁ Chr.₂ (13 def.)—ov is marked for erasure by N¹, or more probably
 by N-corr¹.

verse: and the sense, 'We are all here present before thee,' follows better on the two preceding verses. τὰ προστ.] Not

doubting that God, who had directed him to Peter, had also directed Peter what to speak to him. 34. ἀνοίξας τὸ στ.]

Used (see ref.) on occasions of more than ordinary solemnity. ἐπ' ἀληθείας κατ.]

'For the first time I now clearly, in its fullness and as a living fact, apprehend (grasp by experience the truth of) what I read in the Scripture (Deut. x. 17; 2 Chron. xix. 7; Job xxxiv. 19).'

35.] ἀλλά gives the explanation,—what it is that Peter now fully apprehends: but as opposed to προσωπολήμπτης in its now apparent sense. ἐν παντὶ

ἐθνει κ.τ.λ.] It is very important that we should hold the right clue to guide us in understanding this saying. The question

which recent events had solved in Peter's mind, was that of the admissibility of men of all nations into the church of Christ. In this sense only, had he received any infor-

mation as to the acceptableness of men of all nations before God. He saw, that in every nation, men who seek after God, who

receive His witness of Himself without which He has left no man, and humbly follow His will as far as they know it,—

these have no extraneous hindrance, such as uncircumcision, placed in their way to Christ, but are capable of being admitted

into God's church though Gentiles, and as Gentiles. That only such are spoken of, is agreeable to the nature of the case; for

men who do not fear God, and work unrighteousness, are out of the question, not being likely to seek such admission. It is clearly unreasonable to suppose Peter to have meant, that each heathen's natural light and moral purity would render him acceptable in the sight of God:—for, if so, why should he have proceeded to preach Christ to Cornelius, or indeed any more at all? And it is equally unreasonable to find any verbal or doctrinal difficulty in ἐργ. δικαιοσύνην, or to suppose that δικ. must be taken in its forensic sense, and therefore that he alludes to the state of men after becoming believers. He speaks popularly, and certainly not without reference to the character he had heard of Cornelius, which consisted of these very two parts, that he feared God, and abounded in good works. The deeper truth, that the preparation of the heart itself in such men comes from God's preventing grace, is not in question here, nor touched upon.

36. τὸν λόγον] The construction is very difficult. Several ways have been proposed of connecting and rendering this accusative. (1) Erasm., Wolf, Heinrichs, Kuin., &c., take τὸν λόγον with οἴδατε, and understand τὸ γεν. ῥήμ. κ.τ.λ. as in apposition with it. "The word which, &c., ye know, viz. the γεν. ῥ." But this immediate connexion of λόγ. and οἶδ. is hardly consistent with the interruption of the sense by οὗτος . . . κύριος. (2) Meyer, and Winer, edn. 6, § 62. 3 end, adopt virtually the same construction, but understand ὑμ. οἶδ. to be a taking up

τοῖς ^a υἱοῖς Ἰσραὴλ ^{ef} εὐαγγελιζόμενος ^f εἰρήνην διὰ Ἰησοῦ ^d ch. v. 21. vi
 χριστοῦ ^e οὗτός ἐστιν ^h πάντων ^h κύριος. ³⁷ ὑμεῖς οἴδατε ^d 23 (from
 τὸ ⁱ γινόμενον ῥῆμα ^k καθ' ^k ὅλης τῆς Ἰουδαίας, ^{lm} ἀρξάμενος ^{Exod. ii. 11),}
^m ἀπὸ τῆς Γαλιλαίας μετὰ τὸ βάπτισμα ^δ ⁿ ἐκήρυξεν ^e 37. ix. 15.
 Ἰωάννης, ³⁸ Ἰησοῦν τὸν ^ο ἀπὸ Ναζαρέθ, ^p ὡς ^q ἔχρισεν ^{2 Cor. iii. 7,}
^{7.} Eph. ii. 17 only. ^{Nah. i. 5.} ^g ch. ix. 20 reff. ^h = Rom. x. 12 (Gal. iv. 1) only.
ⁱ = Luke ii. 15. ^{iii. 2.} John x. 35. ^{ch. vii. 31 al.} ^{Gen. xv. 1.} Jer. i. 1. ^k ch. ix. 31 reff. 1.
^l constr., see note. ^m ch. i. 22 reff. ⁿ Luke iii. 3. ^{Exod. xxxii. 5.} ^o = ch.
^{xxiii. 34.} Matt. xxi. 11. ^{John i. 46.} xi. 1. ^{xii. 21 al.} ^p = ver. 28 reff. ^q ch. iv. 27 reff.

37. om υμεῖς B æth-rom. γεναμενον E: γεγονος C c. om ρημα D. om
 1st της D¹(ins D³). rec αρξαμενον, with LP [m] p 13. 36 rel [Dial] Chr₂ Thdr₁; ^{om}
 quod factum est . . . incipiens vulg E-lat Iren-int₁ Hil, Ambr₁, q. f. . . . cum capisset
 D-lat: txt ABC D-gr E-gr H 40. aft αρξ. ins γαρ AD vulg E-lat [Dial] Iren-int.
 38. rec ναζαρετ, with AHL a b d f g h l o p 13 [Bas₁ Thdr₁ Cosm₁]: txt BCDEPN

of the sense which was broken by (in this case) the two parentheses εὐαγγ. . . . χριστοῦ, and οὗτος . . . κύριος. This also is the rendering of E. V. But it does not sufficiently account for the two clauses parenthesized. Besides, it is an objection to both these, that the hearers *did not know* the λόγος—'noverant auditores historiam de qua mox, non item rationes interiores, de quibus hoc versu.' Bengel. (3) Rosenm. and others understand κατά, 'secundum eam doctrinam quam Deus tradi jussit Israelitis,' or (4) take it as an accusativus pendens, 'ad sermonem filiis Israel missum quod attinet' But an accusative is never found thus standing alone, unless there be an anacoluthon, which (3). precludes, and which would, if assumed in (4), give us a construction of unexampled harshness. (5) Grot. and Beza take τὸν λόγον ὅν, for ὃν λόγον, 'quem nuncium,' justifying it by Matt. xxi. 42, and so nearly (6) Kypke, 'verbum quod misit . . . illud in omnes habet potestatem,' a rendering altogether out of all N. T. analogy, as is also (7) that of Heinsius, who understands λόγος as personal, 'Verbum quod misit Deus, omnium est Dominus,' a usage confined in the N. T. to the writings of St. John, and, even if admissible, most harsh and improbable here. (8) I agree in the main with De Wette, who joins τὸν λόγον with καταλαμβάνομαι,—and regards ver. 36 as exegetic of ὅτι . . . δεκτός αὐτῷ ἐστι. Of a truth I perceive, &c. . . . (and recognize this as) the word which God sent to the children of Israel, preaching peace (see reff.) through Jesus Christ: (then, for the first time, ἐπ' ἀληθείας καταλαμβάνόμενος *this also*, on the mention of Jesus Christ, he adds οὗτός ἐστι πάντων κύριος,) He is Lord of ALL MEN; with a strong emphasis on πάντων. I the more incline to this, the simplest and most forcible rendering, from observing that so far from ὑμεῖς οἴδατε being

(Meyer's objection) a harsh beginning to a new sentence, it is the *very form* in which Peter began his address to them ver. 28, ὑμεῖς ἐπίστασθε, &c.: and, as there it answers to καὶ μοί, so here also (ver. 39) to καὶ ἡμεῖς.

διὰ Ἰησ. χρ. belongs to εὐαγγελ., not to εἰρήνην. 37. τὸ ῥῆμα] the matter: not the thing, here or any. where else: but the thing said, the 'materies' of the proclamation, in this case perhaps best 'the history.'

γενόμενον] Not 'which took place,' but, which was spoken, 'published,' as E. V. See reff. This meaning, which ῥῆμα itself renders necessary, is further supported by καθ' ὅλης τ. Ἰουδ., which can only be properly said, and is used by Luke (only, see reff.) of a publication, or spreading of a rumour, not of the happening of an event or series of events relating to one person. ἀρξ. ἀπ. τ. Παλ.] It was from Galilee first that the fame of Jesus went abroad, as Luke himself relates, Luke iv. 14, 37 (44 v. r.); vii. 17; ix. 6 (xxiii. 5). Galilee also was the nearest to Cæsarea, and may have been for this reason expressly mentioned. ἀρξάμενος is an unexpected transference of the case and gender into that of the prime agent, a construction common enough in the Apocalypse (iv. 1 reff.), but surprising in St. Luke. μετὰ τὸ βάπτ.] So also Peter dates the ministry of our Lord in ch. i. 22. (See note there.)

38. Ἰησοῦν τ. ἀπὸ Ναζ.] The personal subject of the γενόμενον ῥῆμα, q. d. 'Ye know the subject which was preached . . . viz. Jesus of Nazareth.' ὡς ἔχρ. αὐτ.] how that God anointed him . . . , not as Kuin. and Kypke, 'how that God anointed Jesus of N.,' taking αὐτόν as redundant by a Hebraism. See a construction very similar in Luke xxiv. 19, 20. The fact of the anointing with the Holy Spirit, in His baptism by John, was the historical opening of the ministry of Jesus: this anointing

r = Luke i. 17. vi. 19 al.
 s absol. ch. viii. 4 reff.
 t here only.
 Ps. xii. 6.
 (-της, Luke xii. 25.)
 u James ii. 6 only. Ezek. xviii. 12.
 v Luke i. 66, John iii. 2, ch. vii. 3, xviii. 10, Isa. lviii. 11.
 w constr. Luke xxiv. 48, ch. i. 22, ii. 32, iii. 15, xxvi. 16.
 a Matt. x. 8, xi. 5, xxviii. 6 ll.
 c Rom. x. 20 only, from Isa. lxx. 1.
 x attr., ch. i. 1 reff.
 Rom. iv. 25. 1 Cor. xv. 4, &c. Isa. xxvi. 19.
 d here only τ. see ch. iii. 20.
 y = ch. v. 23 reff.
 z ch. v. 30 (reff.)
 b = ch. ii. 4 reff.

αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ ἰδυνάμει, ὃς διήλθεν ἀβ c d e
 ἐνεργετῶν καὶ ἰώμενος πάντας τοὺς ὁ καταδυναστευομένους HLPN a
 ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ. 39 καὶ b c d f g
 ἡμεῖς ὡ μάρτυρες πάντων ὧν ἐποίησεν ἐν τε τῇ χώρᾳ h k l m
 τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ· ὃν καὶ ἀνείλαν κρε- op 13
 μάσαντες ἐπὶ ζύλου. 40 τοῦτον ὁ θεὸς ἤγειρεν τῇ τρίτῃ
 ἡμέρᾳ καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι 41 οὐ παντὶ
 τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς προκεχειροτουημένοις ὑπὸ

k m vulg copt Chr₂ Did [Bas, Iren-int₁]. for *ως εχρ. αυτ., ον εχρ.* D¹ (and lat :
 D³ adding *αυτου*) syr arm Bas, Faustin₁. ins *εν βεf πν. αγ.* EL b m. αγ.
 bef πνευμ. D. for *ος, ουτος* D to Syr sah Iren-int Faustin : *ως* N¹ 13 lect-12
 Thlf[-fin₁]. καταδυναστευθεντας D. for *διαβ., σατανα* E-gr.
 39. υμεις A D-gr. rec aft ημ. ins *εσμεν*, with HLP 13 rel [vulg] Cosm₁ : om
 ABCDEN p 36 syr aeth [arm] Chr₁ Iren-int-mss₁[-ed-Stieren]. for *παντων*,
αυτου D. om *εν* (bef *ιερ.*) BD p [vulg-ed] demid fuld : ins ACEHLPN 13. 36 rel
 am [arm] Chr Cosm Iren-int. rec om 3rd *και* (*its force not being seen*), with 13
 rel [vulg] fuld [Syr(appy)] copt Chr₂ Iren-int : ins ABCDEHLPN rel 36 am demid
 toI syr arm Chr₂. (*ανειλαν*, so ABCDEN p 13.)
 40. ins *εν βεf τη τρ. ημ.* C N¹(N³ disapproving) m : *μετα την τριτην ημεραν* D¹(and
 lat). for *αυτου, αυτω* D¹[*αυτω μεν* D³(Scriv)] o 45.

however was not His *first* unction with the Spirit, but only symbolic of that which He had in His incarnation: so Cyril in Johan. lib. xi. vol. vii. p. 993, οὐ δὴ ποὺ πάλιν ἐκεῖνὸ φάμεν ὅτι τότε γέγονεν ἅγιος ὁ κατὰ σάρκα χριστός, ὅτε τὸ πνεῦμα τεθεάται καταβαῖνον ὁ βαπτιστής· ἅγιος γὰρ ἦν καὶ ἐν ἐμβρύῳ καὶ μήτρᾳ . . . ἀλλὰ δέδοται μὲν εἰς σημεῖον τῷ βαπτιστῇ τὸ θέλημα:—which unction abode upon Him, John i. 32, 33, and is alleged here as the continuing anointing which was upon Him from God.

Stier well remarks, how entirely all personal address to the hearers and all doctrinal announcements are thrown into the background in this speech, and the *Person and Work and Office of Christ* put forward as the sole subject of apostolic preaching. καταδυναστ.] Subdued, so that he is their δυνάστις,—and this power used for their oppression. Here, it alludes to physical oppression by disease (see Luke xiii. 16) and possession: in 2 Tim. ii. 26, a very similar description is given of those who are *spiritually* bound by the devil.

ὁ θεὸς ἦν μετ' αὐτ.] So Nicodemus had spoken, John iii. 2; and probably Peter here used the words as well known and indicative of the presence of divine power and co-operation (see Judg. vi. 16): beginning as he does with the outer and lower circle of the things regarding Christ, as they would be matter of observation and inference to his hearers, and gradually ascending to those higher truths regarding His Person and Office,

which were matter of *apostolic testimony* and demonstration from Scripture,—His resurrection (ver. 40), His being appointed Judge of living and dead (ver. 42), and the predestined Author of salvation to all who believe on Him (ver. 43).

καὶ ἡμεῖς.] Answering to *ὅμεις οἴδατε*, ver. 37. 'You know the history as matter of universal rumour: and *we* are witnesses of the facts.' By this *ἡμεῖς* Peter at once takes away the ground from the exaggerated reverence for himself individually, shewn by Cornelius, ver. 25 (Stier): and puts himself and the rest of the Apostles in the strictly subordinate place of *witnesses* for Another.

ὃν καὶ ἀνείλ.] Whom also they killed. *καὶ* is not 'yet,' as Kuinoel, but merely introduces, in this case passing over it without emphasis, a new fact in this history. He even omits all mention of the *actors* in the murder, speaking as he did to Gentiles: a striking contrast to ch. ii. 23; iii. 14; iv. 10; v. 30,—when he was working conviction in the minds of *those actors themselves*.

κρεμ. ἐπὶ ξ.] So also ch. v. 30, where see note.

41.] Bengel would understand συνεφ. κ. συνετ. of *previous intercourse during His ministry*, and parenthesize *οὐ παντὶ . . . αὐτῷ*,—finding a difficulty in their having eaten and drunk with Him *after His Resurrection*. But this would make the significant *ὄντες* ("people who") . . . αὐτῷ very flat and unmeaning, especially after ver. 39: whereas the fact of their having eaten and drunk with

τοῦ θεοῦ ἡμῖν, ^e οἵτινες ^f συνεφάγομεν καὶ ^g συνεπίομεν αὐτῷ ^e Matt. xvi. 28. ch. v. 16. vii. 53 (note). xiii. 31. Heb. vii. 5. Luke xv. 2. ch. xi. 3. 1 Cor. v. 11. Gal. ii. 21. only. Gen. xiii. 32. Ps. c. 5 only. here only. Esth. vii. 1. only. Judg. v. 11 Symm. h ch. xix. 21. John xx. 9. ch. 1 ch. vii. 25 reff. ^h μετὰ τὸ ⁱ ἀναστήναι αὐτὸν ⁱ ἐκ νεκρῶν. ⁴² καὶ ^k παρήγειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ ¹ διαμαρτύρασθαι ὅτι ^m αὐτός ἐστιν ὁ ⁿ ὠρισμένος ὑπὸ τοῦ θεοῦ ^o κριτῆς ζῶντων καὶ νεκρῶν. ⁴³ ^p τούτῳ πάντες οἱ προφῆται ^q μαρτυροῦσιν, ^r ἄφεσιν ^r ἁμαρτιῶν λαβεῖν ^s διὰ τοῦ ^s ὀνόματος αὐτοῦ πάντα τὸν ^t πιστεύοντα ^t εἰς αὐτόν. ⁴⁴ ^v Ἐτι λαλοῦντος τοῦ

...νεκρῶν
C.
ABDE
HLPs a
b c d f g
h k l m
o p 13

reff. 1 Chron. ii. 24.
xvii. 3. Eph. v. 14. see ch. iv. 2.
m Matt. viii. 17. Luke xxiv. 21 al.
Anthol. xii. 158. 7.

i Mark vi. 14. ix. 9, 10. xii. 25. Luke xvi. 31. xxiv. 46.
k dat. and aor., ch. xvi. 18 reff.

n = ch. xvii. (26 reff.) 31 f.

o = 2 Tim. iv. 8. James v. 9. Ps. vii. 11.
q = Luke iv. 22. John iii. 26. ch. xiii. 22. xv. 8 al.
r ch. v. 31 reff.
t John ii. 11 and passim. ch. xiv. 23. xix. 4. Rom. x. 14 al.

se...θεὸν ὥρισε δαίμων.
p ch. ix. 20 reff.
s = ch. iv. 30 reff.

41. ἡμιν bef υπο τ. θ. C syrr sah [Iren-int, Vig].

aft συνεφ. ins αυτω C syr.

add further αυτω ημερας μ syr-w-ast.

om αυτων D [E-corr]. aft νεκρων add

ημερας μ D sah æth; δι ημερων τεσσαρακοντα E.

42. for παρηγγ., ενετειλατο D.

for αυτος, ουτος (corr, but unnecessary) BC

D-gr E-gr L[e sil, Tischdf] k 13 syrr coptt: txt AHPs p rel vulg D-lat E-lat æth Chr, Cosm, Iren-int,

43. τουτον HL: τουτο m¹ [o] 19. 66². 78 lect-2.

Him *after* His Resurrection gives most important testimony to the reality and identity of His risen Body. And there is no real difficulty in it: Luke xxiv. 41, 43 and John xxi. 12 give us instances; and, even if *συνεπίομεν* is to be pressed, it is no contradiction to Luke xxii. 18, which only refers to one particular kind of drinking. *προκεχ. ὑπ. τ. θεοῦ* Had not Peter in his mind the Lord's own solemn words,—*οὓς δέδωκάς μοι ἐκ τοῦ κόσμου*, John xvii. 6?

42. *τῷ λαῷ* Here as elsewhere (ver. 2; John xi. 50 al. fr.), the *Jewish people*: that was all which, in the apostolic mind, up to this time, the command had absolutely enjoined. The further unfolding of the Gospel had all been brought about over and above this first injunction. Ch. i. 8 is no obstacle to this interpretation; for although literally fulfilled by the leadings of Providence, as related in this book, they did not so understand it when spoken.

κριτ. ζ. κ. νεκρ.] So also Paul, ch. xvii. 31, preaching to Gentiles, brings forward the appointment of a Judge over all men as the central point of his teaching. This expression gives at once a universality to the office and mission of Christ, which prepares the way for the great truth declared in the next verse.

It is impossible that the *living and dead* here can mean (as the Augsburg Catechism, and Olshausen) the *righteous and sinners*:—a canon of interpretation which should constantly be borne in mind is, *that a figurative sense of words is never admissible, EXCEPT WHEN REQUIRED BY THE CONTEXT*. Thus, in the passage of John v. 25 (where see notes), the sense of

νεκροί is determined to be figurative by the addition of *καὶ νῦν ἐστιν* after *ᾧρα*, no such addition occurring in ver. 28, where the literally dead, *οἱ ἐν τοῖς μνημείοις*, are mentioned.

43. *πάντες οἱ προφ.* All the prophets, generically: not that *every one* positively asserted this, but that the whole bulk of prophetic testimony announced it. To press such expressions to literal exactness is mere trifling. See ch. iii. 21, 24.

ἄφ. ἄμ. λαβ. κ.τ.λ.] The *legal sacrifices*, as well as the declarations of the prophets, all pointed to the remission of sins by faith in Him. And the *universality* of this proclamation, *πάντα τὸν πιστ.*, is set forth by the prophets in many places, and was recognized even by the Jews themselves, in their expositions of Scripture, though not in their practice.

44.] Peter had spoken up to this point: and was probably proceeding (cf. *ἐν τῷ ἄρξασθαι με λαλεῖν*, ch. xi. 15) to include his present hearers and all nations in the number to whom this blessing was laid open,—or perhaps *beyond this point* his own mind may as yet have been not sufficiently enlightened to set forth the *full liberty* of the Gospel of Christ,—when the fire of the Lord fell, approving the sacrifice of the Gentiles (see Rom. xv. 16): conferring on them the *substance before the symbol*,—the baptism with the Holy Ghost before the baptism with water: and teaching us, that as the Holy Spirit dispensed once and for all with the necessity of circumcision in the flesh, so can He also, when it pleases him, with the necessity of water-baptism: and warning the Christian church not to put baptism itself in the

u ch. viii. 16
reff.
v 2 Cor. v. 13
reff.
w ch. xi. 2.
Rem. iv. 12.
Gal. ii. 12.
Col. iv. 11.
Tit. i. 10 only.
x = ch. xvi. 1.
2 Cor. vi. 15.
Eph. i. 1.
Col. i. 2 al.
y ver. 23.
z - ch. ii. 38
reff.
a - χείν, ch. ii.
17 reff.
b ch. ii. 4 reff.
c Luke i. 46.
Sia. 17.
Phil. i. 20.
(1. P., exc.
Matt. xxiii.
5.) 2 Kings
vii. 26.
g 1 Cor. x. 13 reff.
k see ch. viii. 16 reff.
al. L.P. [exc. John vii. 7.]

Πέτρον τὰ ῥήματα ταῦτα ^u ἐπέπεσεν τὸ ^u πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. ⁴⁵ καὶ ^v ἐξέστησαν οἱ ^w ἐκ ^w περιτομῆς ^x πιστοὶ ὅσοι ^y συνήλθον τῷ Πέτρῳ, ... πιστοὶ m. ABDE HLP a h e ā i g h k l o p 13 ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ ^z δωρεὰ τοῦ ἁγίου πνεύματος ^a ἐκκέχυται. ⁴⁶ ἤκουον γὰρ αὐτῶν λαλούντων ^b γλώσσαις καὶ ^c μεγαλυνόντων τὸν θεόν. τότε ἀπεκρίθη Πέτρος ⁴⁷ ^d Μήτι τὸ ὕδωρ δύναται ^e κωλύσαι τις ^f τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὰ ^h πνεῦμα τὸ ^h ἅγιον ^h ἔλαβον ὡς καὶ ἡμεῖς; ⁴⁸ ⁱ Προσέταξέν τε αὐτοὺς ^k ἐν τῷ ^k ὀνόματι τοῦ κυρίου ^k βαπτισθῆναι. τότε ^l ἡρώτησαν αὐτὸν ^m ἐπιμεῖναι ⁿ ἡμέρας ⁿ τινάς.

d Matt. vii. 16. John iv. 29. Mal. iii. 8 B. e = Luke vi. 29. f Gen. xxiii. 6
h ch. viii. 15, 19 reff. i constr., here only. (see ver. 33 reff.) Isa. xxxvi. 21
l constr., ch. xvi. 39 reff. m ch. xxi. 4, 10. xxviii. 12, 14. 1 Cor. xvi. 7, 8
n ch. ix. 19. xv. 36. xvi. 12. xxiv. 24. xxv. 13 only.

44. aft ετι ins δε P² b e f g o (syrr) sah [(æth)]. επεσεν (mistake? or simple word for compound) AD 13. 36 [rel]: txt BEHLP^N [m] o p.

45. for οσοι, οι B vulg D-lat coopt: txt A D-gr EHL[P]^N 13. 36 rel Chr₁ Rebapt₁, συνελθαν BN. του πν. τ. αγ. B(sic: see table) D³ 40 [vulg Rebapt]: του πν. αγ. D¹: txt AEHLPN p 13. 36 rel Chr.

46. from λαλούντων to . . ν τον θεον is obliterated in D¹ (seeing (1) that D⁴ fills up the space with txt written "laxius;" (2) that Wetstein reports D¹ to have read μεγαλυνειν (omg και?), and (3) that D-lat has *prævaricatis linguis*: we may conjecture that D¹ possibly may have read γλωσσαις διαμεριζομενας). for τότε απεκρ., ειπεν δε D. rec ins o bef πετρ., with DEHLP rel: om ABN p Chr₁.

47. rec κωλ. bef δυν., with D-corr HLP 13 rel Chr: κωλαι(corr'd by D⁵) τ. δυν. D¹: δυν. τ. κωλ. E² 40: [om κωλ. E¹:] txt ABN p. for τουτους, αυτους D-gr. rec καθως (corr'u to more usual expr: or to suit ch xv. 8), with EHL P rel: ωςπερ D: txt ABN a c h k p 13. 40 Epiph, Chr-comm, [Iren-c₁].

48. for τε, δε BEN d p 13 syr coopt: txt AHLP rel vulg æth [arm] Chr₁ Rebapt₁,—τοτε προσετ. D Syr. αυτοις AN 33. rec βαπτισθ. bef εν τω ον. τ. κ., with DEHLP rel vss Chr Rebapt: txt ABN p 40 am demid [fuld tol arm] Cyr-jer₁, for του κυρ., ιησυν χριστου (corr'u, as giving more precision to the baptismal formula) ABEN c d k p² 13. 36 am [tol demid] syr coopt [arm] Cyr-jer₁ Chr₁ Jer Rebapt₁: τ. κυρ. ιησ. χρ. D p¹ fuld [vulg-clem Syr]: τ. κυρ. ιησ. a h 38. 42. 57: txt HLP rel. for ηρωτ., παρεκαλεσαν D. ins προς αυτους bef επιμειναι D-corr vulg-ed Syr [coopt(Tischdf)] æth, so but διαμει. D¹.

place which circumcision once held. See further in note on Peter's important words, ch. xi. 16. The outpouring of the Spirit on the Gentiles was strictly analogous to that in the day of Pentecost; Peter himself describes it by adding (ch. xi. 15), ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. Whether there was any visible appearance in this case, cannot be determined; perhaps from ver. 46 it would appear not. 45.] We do not read that Peter himself was astonished. He had been specially prepared by the vision: they had not. The λαλεῖν γλώσσαις here is identified with the λ. ἐτέραις γλ. of ch. ii. 4, by the assertion of ch. xi. 15, just cited;—and this again with the ἐλάλουν γλώσσαις of ch. xix. 6:—so that the gift was one and the same throughout. On the whole subject, see note, ch. ii. 4.

47.] One great end of the unexpected effusion of the Holy Spirit was entirely to

preclude the question which otherwise could not but have arisen, 'Must not these men be circumcised before baptism?'

τὸ ὕδωρ . . . τὸ πνεῦμα.] The two great parts of full and complete baptism: the latter infinitely greater than, but not superseding the necessity of, the former. The article should here certainly be expressed: Can any forbid the water to these who have received the Spirit?

The expression κωλύσαι, used with τὸ ὕδ., is interesting, as shewing that the practice was to bring the water to the candidates, not the candidates to the water. This, which would be implied by the word under any circumstances, is rendered certain, when we remember that they were assembled in the house.

48. προσέταξεν.] As the Lord Himself when on earth did not baptize (John iv. 2), so did not ordinarily the Apostles

XI. ¹ Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες ^ο κατὰ τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη ^ν ἐδέξαντο τὸν ^α λόγον τοῦ θεοῦ. ² ὅτε δὲ ^ι ἀνέβη Πέτρος εἰς Ἱερουσαλήμ, ^ς διεκρίνοντο πρὸς αὐτὸν ^{οἱ} ^τ ἐκ ^ι περιτομῆς ³ λέγοντες ὅτι ^α εἰσηλθες ^ν πρὸς ἄνδρας ^ν ἀκροβυστίαν ^ν ἔχοντας καὶ ^ς συνέφαγες αὐτοῖς. ⁴ ὕ ἀρξάμενος δὲ Πέτρος ² ἐξ-ετίθετο αὐτοῖς ^α καθεξῆς λέγων ⁵ Ἐγὼ ^β ἤμην ἐν πόλει ^γ Ἰώππῃ ^ο προσευχόμενος, καὶ εἶδον ἐν ^δ ἑκστάσει ^ο ὄραμα, ^ι καταβαίνον ^ι σκευὸς τι ὡς ^ι ὀθόνην μεγάλην τέσσαρσιν ^ι ἀρχαῖς ^ς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ^β ἄχρι ἐμοῦ. ⁶ ^ι εἰς ἣν ^ι ἀτενίσας ^κ κατενόουν καὶ εἶδον τὰ ^ι τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ^ι ἔρπετα καὶ τὰ

w here and Paul (Rom. iii. 30 al¹⁸). only. x ch. x. 41 reff. y ver. 15. z = ch. (vii. 21.) xviii. 26. xxviii. 23 only. (Job xxxvi. 15.) λόγον ἐκδήσσομαι, Jos. Antt. i. 12. 2. a ch. iii. 24 reff. † b constr., ch. x. 30. xii. 19, 20 (Paul). Mark xiv. 49. Gal. i. 22. see ch. ii. 5 reff. c absol., ch. x. 9 reff. d ch. x. 10 reff. e ch. vii. 31 reff. f ch. x. 11 (reff.). g ch. ix. 25 reff. h = ch. xiii. 6. xx. 4. xxviii. 15. 2 Cor. x. 13, 14. Rev. xiv. 20. xviii. 5 f. i ch. i. 10 reff. k ch. vii. 31, 32 reff. l ch. x. 12 (reff.).

CHAP. XI. 1. ακουστον δε εγενετο τοις απ. κ. τοις αδ. οι εν τη ιουδ. D Syr (audito vero apostoli &c D-lat, τοις εν τ. ιουδ. Dr). εδεξατο D¹(txt D⁵).

2. rec kai ote (alteration because the fact related seems a consequence of, rather than opposed to, ver 1 P), with HLP 13 syrr æth Chr.; txt ABEN p 36 vulg coptt [arm]. rec ιεροσολυμα, with (D)EHL P 13. 36 rel Chr: txt ABN p. D reads the verse thus: ο μὲν οὖν πετρος δια ικανου χρονου ηβελησαι(-σεν D³) πορευθηαι εις ιεροσολυμα: και προσφωνησας τους αδελφους και επιστηριξας αυτους (thus far also syr-w-ast, prefixing et benedicent Deo, and adding exiit [and w-ob] et docuit eos, και οτε ανεβη κ.τ.λ., as in rec) πολυν λογον ποιουμενος δια των χωρων (civitates D-lat) διδασκων αυτους: ος και (quia et) καθητηγεν αυτοις και απηγγιλεν αυτοις την χαριν του θεου οι δε (quia erant) εκ περιτομης αδελφοι διεκρινοντο προς αυτον (judicantes ad eum).

3. rec pr. av. ak. ex. bef εισηλθες, with EHL P 13 rel syrr Chr, Thl-sif: txt ABDN a h p vulg coptt æth arm Thl-fin. εισηλθεν and συνεφαγεν B(sic: see table) L c p 13. 36 Syr syr[-txt(ctra mg) arm-zoh]. ins συν bef αυτοις D¹.

4. rec ins o bef πετρος, with HLP rel: om ABDEN p 13. 40 Chr₁. ins τα bef καθεξης D. om καθεξης [L]¹ 4¹ copt.

5. ιοπ. bef πολ. D copt. om προσευχομενος N¹. om 2nd εν D¹-gr(ins D-corr¹) 96. καταβαινων (error?) A a p. τετρασιν D Epiph₁. rec αχρ₁s, with B²EH[L] P 13. 36 rel: εως D: txt AB¹[N].

6. om τα (1st and 3rd) D¹(ins D³). om της γης P 3. 73. 80¹: ins aft θηρια d g, aft ερπετα II Syr. in ερπετα, ep is written above the line by N¹. om 4th τα D.

(see 1 Cor. i. 13—17, and note). Perhaps the same reason may have operated in both cases,—lest those baptized by our Lord, or by the chief Apostles, should arrogate to themselves pre-eminence on that account. Also, which is implied in 1 Cor. i. 17, as compared with Acts vi. 2, the ministry of the Word was esteemed by them their higher and paramount duty and office, whereas the subordinate ministration of the ordinances was committed to those who διηκόνουν πραπέζαις. ἐν τῷ δν.] = ἐπὶ τῷ δν., ch. ii. 38, where see note. Wahl compares ἀποκτείνων ἐν τῇ προφάσει ταύτῃ, Lysias, p. 452.

CHAP. XI. 1—18.] PETER JUSTIFIES BEFORE THE CHURCH IN JERUSALEM, HIS HAVING CONSORTED WITH MEN UNSCIR-

CUMCISED. 1. κατὰ τ. Ἰουδ.] in Judæa, or perhaps more strictly, throughout Judæa. (See reff.) ὅτι κ. τ. ἔθν.] They seem to have heard the fact, without any circumstantial detail (but see on τὸν ἄγγελον below, ver. 13); and, from the charge in ver. 3,—from some reporter who gave the objectionable part of it, as is not uncommon in such cases, all prominence.

2.] οἱ ἐκ περιτομῆς must have come into use later as designating the circumcised generally: in this case all those spoken of would belong to the circumcision. Luke uses it in the sense of the time when he wrote the account.

4.] ‘Having begun, set forth to them:’ i. e. began and set forth: not for ἤρξατο ἐκτείνεσθαι, as Kuinoel. 5.] ἦλθ. ἄχρι

m ch. x. 13, 14
 n Matt. xv. 11
 only. Dan.
 x. 3.
 o ch. x. 15
 r ch. x. 16 only.
 q Luke xiv. 3
 only. Isa.
 xxi. 5 Ald.
 compl.
 Amos ix. 2.
 Hab. i. 15
 only. Bel
 and Dr. 42
 Theod.
 r ch. x. 34 reff.
 s ch. x. 17 reff.
 t ch. x. 19 reff.
 u = ch. i. 21
 reff.
 v Matt. viii. 5
 al. fr. 3 Kings
 xiii. 7.
 w Matt. viii. 33.
 Luke viii. 20.
 ch. xv. 27.
 Gen. xiv. 13.
 x σταθεῖς.
 Luke xviii.
 11, 40. xix.
 8. ch. ii. 14.
 v. 20. xvii.
 22. xxv. 18.
 xxvii. 21. L. 1
 y ch. x. 5.
 z Luke ii. 17.
 50. John iii.
 34. ch. vi.
 11, 13. Deut.
 xviii. 20.
 d ch. ix. 3 reff.
 1 πετεῖνὰ τοῦ οὐρανοῦ. 7 ἤκουσα δὲ καὶ φωνῆς λεγούσης ABDE
 μοι ^m Ἀναστὰς Πέτρε ^m θύσον καὶ φύγε. 8 εἶπον δὲ ^m Μη- HLPs a
 δαμῶς κύριε, ὅτι ^m κοινὸν ἡ ^m ἀκάθαρτον οὐδέποτε ⁿ εἰς- b c d f g
 ἦλθεν ⁿ εἰς τὸ ⁿ στόμα μου. 9 ἀπεκρίθη δὲ φωνὴ ^o ἐκ δευτέρου h k l o
 ἐκ τοῦ οὐρανοῦ Ἄ ὁ θεὸς ^o ἐκαθάρισεν σὺ μὴ ^o κοίνου. p 13
 10 τοῦτο δὲ ἐγένετο ^p ἐπὶ τρεῖς, καὶ ^q ἀνεσπάσθη πάλιν
 ἅπαντα εἰς τὸν οὐρανόν. 11 καὶ ἰδοὺ ^r ἐξ αὐτῆς τρεῖς
 ἄνδρες ^s ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ * ἡμην, ἀπεσταλ-
 μένοι ἀπὸ Καισαρείας πρὸς με. 12 εἶπεν δὲ τὸ ^t πνευμά
 μοι ^u συνελθεῖν αὐτοῖς. ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἐξ ἀδελ-
 φοῖ ^v οὗτοι, καὶ ^w εἰσήλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός,
 13 ^w ἀπήγγειλέν * τε ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῷ
 οἴκῳ αὐτοῦ ^x σταθέντα καὶ εἰπόντα αὐτῷ Ἀπόστειλον εἰς
 Ἰόππην καὶ ^y μετάπεμψαι Σίμωνα τὸν ^y ἐπικαλούμενον
 Πέτρον, 14 ὃς ^z λαλήσει ^z ῥήματα πρὸς σε ^a ἐν οἷς ^{ab} σωθήσῃ
 σὺ καὶ πᾶς ὁ ^c οἶκός σου. 15 ^d ἐν δὲ τῷ ^c ἄρξασθαί με
 λαλεῖν ^f ἐπέπεσαν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ^e ὥσπερ
 a ch. iv. 9, 12. Rom. v. 10 only. Hos. i. 7. b = Matt. i. 21. ch. ii. 40. c = ch. x. 2 reff.
 e ver. 4. ch. i. 1 reff. f ch. viii. 16 reff. g ch. xiii. 17 only.

7. rec om 1st καὶ, with HLP rel syr Chr, Thl-sif: for ηκ. δε και, και ηκ. D 15-8. 36 Syr
 æth: txt ABEN^o p 13 coptt. φωνην λεγουσαν D. αναστα D-gr¹(txt D⁵) [vulg].

8. εἶπα D. rec ins παν bef κοινον (insertion from ch x. 14), with HLP rel: om
 ABDEⁿ c o p 13. 36 vulg syrr sah arm Chr, Epiph, Damasc. of ακαθαρτον, N¹
 wrote only ακα, N-corr¹ supplied -θαρ, N³ -τον.

9. rec ins μοι bef φωνη (from ch x. 15), with EHLP rel syrr æth [arm-zoh] (Epiph?)
 Chr; om ABN p 36. 40 vulg coptt arm[-usc].—εγενετο (add δε D² and lat) φωνη ει
 του ουρ. προς με D. εκ δευτ. bef φω. BE a h syr [æth-pl(Tischdf) arm] Chr; om
 εκ δ. D 4.

10. rec παλιν bef ανεσπ. (see ch x. 16, where παλιν was introduced in this order),
 with EHLP rel Chr; txt ABDN p [13] 40 vulg [syr] copt æth arm.

11. *ἦμεν AB D-gr N 40: erant D-lat: ημην EHLP p 13. 36 rel vss [arm?] Chr.
 εμε N¹.

12. rec μοι bef το πν. (corrm of arrangement), with EHLP 13. 36 rel syrr [æth arm]
 Chr; txt ABDN p vulg coptt. rec aft αυτοις ins μηδεν διακρινομενον (interpola-
 tion from ch x. 20, as is shewn by the number of variations: some inserting it
 accurately, some from memory), with HLP rel Chr; μηδεν διακριναντα A B(sic: see
 table) N³ p 13: μηδεν διακρινοντα EN¹ 36: om D syr. om 2nd δε D [arm].

13. *δὲ ABDN a h p 36 vulg syr copt Chr, Thl-fin: om sah: τε EHLP 13 rel Syr
 æth [arm] Thl-sif. om 1st του D. om αυτω ABN p copt: ins DEHLP 13 rel
 vss Chr. for αποστ., πεμψον (from ch x. 5) B. rec aft ιοππ. ins ανδρας (from
 ch x. 5), with EHLP 13 rel syr Chr: om ABDN a h p 36 [vulg] Syr coptt æth arm.

15. aft λαλ. ins αυτοις D æth. επεσεν D a. επ αυτοις D¹(txt D²). ως D.

ἐμοῦ is a fresh detail. 12. οὔτοι] They had accompanied him to Jerusa-
 lem, and were there to substantiate the
 facts, as far as they had witnessed them.

13. τὸν ἄγγελον] The art. almost
 looks as if the history of Cornelius's
 vision were known to the hearers. The
 difference between the vision of Corne-
 lius and that of Peter is here again strik-
 ingly marked: while the latter is merely
 'praying in the city of Joppa,' no place
 nor circumstance being named, the former

sees the angel 'standing in his house.'

Notice also that Peter never names
 Cornelius in his speech—because he, his
 character and person, was absorbed in
 the category to which he belonged,—that
 of men uncircumcised.

14. ἐν οἷς
 σωθ. κ.τ.λ.] This is implied in the angel's
 speech: especially if the prayer of Cor-
 nelius had been for such a boon, of which
 there can be little doubt.

15. ἐν δὲ
 τῷ ἄρξασθαι . . .] See note on ch. x.
 41, as also for the rest of the verse.

καὶ ἐφ' ἡμᾶς ἔν ἄρχῃ. 16 ἐμνήσθην δὲ τοῦ ῥήματος τοῦ κυρίου, ὡς ἔλεγεν Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. 17 εἰ οὖν τὴν ἰσὴν δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν, πιστεύσασιν ἐπὶ τὸν κύριον Ἰησοῦν χριστόν, ἐγὼ [δὲ] τίς ἡμῖν δυνατὸς κωλύσαι τὸν θεόν; 18 Ἀκούσαντες δὲ ταῦτα ἡσύχασαν καὶ ἐδόξαζον τὸν θεὸν λέγοντες Ἄρα [γε] καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν.

19 Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς

49 Mk. ch. x. 47. Num. xi. 28.

r Luke xiv. 3. xxxiii. 56. ch. xxi. 14. 1 Thess. iv. 11 only. L.P. Neh. v. 8. s. ch. xxi. 20 reff.

v. 21. 2 Tim. ii. 25 f. (Prov. xiv. 15.)

vi. 22. x. 1. 2 Cor. vii. 10. Jude 21.

xxviii. 4. Ezek. xxxi. 16. Exod. vi. 9.

Wisd. xi. 24. xii. 10. 19. Sir. xlv. 16 only.

w ch. viii. 1, 4 only. Ezek. xxii. 15.

y = ch. xx. 23. 2 Thess. i. 4 al. 2 Chron. xx. 9.

h John i. 1.
Gen. i. 1.
i = ch. x. 28, 38.
k ch. i. 5 reff.
l Cor. xii. 13.
l Luke vi. 34 only. Lev. vi. 40 (vii. 10).
m as above (l).
Matt. xx. 12.
Mark xiv. 36, 59. John v. 18. Phil. ii. 6. Rev. xxi. 16 only.
n ch. ii. 38 reff. o ch. ix. 42 reff. p = Rom. xiv. 4. Exod. iii. 11 constr., see note.
q Luke ix.

16. ἐμνησθημέν Α. rec om του (bef κυριου), with HLP b d g [Did.] Chrī Thl-fin: ins ABDEŋ p rel Thl-sif. aft ελεγεν ins οτι Ν³ a e h [Thl-sif].

17. δεδωκεν ΣΥ [Did.]. om ο θεος D Aug. Rebatp. om δε ABDŋ a h k o p 13. δεδωκεν Syr [copt] æth arm Chr Did. [int.] Thl-fin Rebatp. ins EHLP rel syr sah Thl-sif.—om τις p. aft του θεου ins του μη δουναι αυτοις πνευμα αγιον πιστευσασιν επ αυτω D, simly 8 syr-w-ast (επι κυρ. ιησ. χρ.) Aug.

18. εδοξασαν BD²ŋ c h p vulg syr copt æth Chr Thl-fin: εδοξω D¹: txt AEHL[P] 13[e sil] 36 rel [arm] Thl-sif. apa (γε omd, its force not being seen: cf. note) A B[sic: see table] D-gr ŋ k p 40: forsitan D-lat Syr: utique E-lat: απαγε E-gr HLP 13[e sil] 36 rel syr-mg-gr Chr. om την D. rec εδωκ. bef εις ζ, with EHLP 13 rel vss Chrī: [om εις ζ. arm:] txt ABDŋ p 40 am demd fuld tol.

16.] ch. i. 5. This prophecy of the Lord was spoken to his assembled followers, and promised to them that baptism which was the completion and aim of the inferior baptism by water administered to them by John. Now, God had Himself, by pouring out on the Gentiles the Holy Spirit, included *them* in the number of these *υμεῖς*, and pronounced them to be members of the church of believers in Christ, and partakers of the Holy Ghost, the end of baptism. This (in all its blessed consequences, = the gift of μετάνοια, εἰς ζωὴν, see on ver. 18) was (ver. 17) the ἰσὴν δωρεὰ bestowed on them: and, this having been bestowed,—to refuse the symbolic and subordinate ordinance,—or to regard them any longer as strangers from the covenant of promise, would have been, so far as in him lay, κωλύσαι τὸν θεόν. 17.] πιστεύσασιν belongs to both αὐτοῖς and ἡμῖν; setting forth the strict analogy between the cases, and the community of the faith to both.

[Δέ (omitted in some MSS., the transcribers perhaps not being aware of the construction) brings out the contrast after εἰ οὖν, as frequently after ἐπεὶ, e. g. Od. ξ. 178, τὸν ἐπεὶ θρέψαν θεοί, ἔρνει ἴσον . . . τοῦ δὲ τις ἀθανάτων βλάβη φρένας ἔνδον ἔστα: Herod. iii. 68, εἰ μὴ αὐτὴ Σμέρδιον . . . γινώσκεις, σὺ δὲ παρὰ Ἀτόσσης πύθου. See more examples in Hartung, Partikellehre, i. p. 184.] τίς ἡμῖν δυν.] A junction of two questions: (1)

Who was I that I should . . . , as ref. Exod.,—and (2) Was I able to We have a similar instance in τίς τί ἔργη, Mark xv. 24. See Winer, edn. 6, § 66. 5. 3.

18.] ἄρα γε is more than ἄρα. γε has the effect of insulating the sentence, q. d. *whatever may be the consequences, or however mysterious the proceeding to us, this at least is plain, that God &c.* Compare Matt. vii. 20, 'therefore, whatever they profess, from their fruits,' &c.: and the other reff.: and see Hartung's chap. on γε in his Partikellehre, vol. i. p. 344, ff.] εἰς ζωὴν] to be taken with τὴν μετάνοιαν ἔδωκεν, not with τὴν μετάνοιαν alone, which would be more probably τὴν εἰς ζωὴν, hath given unto the G. also repentance,—that they may attain unto life. The involved position of the words in the present text is quite in St. Luke's manner.

19-30.] THE GOSPEL PREACHED ALSO IN ANTIOCH TO GENTILES. BARNABAS, BEING THEREUPON SENT BY THE APOSTLES FROM JERUSALEM, FETCHES SAUL FROM TARSUS TO ANTIOCH. THEY CONTINUE THERE A YEAR, AND, ON OCCASION OF A FAMINE, CARRY UP ALMS TO THE BROTHERN AT JERUSALEM. Our present section takes up the narrative at ch. viii. 2, 4. In vv. 19-21 it traverses rapidly the time occupied by ch. ix. 1-30, and that (undefined) of Saul's stay at Tarsus, and brings it down to the famine under Clau-

z = ch. iii. 16.
viii. 2 al.
a ch. ix. 38 reff.
b ch. iv. 29, 31.
viii. 35, xiii.
46, xvi. 6, 32.
Phil. i. 14.
c constr., acc.
Luke i. 19.
ch. v. 42.
viii. 35, xvii.
viii. Gal. i. 16.

γενομένης ^z ἐπὶ Στεφάνῳ ^a διήλθον ^a ἕως Φοινίκης καὶ
Κύπρου καὶ Ἀντιοχείας, μηδενὶ ^b λαλοῦντες τὸν ^b λόγον
εἰ μὴ μόνον Ἰουδαίοις. ²⁰ ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες
Κύπριοι καὶ Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν
ἐλάλουν καὶ πρὸς τοὺς Ἕλληνας ^c εὐαγγελιζόμενοι τὸν

ABDE
HLPs a
b c d f g
h k l o
p 13

19. ἐπὶ στεφανου AE 13. 40 vulg D-lat Thl-sif: ἀπο τοῦ στεφανου D-gr[om τοῦ D^c]:
txt BHLPS p 36 [Bas.] Chr₁ Thl-fin. τὸν λογ. bef λαλ. D. μονοις D c vulg.
ιουδαιοι (sic) N.

20. rec εἰσελθ. (perhaps from ver 3), with HP 13 rel vulg Syr [arm] Thl: συνελθ.
a: txt ABDE L[e sil, Tischdf] N o p 36 syr coptt [æth] Chr. rec om 2nd και (as
not being understood, the whole sense having been confused by the reading ελληνιστας
below), with DEHLP 13[e sil] 36 rel fuld [syrr æth arm] coptt Chr: ins ABN(marks
for erasure were added, but rubbed out by N³) p [vulg] am demid.—και συνεζητουν 40.
rec ελληνιστας (apparently a correction, induced by the difficulty of preaching
to Greeks as distinguished from Jews, having preceded the conversion of Cornelius:
see note), with BD⁶EHL p 13. 36 rel (vulg and many versions do not seem to observe
the distinction) Chr-txt₂: ευαγγελιστας N¹: txt AD¹N³ c [arm] Eus₁ Chr-comm₂ Ec-

dius. 19. μὲν οὖν] A resumption of
what had been dropt before, see ch. viii. 4,
continued from ver. 2: not however with-
out reference to some narrative about to
follow which is brought out by a δέ, an-
swering to the μὲν,—see ch. viii. 5, also ch.
ix. 31, 32; xxviii. 5, 6,—and implying,
whether by way of distinction or exception,
a contrast to that μὲν. ἐπὶ Στ.] on
account of Stephen; see reff. Wolf, Kuin.,
Olsh., &c. render it ‘after St.’ the Vulg.
sub Stephano, reading ἐπὶ Στεφάνου.
διήλθον] so ch. viii. 4, 40; ix. 32.

Φοινίκης] properly, the strip of coast, about
120 miles long, extending from the river
Eleutherus (near Aradus), to a little south
of Tyre, and belonging at this time to the
province of Syria: see ch. xv. 3; xxi. 2.
Its principal cities were Tripolis, Byblos,
Sidon, Tyre, and Berytos. It is a fertile
territory, beginning with the uplands at the
foot of Lebanon, and sloping to the sea,
and held a distinguished position for com-
merce from the very earliest times. See
Winer, Realw. Κύπρου] Cyprus was

intimately connected by commerce with
Phœnice, and contained many Jews (οὐ
μόνον αἱ ἡπειροὶ μεσάται τῶν Ἰουδαϊκῶν
ἀποικίων εἰσιν, ἀλλὰ καὶ νήσων αἱ δοκιμώτα-
ται, Εὐβοία, Κύπρος, Κρήτη. Philo, Leg.
ad Caium, § 36, vol. ii. p. 587. See also
Jos. Antt. xiii. 10. 4). See on its state
at this time, note on ch. xiii. 7.

Ἀντιοχείας] A city in the history of
Christianity only second in importance to
Jerusalem. It was situated on the river
Orontes, in a large, fruitful, and well-
watered plain, 120 stadia from the sea and
its port Seleucia. It was founded
by Seleucus Nicator, who called it after
his father Antiochus. It soon became a
great and populous city (Ἀντ. ἡ μεγάλη,
Philostr. Apoll. i. 16), and was the residence

of the Seleucid kings of Syria (1 Macc.
iii. 37; vii. 2; xi. 13, 44; 2 Macc. v. 21),
and (as an ‘urbs libera,’ Pliny, v. 18) of
the Roman proconsuls of Syria. Josephus
(B. J. iii. 2. 4) calls it μεγάλους τε ἐνεκα
καὶ τῆς ἄλλης εὐδαιμονίας τρίτον ἀδρι-
τως ἐπὶ τῆς ὑπὸ Ῥωμαίοις οἰκουμένης
ἐχουσα τόπον. Seleucus the founder had
settled there many Jews (Jos. Antt. xii. 3. 1.
See also xiv. 12. 6; B. J. ii. 18. 5; vii. 3. 3
—and contra Apion. ii. 4, αὐτῶν γὰρ ἡμῶν
οἱ τὴν Ἀντιόχειαν κατοικοῦντες, Ἀντι-
οχεῖς ὀνομάζονται τὴν γὰρ πολιτείαν αὐτοῖς
ἔδωκεν ὁ κτίστης Σέλευκος), who had their
own Ethnarch. The intimate connexion
of Antioch with the history of the church
will be seen as we proceed. A reference to
the principal passages will here be enough:
see vv. 22, 26, 27; ch. xiii. 1; xv. 23,
35 ff.; xviii. 22. It became afterwards one
of the five great centres of the Christian
church, with Jerusalem, Rome, Alexan-
dria, and Constantinople. Of its present
state (Antakia, a town not one-third of
its ancient size) a view is given in C. and
H., where also, edn. 2, vol. i. pp. 149 ff., is
a minute and interesting description of the
city and its history, ancient and modern.
See also Mr. Lewin's Life and Epistles of
St. Paul, vol. i. p. 108 ff. (Principally from
Winer, Realw.) 20. ἐξ αὐτῶν] not, of
these, last mentioned Jews: but, of the δια-
σπαρέντες. This both the sense and the
form of the sentence (μὲν οὖν . . . δέ) re-
quire. Κυρηναῖοι] of whom Lucius
mentioned ch. xiii. 1, as being in the
church at Antioch, must have been one.
Symeon called Niger, also mentioned
there, may have been a Cyrenean prose-
lyte. Ἕλληνας] The retaining and
advocacy of the reading Ἕλληνιστάς has
mainly arisen from a mistaken view that
the baptism of Cornelius must necessarily

κύριον Ἰησοῦν. ²¹ καὶ ἦν ^a χεὶρ ^a κυρίου μετ' αὐτῶν, ^d πολὺς τε ^e ἀριθμὸς ὁ πιστεύσας ^f ἐπέστρεψεν ἐπὶ τὸν κύριον. ²² ^g ἠκούσθη δὲ ὁ ^h λόγος ⁱ εἰς τὰ ὦτα τῆς ^j ἐκκλησίας τῆς ἐν Ἱερουσαλὴμ ^h περὶ αὐτῶν, καὶ ^k ἐξαπέστειλαν Βαρνάβαν ^a διελθεῖν ^a ἕως Ἀντιοχείας. ²³ ὃς ^l παραγενόμενος καὶ ἰδὼν τὴν ^m χάριν τὴν τοῦ θεοῦ ἐχάρη, καὶ

14. Mark ii. 1. John ix. 32. 1 Cor. v. 1. 2 Chron. xxvi. 15.
ix. 5. ὁ Ἀ. περὶ ἡμῶν, Xen. Anab. vi. 6. 13.
j ch. viii. 1. Rom. xvi. 1 al. k ch. vii. 12 reff.
l. 14, &c. 1 Cor. i. 4. 2 Cor. ix. 8. Col. i. 6.

h Luke v. 15. vii. 17 only. 2 Chron. i Matt. x. 27. Luke i. 44. ix. 44. Isa. v. 9. l absol., ch. xvii. 10 reff. m = John

comm₂ Thl-fin-ms.

aft ιησ. ins χριστον D 96 æth-pl.

²¹ ην δε D-gr.

rec om ὁ (as unnecessary, not perceiving its force), with

DEHLP 13 rel Chr.; ins ABN p 36.

²² aft 2nd της ins ουσης BEN c k p 13 Chr.

rec ιεροσολυμοις (corrⁿ : cf ver

2), with EHLF rel [vulg] Chr : txt ABDN p 36. (13 def.)

E[-gr] k Chr. om διελθειν (as unnecessary ; to simplify the constr : διελθ. εως is in Luke's manner) ABN p vulg Syr copt æth arm : ins DEHLP 13. 36 rel syr Chr ; ελθειν sah. ins της bef αυτ. D¹.

²³ ins και bef παραγ. D-gr.

rec (aft την χαριν) om την (as unnecessary : no

reason can be given for its insertion in so unusual a connexion. It has peculiar force,

have preceded the conversion of all other Gentiles. But that reading gives, in this place, no assignable sense whatever : for (1) the *Hellenists* were long ago a recognized part of the Christian church,—(2) among these διαπαρέντες themselves in all probability there were many Hellenists,—and (3) the term Ἰουδαῖοι includes the Hellenists,—the distinctive appellation of pure Jews being not Ἰουδαῖοι, but Ἑβραῖοι, ch. vi. 1. Nothing to my mind can be plainer, from what follows respecting Barnabas, than that these Ἕλληνες were GENTILES, uncircumcised ; and that their conversion took place before any tidings had reached Jerusalem of the divine sanction given in the case of Cornelius. See below : and Excursus ii. at the end of Prolegg. to Acts.

²¹ ἦν χεὶρ κυρ. μ. α.] By visible manifestations not to be doubted, the Lord shewed it to be His pleasure that they should go on with such preaching ; αὐτῶν being, the preachers to the Gentiles, whose work the narrative now follows.

²² ἦκ. εἰς τὰ ὦτα, a Hebraism, see reff. Βαρνάβαν] himself a Cyprian, ch. iv. 36.

His mission does not seem exactly to have been correspondent to that of Peter and John to Samaria (nor can he in any distinctive sense, be said to have been an Apostle, as they were : see ch. xiv. 4, and note) : but more probably, from what follows, the intention was to ascertain the fact, and to deter these persons from the admission of the uncircumcised into the church : or, at all events, to use his discretion in a matter on which they were as yet doubtful. The choice of such a man, one by birth with the agents, and of a liberal spirit, shews sufficiently that they wished

to deal, not harshly, but gently and cautiously,—whatever their reason was.

²³, ²⁴.] It is on these verses principally that I depend as determining the character of the whole narrative. It certainly is implied in them that the effect produced on Barnabas was something different from what might have been expected : that to sympathize with the work was not the intent of his mission, but a result brought about in the heart of a good man, full of the Holy Ghost and of faith, by witnessing the effects of Divine grace (τ. χάρ. τὴν τοῦ θεοῦ, not merely, 'the grace of God,' but the grace which (evidently) was that of God [which he recognized as that of God] : the expression is deliberately used). And this is further confirmed to my mind by finding that he immediately went and sought Saul. He had been Saul's friend at Jerusalem : he had doubtless heard of the commission which had been given to him to preach to the Gentiles : but the church was waiting the will of God, to know how this was to be accomplished. Here was an evident door open for the ministry of Saul, and, in consequence, as soon as Barnabas perceives it, he goes to fetch him to begin his work in Antioch. And it was here, more properly, and not in Cæsarea, that the real commencement of the Gentile church took place,—although simultaneously, for the convincing of the Jewish believers at Jerusalem, and of Peter, and for the more solemn and authorized standing of the Gentile church, the important events at Cæsarea and Joppa were brought about. Wordsw.'s argument, that, as even Ἕλληνες may include Jews, we need not suppose this to have been a preaching to Gentiles,

n ch. x. 38. ⁿ παρεκάλει πάντας τῇ ^o προθέσει τῆς καρδίας ^p προσμένειν
 xiv. 22 al. fr. ^{ABDE}
 o = 2 Tim. iii. ^{HLP} a
 10. (ch. xxvii. ^{b c d f g}
 13 reff.) ^{h k l o}
 p = Wisd. iii. ^{p 13}
 43. (ch. xviii. 18 reff.)
 q ch. vii. 55 reff.
 r ch. ii. 41 reff.
 s here bis.
 Mark x. 46.
 Luke vii. 12.
 ch. xix. 26.
 (1 Macc. xiii. 11.)
 t = as above (s).
 ch. xx. 37.
 xxii. 6.
 iii. 4. x. 6. 2 Macc. xiii. 21 only. ^u John i. 44. Matt. xi. 7. ch. xiv. 20. xvi. 10. 2 Cor. ii. 13. ^v Luke ii. 44, 45 only. Job
 w constr., here only. see ch. xxii. 6, 17. ^x ch. iv. 5 reff.
 y = Rom. vii. 3 only (ch. x. 22 reff.) ^z χρηματίσας Φιλέλλον, Jos. Antt. xiii. 11. 3 al. ^z here only +. Polyb.
 mss. x. 11. 6. ^a ch. xxvi. 28. 1 Pet. iv. 16 only.

see note), with DEHLP 13 rel Chr₁: ins AB^N.
 [permanere in domino] coptt.

ins εν bef τω κυρ. B 40 vulg

24. ανηρ bef ην ^N. om τω κυριω B¹ (ins B²-marg (see table)).
 for ver, ακουσας δε οτι σαυλος εστιν εις θαρσον (ταρσ.) D⁸ εξηλθεν αναζητων αυτον
 και ως (om ως D-corr) συντυχων παρεκαλεσεν (add αυτον D⁶) ελθειν εις αντιοχειαν D
 syr-mg. rec aft ταρσ. ins ο βαρναβας, with EHL[P] p 13 rel syr Chr₁: [pref
 vulg-ed (and am²):] om AB(D)^N am¹ fuld [demid] Syr (syr-mg) coptt arm. for
 αναζητ., αναστισται B¹. rec aft ευρ. ins αυτον, with HLP rel vss (most, but syr-w-
 ob): om ABEN a c h p 36 Chr Chron₁. rec aft ηγαγ. ins αυτον (supplementary),
 with EHLP rel [syrr æth] coptt Chr Thl-fin: om AB^N a d f h k o p 36 [vulg] arm
 Chron Thl-sif.

26. for ver, οιτινες παραγενομενοι ενιαυτον ολον συνεχυθησαν (συναναχυθηται τη
 εκκλησια και διδαξει D⁵, which conforms the follg to txt) οχλον ικανον και τοτε πρωτον
 εχρηματισεν εν αντ. οι μαθ. χρ. D: syr-mg has the former part. rec αυτους (corrpn
 of constr), with HLP Did₁ Chr₁: txt ABEN e p 13. 36. 40. rec om 1st και (as
 unnecessary), with EHLP rel 36 vss Chr: ins AB^N [13] syr Ath[-int₁ Did₁].
 om ολον E sah Chr₁. om 1st εν HLP a b c d e g h l Thl-sif. rec πρωτον,
 with AD¹EHLP rel [Did₁ Chr-jer₁ Chr₁]: txt BD⁵N 36. εις αντ. A.
 χρηστιανους N¹ (but corrd) p.

is best answered by the context, in
 which the μηδενι ει μη μόνον 'Ιουδαίους
 is clearly contrasted with ἦσαν δὲ . . .
 και πρὸς τοὺς Ἕλληνας, which contrast
 cannot be maintained without excluding
 Jews from this latter term.

23. παρεκάλει] in accordance with his
 name, which (ch. iv. 36) was interpreted *vids*
παρεκλήσεως.

25.] This therefore
 took place after ch. ix. 30: *how long after*,
 we have no hint in the narrative, and the
 question will be determined by various
 persons according to the requirements of
 their chronological system. Wieseler and
 Schrader make it not more than from half
 a year to a year: Dr. Burton, who places
 the conversion of Saul in A.D. 31,—nine
 years. Speaking *à priori*, it seems very
 improbable that any considerable portion of
 time should have been spent by him before
 the great work of his ministry began. Even
 supposing him during this retirement to
 have preached in Syria and Cilicia,—judg-
 ing by the analogy of his subsequent
 journeys, a few months at the most would
 have sufficed for this. For my own view,
 see Prolegg. to Acts, § vi.

26.] The
 unusual word *πρώτως* seems to imply
 priority not only in time, but also in usage:

at Antioch first and principally. So we
 have in Aristot. Eth. Nic. viii. 5, *πρώτως*
και κυρίως.

Χριστιανούς] This name
 is never used by Christians of themselves
 in the N. T. (but *οι μαθηταί, οι πιστοί,*
or οι πιστεύοντες, οι αδελφοί, οι ἄγιοι, οι
τῆς ὁδοῦ), only (see reff.) as *spoken by*, or
coming from, those without the church.
 And of those, it cannot have arisen with
 the Jews, who would never have given a
 name derived from the Messiah to a hated
 and despised sect. By the Jews they were
 called *Ναζωραῖοι*, ch. xxiv. 5, and *Galil-
 laeans*: and Julian, who wished to deprive
 them of a name in which they gloried (see
 below), and to favour the Jews, ordered
 that they should not be called Christiani;
 but Galilaei, Greg. Naz. Orat. iv. (in Jul.
 i.) 86, vol. i. p. 114. That it has a Latin
 form is no decided proof of a Latin ori-
 gin: Latin forms had become naturalized
 among the Greeks, and in this case there
 would be no Greek adjective so ready to
 hand as the Latin possessive, sanctioned
 as it was by such forms as Pompeiani,
 Caesariani, Herodiani (Christus being re-
 garded as a proper name, see Tacit. Ann.
 xv. 44, '... quos vulgus . . . Christianos
 appellabat. Auctor ejus nominis Christus,

27 Ἐν ταύταις δὲ ταῖς ἡμέραις ^b κατήλθον ἀπὸ Ἱερο- ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m
 σολύμων ^c προφήται εἰς Ἀντιόχειαν. 28 ^d ἀναστὰς δὲ εἰς ἐξ
 αὐτῶν ὀνόματι Ἀγαθος ^e ἐσήμανεν ^f διὰ ^g τοῦ ^h πνεύματος
ⁱ λιμὸν μεγάλην ^j μέλλειν ^k ἔσεσθαι ^l ἐφ' ^m ὅλην τὴν ⁿ οἰκου-
 μένην, ἣτις [καί] ἐγένετο ^o ἐπὶ Κλαυδίου. 29 τῶν δὲ μαθ-

i. 15, vi. 9 al. Ezra x. 5.

ii. 22. constr., here only.

g abs., ch. x. 19 reff.

Acts only.) Eccl. i. 9 Symm. Xen. Anab. iii. 1. 2.

ix. 33 || L. ch. v. 11. vii. 11 only.

ii. 26. Luke iii. 2. iv. 27. Isa. liv. 9.

e John xii. 33. xviii. 32. xxi. 19. ch. xxv. 27.

f ch. i. 2. xxi. 4. Rom. v. 5. Eph. iii. 16.

h Esth. i. ch. xxiv. 15. xxvii. 10. (fut.,

1 = Luke ii. 1. xxi. 26. Isa. xxiv. 4 al. fr.

Rev. i. 1 only. Esth. i. 2. Thess. ii. 2 al. L. P. H.

only. L. P. H. only. L. P. H. only.

John xii. 33. xviii. 32. xxi. 19. ch. xxv. 27.

f ch. i. 2. xxi. 4. Rom. v. 5. Eph. iii. 16.

h Esth. i. ch. xxiv. 15. xxvii. 10. (fut.,

1 = Luke ii. 1. xxi. 26. Isa. xxiv. 4 al. fr.

Rev. i. 1 only. Esth. i. 2. Thess. ii. 2 al. L. P. H.

only. L. P. H. only. L. P. H. only.

ch. viii. 5

reff.

ch. xiii. 1.

xv. 32. xxi. 10.

1 Cor. xii. 28, 29.

xiv. 29, &c.

Eph. ii. 20.

iii. 5. iv. 11

only. L. P. H.

d = Mark xiv.

57, 60. ch.

Rev. i. 1 only.

Esth. i. 2. Thess. ii. 2 al. L. P. H.

only. L. P. H. only.

only. L. P. H. only.

only. L. P. H. only.

27. αὐταῖς B c.

28. for αναστ. δε εις, ην δε πολλη αγγαλλιασις' συνεστραμμενων δε ημων εφη εις D Aug. ^{σημαιναν} B vulg D-lat Chron₁: ^{σημεναν} D-gr. ^{rec} ^{μεγαν} (see note), with D¹EHL¹P rel 36 Chr₁ Chron₁: om e: txt ABD³N p 40 (Epiph₁ [Did₁]). (13 def.) ^{rec} ^{οστις} (see above), with HLP rel 36 Chr: txt ABDEN p 13. 40 Epiph₁ [Did₁] Chron₁. om και ABDN p 13. 40 vss Epiph₁ Chron₁: ins EHL¹P rel 36 Syr Chr₁. ^{rec} ^{αφτ κλαυδιον ins καισαρος}, with EHL¹P rel 36 syrr Epiph₁ Chr: om ABDN p 13. 40 vulg coptt æth arm Chron [Did₁].

Tiberio imperitante, per procuratorem Pontium Pilatum supplicio affectus erat'). The name soon became matter of glorying among its bearers: ref. 1 Pet., Eus. H. E. v. 1, in the epistle of the churches of Lyons and Vienne, τοῦ ἡγεμόνος . . . μόνον τοῦτο πυθομένου εἰ καὶ αὐτὸς εἶη Χριστιανός, τοῦ δὲ (Epagathus) λαμπροτάτη φωνὴ ὁμολογήσαντος, . . . and again, πρὸς πάντα τὰ ἐπρωτημένα ἀπεκρίνατο (Sanctus) τῇ Ῥωμαικῇ φωνῇ, Χριστιανός εἰμι. And in the Clementine Liturgy (Humphry, Comm. on Acts, p. 84),—εὐχαριστοῦμέν σοι, ὅτι τὸ ὄνομα τοῦ χριστοῦ σου ἐπικέκληται ἐφ' ἡμᾶς, καὶ σοὶ προσφκειώμεθα. Before this, while the believers had been included among Jews, no distinctive name for them was needed: but now that a body of men, compounded of Jews and Gentiles, arose, distinct in belief and habits from both, some new appellation was required. It may be observed, that the inhabitants of Antioch were famous for their propensity to jeer and call names; see instances in C. and H. i. p. 148, note 2. See several interesting particulars respecting the name collected in Wordsw.'s note: who however maintains that it was given by the Church herself. 27. ἐν τ. τ. ἡμ.] It was during this year, ver. 26.

προφήται] Inspired teachers in the early Christian church, referred to in the Acts, and in the Epistles of Paul (see reff. and ch. xix. 6; xxi. 9; Rom. xii. 6; 1 Cor. xii. 10; xiii. 2, 8; xiv. 6; 1 Thess. v. 20). They might be of either sex (ch. xxi. 9). The foretelling of future events was not the usual form which their inspiration took, but that of an exalted and superhuman teaching, ranked by St. Paul above 'speaking with tongues,' in being the utterance of their own conscious intelligence informed by the Holy Spirit. This

inspiration was however, occasionally, as here, and ch. xxi. 10, made the vehicle of prophecy, properly so called. 28.

Ἀγαθος] The same who prophesied Paul's imprisonment in Jerusalem, ch. xxi. 10, ff. From the form of his announcement there, we may infer the manner in which he ἐσήμανεν διὰ τοῦ πνεύματος here. It was τάδε λέγει τὸ πν. τὸ ἅγιον.

The fem. usage of λιμός prevailed among the Dorians (cf. Aristoph. Acharn. 708) and later Greeks: see Meyer, edn. 2, and Lobeck on Phryn. p. 188. We find it sometimes also in Ionic poets, e. g. in Hom. Hymn to Demeter, 311, λιμὸς ὕπ' ἀργαλέης: see other examples in Palm and Rost, sub voce. ὅλην τ. οἰ-

κουμένην] not, 'all Judæa,' though in fact it was so: the expression is a hyperbolic one in ordinary use, and not to be pressed as strictly implying that to which its literal meaning would extend. That it occurs in a prophecy (Meyer) is no objection to this: the scope and not the wording of the prophecy is given. But see below.

ἐπὶ Κλαυδίου] In the fourth year of Claudius, A.D. 44, there was a famine in Judæa and the neighbouring countries (Jos. Antt. xx. 2. 5). And three others are mentioned during his reign: one in Greece (Eus. Chron. i. 79), and two in Rome (Dio Cassius, lx. 11. Tacitus, Ann. xii. 43), so that scarcity ἐπὶ Κλαυδίου did extend through the greater part of the 'orbis terrarum,' if it be thought necessary to press the words of the prophecy. The queen Helena of Adiabene and her son Izates helped the Jews with subsidies on the occasion (Jos. ibid., see also xx. 5. 2, where he calls it τὸν μέγαν λιμόν), both of corn and money. I do not believe that the words ἐπὶ Κλ. imply that the events just related were not also in the reign of Claudius:

τῆς ² ἐκκλησίας. ² ^a ἀνείλεν δὲ Ἰάκωβον τὸν ἀδελφὸν ^z ^{absol., Matt.}
¹ Ἰωάννου ^b μαχαίρη. ³ ἰδὼν δὲ ὅτι ^c ἀρεστόν ^d ἐστὶν τοῖς ^{a = ch. v. 33}
¹ Ἰουδαίοις, ^e προσέθετο ^f συλλαβεῖν καὶ Πέτρον ἦσαν δὲ ^b ^{Matt. xxvi.}
^[αἰ] ^g ἡμέραι τῶν ^h ἀζύμων. ⁴ ὃν καὶ ⁱ πιάσας ^k ἔθετο ^k εἰς ^{xvi. 27.}
^{al. Exod. xv. 9. c ch. vi. 2 reff. d pres., ch. xvi. 38 reff. e = Luke xix. 11. xx. 11.}
^{12 only. Gen. iv. 2. viii. 12. xviii. 29. f ch. i. 16 reff. g Mark xiv. 12. Luke xxii. 7. ch.}
^{xx. 6 (Matt. xxvi. 17) only t. h as above (g). Mark xiv. 1. L. 1 Cor. v. 7, 8 only. Lev. xxiii. 6.}
^{i John vii. 30 a17. ch. xiii. 7. 2 Cor. xi. 32. Rev. xix. 20 only. Cant. ii. 15. Sir. xxiii. 21 B⁹ (not A) only.}
^{k = ch. iv. 3. xiii. 29. Jer. xxxix. (xxxii.) 14. see ch. v. 18, 25. Gen. xli. 10.}

aft εκκλ. add εν τη ιουδαια D syr-w-ast.

2. om δε 96 sah: και ανειλεν D Syr æth: ανειλ. δε και g 76. 177² [Thl-sif].

(μαχαρη, so AB¹D⁴(?) N p.)

3. rec και ιδ. (appy corn to avoid recurrence of δε: or perhaps as agreeing better with the continuation of the same line of conduct), with D^{HL} rel [syr æth] Chr-txt₁: txt ABEN p 13. 36 vulg copt Chr-comm₁, om εστιν N¹. aft ιουδαίους ins η επιχειρησεις αυτου επι τους πιστους D syr-mg. ins του bef συλλ. E. rec om αι, with B^{HL}PN b¹ c¹ l¹ o [arm]: ins ADE p rel 36 Chr₁-[txt]

sent chapter: ἐπεφύκει δὲ ὁ βασιλεὺς οὗτος εὐεργετικὸς εἶναι ἐν ὧραις, καὶ μεγαλοφρονῆσαι ἔθνη φιλότιμος, καὶ πολλοῖς ἀθρόως παπανάμασιν ἀνιστάς αὐτὸν εἰς ἐπιφάνειαν, ἡδόμενος τῷ χαρίζεσθαι, καὶ τῷ βιοῦν ἐν εὐφρομῇ χαίρων . . . (see ver. 3) . . . παῦς δὲ ὁ τρόπος Ἀγρίππα, καὶ πρὸς πάντας τὸ εὐεργετικὸν ὅμοιον. ἡδεῖα γοῦν αὐτῷ διατα καὶ συνεχῆς ἐν τοῖς Ἱεροσολύμοις ἦν, καὶ τὰ πάτρια καθαρῶς ἐτήρει. διὰ πάσης γοῦν αὐτὸν ἦγον ἄνευρας, οὐδὲ ἡμέρα τις παρώδευεν αὐτῷ τῆς νομίμης χηρεύουσα θυσίας. This character will abundantly account for his persecuting the Christians, who were so odious to the Jews, and for his vain-glorious acceptance of the impious homage of the people, ver. 23.

ἐπέβ. τ. χεῖρ.] A pregnant construction. In full, it would be ἐπέβ. τὰς χ. ἐπὶ τινὰς τῶν ἀπὸ τ. ἐκκ., τοῦ κακῶσαι αὐτούς. Some expositors (Heinr., Kuin.), not seeing this, have endeavoured to give to ἐπέβ. τ. χ. the unexampled meaning, not justified by Deut. xii. 7, xv. 10, of 'took in hand,' 'attempted.' The E. V. 'stretched forth his hands' (or, marg. 'began') is equally inadmissible. It should be, H. the K. laid his hands on certain of the church, to vex them. τῶν ἀπό] See reff., and compare ch. vi. 9.

2. Ἰάκωβον] Of him we know nothing besides what is related in the Gospels. He was the son of Zebedee, called (Matt. iv. 21) together with John his brother: was one of the favoured Three admitted to the death-chamber of Jairus's daughter (Mark v. 37), to the mount of transfiguration (Matt. xvii. 1), and to the agony in the garden (Matt. xxvi. 37). He, together with John his brother (named by our Lord 'Boanerges,' 'sons of thunder'), wished to call down fire on the inhospitable Samaritans (Luke ix. 54),—and prayed that his brother and himself might sit, one on the right hand and the other on the left, in the Lord's kingdom (Matt. xx. 20—24).

It was then that He foretold to them their drinking of the cup of suffering and being baptized with the baptism which He was baptized with: a prophecy which James was the first to fulfil. This is the only

Apostle of whose death we have any certain record. With regard to all the rest, tradition varies, more or less, as to the place, or the manner, or the time of their deaths.

Eusebius, H. E. ii. 9, relates, from the Hypotypes of Clemens, who had received it ἐκ παραδόσεως τῶν πρὸ αὐτοῦ, that the accuser of James, struck by his confession, became a Christian, and was led away with him to martyrdom, συναπῆχθησαν οὖν ἅμφω, φησί, καὶ κατὰ τὴν ὁδὸν ἡξίωσεν ἀφεθῆναι αὐτῷ ὑπὸ τοῦ Ἰακώβου. ὁ δὲ δλίγον σκεψάμενος, εἰρήνη σοι, εἶπε, καὶ κατεφίλησεν αὐτόν. καὶ οὕτως ἀμόφτεροι ὁμοῦ ἐκαρποτημήθησαν.

μαχαίρη] Probably according to the Roman method of beheading, which became common among the later Jews. It was a punishment accounted extremely disgraceful by the Jews: see Lightf. in loc. 3.]

See the character of Agrippa above.

προς. συλλ.] A Hebraism: see reff.

αἱ ἡμ. τ. αἶ.] Wieseler (Chronol. der Apost. Zeit. pp. 215—220) regards the whole of the following narrative as having happened on one and the same day and night, viz. that of the 14th of Nisan (April 1), A.D. 44. He takes τὸ πάσχα in the strict meaning, 'the passover,' i.e. the eating of the passover on the evening of the 14th of Nisan, and thinks that Herod was intending to bring Peter forth on the next morning. He finds support for this in the four quaternions of soldiers, the guard for one night (see below), and maintains that the expression τὸ πάσχα cannot apply to the whole festival period, which would have been τὴν ἑορτήν, or ταύτας τὰς ἡμέρας. But Bleek (Beiträge zur Ev.-kritik, p. 144) calls this view most arbitrary and even un-

1 = Matt. v. 26. ^φφυλακὴν, ¹παράδοις τέσσαρσιν ^mτετραδίοις στρατιωτῶν ABDE
 xxi. 34. ⁿφυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ ^oπάσχα ^pἀν- HLPs a
 Luke xii. 58. see ch. xvi. 4. ^{b c d f g}
^mλαγνῆν αὐτόν τῷ λαῷ. ⁵ὁ μὲν οὖν Πέτρος ^qἐτήρεϊτο ἐν h k l o p
 ταῖς τετρα- ¹³
 δίοις φυλά-
 κῶν, Philo in
 Flav. c. 13.
 vol. ii. p. 533.
ⁿ— Luke viii.
 29, ch. xxiii.
 36. xxviii. 16.
^o Matt. xxvi. 2.
 &c. 4 Kings
 xxiii. 22.
^p here (Luke
 xxi. 66 v. r.) only. 2 Macc. vi. 10 A compl. q = Matt. xxvii. 36. ch. xvi. 23. xxv. 4, 21. Prov. xix. 16.
^r Rom. xv. 30. 2 Chron. xxxiii. 18. see Luke vi. 12. s constr., ch. ii. 5 reff. t 1 Pet. i. 22 only. Jonah
 iii. 8. (νέστερον προσήχετο, Luke xxi. 44 only. -νεα, ch. xvi. 7. -νής, 1 Pet. iv. 8.) u Luke
 v = Matt. v. 44. περί, Col. i. 9. Luke vi. 28. xxii. 32. Col.
 i. 3 al. w = ch. (xvi. 30) xvii. 5. xxv. 26 t. 2 Macc. v. 18. Jos. Antt. xvi. 11. 6, προαγαγὼν (ὁ
 Ἡρώδης) εἰς ἐκκλησίαν τριακοσίων τῶν ἡγεμόνων. x = Matt. xiii. 13. Luke xxii. 45. (1 Cor.
 vii. 39 reff.) Prot. iv. 16. y = Luke xi. 51 j. xvi. 26 t. (ch. xv. 9 reff.) z here his. Mark
 v. 3, &c. r. ch. xxi. 33. xxviii. 20. Eph. vi. 20. 2 Tim. i. 16. Rev. xx. 1 only r. Wisd. xvii. 17 only. Exod. xxviii.
 22 Aq. Symm. (Theod. ?). see LXX ib. a ch. v. 23, ver. 19 only. Cant. v. 7.

4. for *ον και, τουτον* D [Lucif]. *εν φυλακη* E-gr. *παρεδιδους* A, *tradens*
vulg E-lat. *om τεσσαρσιν* H¹: insd in marg eadem manu]. *om 1st αυτον* D
vulg (not acc [fuld]). *αγαγειν* A e.

5. *rec εκτενης*, with A²EHL p rel 36 [Bas₁] Chr₁ Sev-c₁: txt A¹(appx) B^N 13. 40
vulg E-lat Lucif.,—*πολλη δε προσευχη ην εν εκτενεια περι αυτου απο της εκκλ.*
πρ. τ. θ. περι αυτ. (sic) D (om 1st περι αυτου D-corr). *γενομενη* P e p. *om πρ.*
τον θεον B. *περι A-corr BDN o p 13. 40 (probably a corrn, see ch. viii. 15 :

the two are indifferently used in this connexion, see Lexx and reff: but περι is the more usual): υπερ (A¹ ?) EHL p rel 36 [Bas₁] Chr Sev-c.

6. (ημελλ., so BELP c l p 13.) *rec προαγειν* (corrñ), with DEHL p rel Chr :
προαγειν N o : txt A a p 36, *προαγαγειν* B 13. *rec αυτ. bef pro.*, with HLP rel
 Tll : txt ABDE a h k o p 13. 36 Chr. *om 1st o* D lect-12. *κοιμου-*
μενος D¹(txt D^s). *for τε, δε* D E-lat copt : *om e* 133. *προς τη θυρα* A.

natural; and I own, with all respect for Wieseler's general acumen, I am disposed to agree with this criticism. The whole cast of the narrative,—the *ἦσαν αἱ ἡμέραι*, not *ἦν ἡ ἡμέρα τῶν ἁζ.*, Luke's own expression in his Gospel, xxii. 7,—the intimation of *enduring custody* in the *παράδοις* . . . *φυλάσσειν αὐτ.*,—the delay implied in the *βουλόμενος*,—in the imperfect *ἐτήρεϊτο*,—*ἦν γινομένη* (not *ἐγένετο*),—the specification of *τῇ νυκτὶ ἐκείνῃ* as presupposing (notwithstanding what Wieseler says to the contrary) more nights preceding,—all this would be unaccountable in the precise historical diction of Luke, unless he had intended to convey an impression that *some days elapsed*. But still more decisive is his own definition of *πάσχα*, Luke xxii. 1, *ἡ ἑορτὴ τῶν ἁζύμων, ἡ λεγομένη πάσχα*. So that *μετὰ τὸ πάσχα* may well = *μετὰ τὴν ἑορτὴν τῶν ἁζύμων*. The argument from the four quaternions of soldiers proves nothing: the same sixteen (see below) may have had him in *permanent* charge, that number being appointed as adequate to the duties required. 4. *τέσσαρσιν τετρα-*
δίοις] In military arrangements, Herod seems to have retained the Roman habits, according to which the night was divided into four watches, and each committed to

four soldiers (*διδόσιν φυλάκεια δύο*: τὸ δὲ *φυλάκειν* ἔστιν ἐκ τεσσάρων ἀνδρῶν, Polyb. vi. 33. 7), to two of whom the prisoner was chained, the other two keeping watch before the doors of the prison, forming the *first* and *second guards* of ver. 10. It is plain that this number being mentioned is no sign that the custody was only for *one night*. *μετὰ τὸ πάσχα*] (see above) after the days of the feast, i. e. after the 21st of Nisan. Herod, who (ver. 1, note) observed rigorously the Jewish customs, would not execute a prisoner during the feast: 'Non iudicant die festo' (Moed Katon v. 2, Meyer). *ἀναγ. αὐτ. τῷ λαῷ*] See ref. to: bring him out and sentence him in sight of the people.
 5.] On the *duration* implied by this verse, see above. 6. *ἐκείνῃ*] emphatic: that very night, viz. which preceded the day of trial. The practice of attaching a prisoner to one keeper or more by a chain is alluded to by several ancient authors: e. g. Seneca, de Tranquill. 10, 'Eadem custodia universos circumdedit, alligatique sunt etiam qui alligaverunt, nisi tu forte leviores in sinistra catenam putas' and Epist. 5: 'Quemadmodum eadem catena et militem et custodiam copulat.' In the

τὴν φυλακὴν. ⁷ καὶ ἰδοὺ ἄγγελος κυρίου ^b ἐπέστη, καὶ ^c φῶς ^{cd} ἔλαμψεν ἐν τῷ ^e οἰκήματι ^f πατάξας δὲ τὴν ^g πλευρὰν τοῦ Πέτρου ^h ἤγειρεν αὐτὸν λέγων ⁱ Ἀνάστα ^j ἐν τάχει. καὶ ^k ἐξέπεσαν αὐτοῦ αἱ ^z αλύσεις ἐκ τῶν ^l χειρῶν. ⁸ εἶπέν τε ὁ ἄγγελος πρὸς αὐτὸν ¹ Ζῶσαι καὶ ^m ὑπόδησαι τὰ ⁿ σανδάλιά σου. ἐποίησεν δὲ οὕτως. καὶ ^o λέγει αὐτῷ ^p Περιβαλοῦ τὸ ἱμάτιόν σου καὶ ἀκολούθει μοι. ⁹ καὶ ἐξελθὼν ἠκολούθει, καὶ οὐκ ᾔδει ὅτι ἀληθὲς ^r ἐστὶν τὸ γινόμενον ^q διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ^s ὄραμα βλέπειν. ¹⁰ ^s διελθόντες δὲ πρώτην ^t φυλακὴν καὶ δευτέραν ἦλθαν ἐπὶ τὴν πύλην τὴν ^u σιδηρὰν τὴν ^v φέρουσιν εἰς τὴν πόλιν, ^w ἥτις ^x αὐτομάτῃ ἠνοίγη αὐτοῖς· καὶ ἐξελθόντες ^y προῆλθον ^z ῥύμην μίαν, καὶ εὐθὺς ^a ἀπέστη ὁ

^h = Mark iv. 27. Luke viii. 24 al. Gen. xli. 4.
^k ch. xxvii. 32. James i. 11 al. Isa. xxviii. 1, 4.
^m Mark vi. 9. Eph. vi. 15 only. 3 Chron. xxviii. 15. Ezek. xvi. 10 only.
^o only. Isa. xx. 2. Judith x. 4. xvi. 9 only.
^p al. Esth. v. 1. Ezek. xxvii. 7, 16. p pres., ch. xvi. 38 reff.
^r ch. vii. 31 reff. s constr., ch. xiii. 6 reff.
^u Rev. ii. 27. ix. 2. xii. 5. xix. 15 only. Deut. iii. 11.
^w ch. xi. 28 al. fr. s Mark iv. 28 only. Lev. xxv. 5, 11. 4 Kings xix. 29. Wisd. xvii. 6 only. = Jos.
 B. J. vi. 5, 3. ἡ πύλη . . . ὡφθαλμοματῶς ἠνεωγμένη. z ch. ix. 11 reff. y constr., here only. Xen. Cyr. ii. 4. 18. (Matt. xxvi. 39 ff. Gen. xxxiii. 14.)
 reff. 1 Kings xvi. 14. j Rom. xvi. 20 reff. n Mark vi. 6
 1 John xxi. 16 bis only. Neh. iv. 18
 Luke xii. 27 ff. Rev. iii. 5
 q ch. ii. 43. v. 16 al.
 t = here only. Xen. Cyr. i. 6. 43.
 v = here only. Xen. Cyr. v. 4. 41.
 55. 2 Kings ii. 16 B Ald. compl.

7. aft επεστη ins τω πετρω D syr-w-ast sah æth.

for πατάξας, νυξας D syrr, compungens Lucif.

επελαμψεν, omg εν follg, D.

(εξεπεσαν, so ABDEN p.)

[αι αλ. εκ τ. χ. bef] αυτου D-gr vulg [syrr] arm [Lucif].

8. for τε, δε (alteration, as often, to more usual copula, but τε is characteristic of the Acts) BDEH a c 36 [vulg syr] sah Thl-sif: txt ALPN p 13 rel Syr æth [arm] Chr, Thl-fin. πρ. αυτ. bef ο αγ. L b [Syr æth]. rec περιζῶσαι (alteration for more precision, and perhaps, as Meyer, to agree better with υποδησαι, also a compound), with EHLP rel: txt ABDN a p 13. 36 Bas, Chr-comm. υποδυσαι B¹.

9. οἱ καὶ ἐξελθὼν ἠκολούθει (καὶ το καὶ) P. rec aft ηκολ. ins αυτω (supplementary, to corresp to μοι above), with EHLN³ rel am [syrr coptt æth] Chr: om ABD [P(see above)] N¹ p 13. 40 tol arm. γενομ. L b c p 180. for δια, υτο (corr, not observing the peculiar force of δια here, said of the secondary agent. This is much more probable than the converse. Both expr are used by Luke: cf for δια, reff: for υτο, Luke ix. 7; xiii. 17; xxiii. 8. But this latter he uses always of our Lord, the prime Agent in the miracle. See also Eph v. 12) AH e l syr-mg [arm] Chr, Thl-fin: παρα c: txt BDELPN 13. 36 rel [vulg syr copt] Chr, Thl-sif. for δε, γαρ D 3. 15-8. 36. 95. 180 tol Syr sah arm: om N¹.

10. κ. δευτ. bef φυλ. D vulg Lucif. (ηλθαν, so ABN 13.) om την φερ. εις τ. π. L Syr: [for εις] επι p 13. 96. 142. rec προιχθη, with EHLP Chr: txt ABDN p 13. 36. (ηνυγη B¹DN: προιγε 13.) aft εξελθ. ins κατεβησαν τους ζ' βαθμους και D. προσηλθ. D[L(-θαν)]. απηλθεν A.

account of the imprisonment of Herod Agrippa himself by Tiberius, Jos. Antt. xviii. 6, 7, we read of the συνδεδεμένος αὐτῷ στρατιώτης. And we have an edict of Constantius, commanding, for binding prisoners, 'prolixiores catenas, si criminis qualitas etiam catenarum acerbiterat postulaverit, ut et cruciatio desit, et permaneat sub fida custodia.' (Wieseler, p. 414.) See note on ch. xxiv. 23; see also ch. xxviii. 16, 20.

ἐτήρουν τὴν φυλ.] not, kept the watch (Raphel, Wolf, al.),—but guarded the prison. 7.] οἰκήματι, the chamber. It is in St. Luke's manner to relate simultaneously the angelic ap-

pearance and the shining of a light around: cf. Luke ii. 9; xxiv. 4; ch. x. 30. The light accompanied, or perhaps, as suggested here in syr-marg, shone from, the angel.

9.] ἐξελθών, viz. from the οἴκημα. 10.] The first and second watch or guard cannot mean the two soldiers to whom he was chained, on account of ἐξελθών above: but are probably the other two, one at the door of the chamber, the other at the outer door of the building. Then 'the iron gate leading into the city' was that outside the prison buildings, forming the exit from the premises. The situation of the prison is uncertain, but

b here only. (see Luke xv. 17.) Xen. Anab. i. 5. 17.
 c = John vii. 26. xvii. 8 only. Easod. xxiii. 16.
 d ch. vii. 12 reff.
 e ch. vii. 10 reff.
 f [ch. xxiv. 7.] John x. 25. 29 al. Mic. iv. 10.
 g Luke xxi. 26 only. Gen. xlix. 10.
 h = ch. xiv. 6 (v. 2. 1 Cor. iv. 4) only. (Lev. v. 1.) 1 Macc. iv. 21 al.
 i = Matt. xxi. 19. Luke xxiv. 1 al. Gen. xxii. 9.
 k ch. i. 23 reff.
 l ch. xiv. 21. xix. 19 al. 1 Macc. xlii. 49.
 o and constr., Luke xlii. 25 (Ecc. iii. 20). Judg. xix. 22 A (Cant. v. 2). Judith xiv. 14 only.
 16. Matt. vii. 7, 8. Luke xi. 9, 10. xii. 36 only. q ch. x. 17 reff.
 al. Lev. xxi. 21. s = Matt. xxvi. 69 al. Gen. xx. 17.
 u here only. 1 Kings xxvi. 17. v = Matt. xlii. 44. xviii. 7. John xxi. 6 al. 2 Chron. v. 6. w here
 only. 2 Macc. v. 26 only. x constr., here only (ch. xvi. 20). y John x. 20. ch. xxvi. 24.
 25. 1 Cor. xiv. 23 only. Jer. xxxvi. (xxix.) 26. Wisd. xiv. 28 only. z Luke xxii. 59 only t.
 a ch. vii. 1 reff. b = Matt. xviii. 10.

ἄγγελος ἀπ' αὐτοῦ. ¹¹ καὶ ὁ Πέτρος ^b ἐν ἑαυτῷ ^b γεινόμενος ABDE
 εἶπεν Νῦν οἶδα ^c ἀληθῶς ὅτι ^d ἐξυπέστειλεν κύριος τὸν
 ἄγγελον αὐτοῦ καὶ ^e ἐξείλατό με ἐκ ^f χειρὸς Ἑρώδου καὶ
 πύσης τῆς ^g προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. ¹² ^h συν-
 ιδὼν τε ἦλθεν ⁱ ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς
 Ἰωάννου τοῦ ^k ἐπικαλουμένου Μάρκου, οὗ ἦσαν ^l ἱκανοὶ
^m συνηθροισμένοι καὶ ⁿ προσευχόμενοι. ¹³ ^{op} κρούσαντος δὲ
 αὐτοῦ τὴν ^o θύραν τοῦ ^q πυλῶνος ^r προσῆλθεν ^s παιδίσκη
^t ὑπακούσαι, ὀνόματι Ῥόδη. ¹⁴ καὶ ^u ἐπιγνούσα τὴν ^v φωνὴν
 τοῦ Πέτρου ^v ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξεν τὸν ^q πυλῶνα,
^w εἰσδραμούσα δὲ ^x ἀπήγγειλεν ^x ἐστάναι τὸν Πέτρον πρὸ
 τοῦ ^q πυλῶνος. ¹⁵ οἱ δὲ πρὸς αὐτὴν εἶπαν ^y Μαίνη. ἡ δὲ
 ζ ^z δισχυρίζετο ^a οὕτως ^a ἔχειν. οἱ δὲ ἔλεγον Ὁ ^b ἄγγελός

11. rec γενομ. bef εν εαυτω, with EHLP reā [syr coptt arm] Chr: txt ABDN a c p
 13 vulg Lucif.—αυτω B¹. οτι bef αληθως DE æth Chr, Lucif, ins o bef
 κυριος B c 180 [Chr]: o θεος a 27-9. 36. 105-63. (ἐξείλατο, so ABDEH[L]N p
 13. 36.) ins εκ bef πασης E 73 vulg Lucif. om του λαου A Syr.
 12. συν. δε A a k o p 13. 36 [E-lat] coptt: om τε 59¹: και συν. D: txt B E[-gr]
 HLPN rel [vulg syrr arm] Chr. add ο πετρος P f. rec om 1st της (as unne-
 cessary?), with EHLP rel 36(sic) Chr: ins ABDN p. (13 def.)
 13. [κρουσαντες D-gr p¹] rec for αυτου, του πετρου (explanatory, συνιδων
 beginning an ecclesiastical portion), with EH rel 36 syr Chr [Thl-sif]: txt ABD[L]PN
 p 13 vulg Syr coptt [æth] arm Thl-fin. πυλωνος is written by D⁶(?), the former
 reading which occupied more space having been obliterated: foris D-lat. προηλθε
 B²(Mai: "B³ et fortasse jam B²," Tischdf) N 3 [processit vulg]. υπακουουσα
 N¹(txt N-corr¹). ον. ροδ. bef υπακ. D.
 14. aft ηνοιξεν ins αυτω E c Syr syr-w-ast. for τον πυλωνα, την θυραν E.
 ins και bef εισδρ. δε D¹(and lat). om 2nd τον D¹(ins D³).
 15. o(sic) δε ε(λε)γον αυτη D¹: οι δε προς αυτην (without ειπ.). D¹.—ειπ. bef πρ. αυτ.
 13. (ειπαν, so ABN [p].) for ελεγον, ειπαν B lect-12 [Chrj]. aft ελεγον

seems to have been in the city. The additional clause in D (see var. readd.) is remarkable, and can hardly be other than genuine.

11.] ἐν ἑαυτῷ γ., as E. V. coming to himself: having recovered his self-consciousness. He was before in the half consciousness of one who is dreaming and knows that it is a dream: except that in his case the dream was the truth, and his supposition the unreality. 12. συν-ιδῶν] Not, *considerans* (as Vulg., Beza, Grot.): nor, 'being aware of the place of meeting,' with reference to what follows (Meyer), against which the aorist is decisive, importing some single act and not a state: but, as reff., referring to what went before (οἶδα ἀληθῶς κ.τ.λ.), having become aware of it. Ἰωάννου] It is uncertain whether this John Mark was the same as the Evangelist Mark: but they

have been generally believed to be the same. For a full account of him, see Prolegomena to Mark (Vol. I. § i.). His mother Mary was not sister, but aunt of Barnabas: see Col. iv. 10, note. 15. ἄγγελός ἐστι αὐτοῦ] No other rendering but his angel will suit the sense: and with a few exceptions (Camero, Basnage, Hammond, and one or two more) all Commentators, ancient and modern, have recognized this meaning. Our Lord plainly asserts the doctrine of guardian angels in ref. Matt. (see note there): and from this we further learn in what sense His words were understood by the early church. From His words taken with the context (μὴ καταφρονήσῃτε ἐνὸς τῶν μικρῶν τούτων) we infer that each one has his guardian angel: from this passage we find not only that such was believed to be the case, but that it was supposed

ἐστιν αὐτοῦ. ¹⁶ ὁ δὲ Πέτρος ^c ἐπέμενευ ^d κραύων ^e ἀνοί- ^c [constr., John
viii. 7.]
ξαντες δὲ εἶδαν αὐτὸν καὶ ^f ἐξέστησαν. ¹⁷ ^g κατασείσας δὲ ^g ἀπειθῶν
αὐτοῖς τῇ χειρὶ ^h σιγᾶν, ⁱ διηγῆσατο αὐτοῖς ⁱ πῶς ὁ κύριος ⁱ ἐπιμένει,
αὐτὸν ^k ἐξήγαγεν ^k ἐκ τῆς ^l φυλακῆς. εἰπέν τε Ἀπαγγέilate ^l Philo de
Agricuilt.
p. 271.
d ver. 13.
e absol. Matt.
xxv. 11.
Luke xiii. 25.
ch. v. 23 al.
Isa. xxii. 23.
f = 2 Cor. v. 13
reff.
g w. dat., ch.
xiii. 36. xxi.
40 only.
Jos. Antt.
viii. 11. 2.
w. acc., ch.
xix. 33 +.
(1 Macc. vi.
38 only.)
h Luke ix. 36. xviii. 39. xx. 26. ch. xv. 12, 13. Rom. xvi. 25. 1 Cor. xiv. 28, 30,
34 only. L.P. Eccl. iii. 7. Sir. xiii. 23. i ch. ix. 27 reff. k ch. vii. 40. xiii. 17. Heb.
viii. 9. Exod. x. 2. l = ver. 5 al. m absol., vv. 9, 10. ch. xvi. 36. Esod. xvi. 4.
n = ch. xvii. 7 reff. o = Luke iv. 42, vi. 13. ch. xvi. 35 al. L. p ch. xix. 23 only. 1 Kings
v. 9. Wisd. xiv. 25 ABCN Ald. compl. (χῆ, Ed-vat.) only. [-χῆ, Mark xiii. 8.] q ch. iv. 29
al6. Acts only. Isa. x. 7. r = Mark vi. 4 al. s here only. see John xxi. 21. Luke i. 66.
t Luke iv. 42. 1 Kings x. 7. u ch. iv. 9 reff. v ver. 6. w = absol., here.
only. (see Gen. xlii. 16.) Matt. xxvii. 31 ff. Ep. Jer. 18. constr., ch. xxi. 33. x ch. viii. 5 reff.
y ch. xv. 35 al6. Acts only, exc. John iii. 22. Jer. xlii. (xxxv.) 7. z ch. viii. 5 reff.

add *προς αυτην τυχον* D Syr. om *ὁ δὲ* [Chr-comm₁]. rec *αυτου* bef *εστ.*, with
DEHLPN³ 13 rel Orig₁ [Eus, Chr₁]: txt ABN¹.

16. om *πετρ.* D. *εξαοιξ. δε και ιδοντες αυτ. και εξ.* D¹. (ειδαν, so AB.)
17. *κατασισας δε αυτου σιγ.* A. for *σιγα*, *ινα σιγα . . σιν* D¹. ins
εισηλθεν και bef διηγ. D Syr syr-w-ast. om *2nd αυτου* AN a p 13. 33. 69. 100-5
lect-12 vulg arm: ins BDEHLP rel 36 Chr. *αυτον bef ο κυρ.* A: *εξηγαγεν bef*
αυτον p 13. 40. 73 [Thl-fin]. rec for *τε, δε* (see above, ver 3), with DHLP rel 36
syr copt Chr.: txt ABEN³ p vulg Syr sah æth.

18. om *ουκ ολιγ.* D 76 Lucif: *μεγας* 15-8. 36. 180 Syr sah arm.

19. for *δε, τε* A a æth. *αποκτανθηναι* D¹-gr(txt D-corr¹⁻²) Syr copt [arm. (Tischdf
gives also syr æth-pl)]. rec ins *την bef καισ.* (insertion to answer to *της ιουδ.*), with
HLP rel Chr: om ABDEN³ a e p 13. 40. *διετριψεν* A [copt].

that such angel occasionally appeared in the semblance (seeing that he spoke with the voice) of the person himself. We do not, it is true, know who the speakers were: nor is the peculiar form in which they viewed the doctrine binding upon us: it may have been erroneous, and savouring of superstition. But of the doctrine itself this may not be said, as the Lord Himself has asserted it. See Wordsw.'s interesting note here. For what purpose they supposed this angel to have come, does not appear in the narrative.

17. *κατασείσας*] see reff. His motive was haste: he tells briefly the particulars of his deliverance, and, while it was yet night, hastily departs. *Ἰακώβω*] James, the brother of the Lord, whom we find presiding over the church at Jerusalem, ch. v. 13; xxi. 18; Gal. ii. 12. See Gal. i. 19; ii. 9. He appears also to be mentioned in 1 Cor. xv. 7. I believe him to have been one of those ἀδελφοὶ τοῦ κυρίου mentioned Matt. xiii. 55; John vii. 5; ch. i. 14; 1 Cor. ix. 5, of whom I have in the note on the first of these passages maintained, that they were His real maternal brethren, sons of Joseph and Mary:—to have been an Apostle, as

Paul and Barnabas, but not of the number of the twelve (see note on ch. xiv. 4):—and to have been therefore of course distinct from James the son of Alphæus, enumerated (Matt. x. 3 ||) among the twelve. The reasons for this belief I reserve for the Prolegomena to the Epistle of James.

εἰς ἕτερον τόπον] I see in these words a minute mark of truth in our narrative. Under the circumstances, the place of Peter's retreat would very naturally at the time be kept secret. It probably was unknown to the person from whom the narrative came, or designedly left indefinite. And so it has remained, the narrative not following Peter's history any longer. We find him again at Jerusalem in ch. xv. Whether he left it or not on this occasion is uncertain. It is not asserted in *ἐξελθόν*,—which only implies that he left the house. 18. *γενομένης ἡμέρας*] Wieseler argues from this, and I think rightly, that the deliverance of Peter must have taken place in the last watch of the night (3—6 A.M. in April), for otherwise his escape would have been perceived before the break of day, viz. at the next change of the watch.

τί . . . ἐγένετο] So Theocr. Id. xiv. 51, *ἀδίστα Γοργοῦ, τί*

20 ἦν δὲ ^zθυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ^aὁμοθυμαδὸν ABDE
HLP⁸ a
b c f g h
k l o p
13
δὲ ^bπαρήσαν ^bπρὸς αὐτόν, καὶ ^cπέισαντες Βλάστον τὸν
^dἐπὶ τοῦ ^eκοιτῶνος τοῦ βασιλέως ^fἡτοῦντο εἰρήνην, διὰ
τὸ ^gτρέφεσθαι αὐτῶν τὴν χώραν ^hἀπὸ τῆς ⁱβασιλικῆς,
21 ^kτακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ^lἐνδυσάμενος ^mἔσθητα ⁱβα-
σιλικὴν καὶ ⁿκαθίσας ἐπὶ τοῦ ^oβήματος ^pἔδμηγόρει πρὸς

z here only + Polyb. ix. 40. 4. μέχρι τῆς ἐσχάτης ἀναπνοῆς θυμομαχοῦντες, Diod. Sic. xvii. 33 end. ch. i. 14 reff. b 2 Cor. xi. 8. Gal. iv. 18, 20 only. c = Matt. xxviii 14. Gal. i. 10. 2 Macc. iv. 45. d ch. viii. 27 reff. e here only. Exod. viii. 3. f = ch. xvi. 29 reff. g = Matt. vi. 26 al. 3 Kings xviii. 13. h = Jude 23 al. i here bis. John iv. 46, 49. James ii. 8 only. Num. xx. 17. k here only. Job xii. 5 only. l constr., Matt. vi. 25 al. Gen. xxxviii. 19. m ch. x. 30 reff. n constr., ch. xxv. 6 reff. o = Matt. xxvii. 19 || J. ch. (vii. 5.) xviii. 12, 16, 17. xxv. 6, 10, 17. Rom. xiv. 10. 2 Cor. v. 10 only. Neh. viii. 4. 2 Macc. xiii. 26. p here only. Prov. xxx. (see xxiv.) 31. (Neh. viii. 4 [6] Ald.) only. ἐδμηγόρει ἐν αὐτοῖς, Jos. Antt. ix. 13. 1.

20. for δε, γαρ D aeth. rec aft δε ins ο ηρωδης (as being the commencement of a new history,—that of the death of Herod), with HLP rel 36 syr [arm] Chr, ηρωδης E a b¹ k ο Thl-sif: om ABDN p 13. 40 vulg Syr copt aeth Lucif. D reads οι δε ομοθ. εξ αμφοτερων των πολεων παρησαν προς τον βασιλεα [simly syr-w-a-st]. for του βασ., αυτου D-gr(om D-lat) ο. ητησαντο A sah. τας χωρας αυτων D vulg Lucif: αυτους a: αυτ. την πολιν E-gr[and lat¹] 13. 33-4: civitates E-lat². for απο, εκ D 40. 105.

21. om ο B a. om και BN p 40 [Bas-3-mss,].

γενόμεθα; 19. κατ. . . . εἰς Καισ.]

These words are to be taken together, and ἐκεῖ or ἐν K. to be supplied with διέτριβεν. Kuin. takes εἰς K. as = ἐν K. with διέτρ., and κατελθὼν alone, which is not so natural on account of the position of the words.

20. θυμομαχῶν] It is impossible that Herod should have been at war with the Tyrians and Sidonians, belonging as they did to a Roman province, and he himself being in high favour at Rome:—nor is this implied in our text. The quarrel, however it originated, appears to have been carried out on Herod's part by some commercial regulation opposed to their interest, dependant as they were on supplies from his territory. ἦν θυμ. is therefore best rendered as in E. V., was highly displeased. ὁμ. παρήσ. viz. by a deputation. Blastus is a Roman name (Wetst. from an inscription), and, from Herod's frequent visits to Rome, it is likely that he would have Romans as his confidential servants. Blastus was his *cubicularius*, or *præfectus cubiculo* (Suet. Dom. 16); see ch. viii. 27.

εἰρήνην] not (see above) *peace*, in its strict sense, but *reconciliation*. διὰ τὸ τρέφεσθαι] We learn from 1 Kings v. 11 that Solomon made presents of wheat and oil to Hiram in return for the cedar and fir-trees for the Lord's house: and from Ezek. xxvii. 17, that Judah and Israel exported wheat, honey, oil, and balm (or resin) to Tyre. In Ezra iii. 7 also, we find Zerubbabel giving meat, drink, and oil to them of Sidon and Tyre, to bring cedar-trees to Joppa. Mr. Humphry quotes from Bede, 'Tyrii necessarium habebant vicini regis amicitiam, eo quod eorum regio valde Augusta et Galileæ

Damascique pressa finibus esset.' An additional reason for their request at this particular time may have been, the prevalence of famine.

21.] The account in Josephus is remarkably illustrative of the sacred text: τρίτον δὲ ἔτος αὐτῷ βασιλεύοντι τῆς ὅλης Ἰουδαίας πεπληρωτο, καὶ παρῆν εἰς πόλιν Καισάρειαν . . . συνετέλει δὲ ἐνταῦθα θεωρίας εἰς τὴν Καισαρος τιμὴν, ὑπὲρ τῆς ἐκείνου σωτηρίας ἑορτὴν τινα ταύτην ἐπιστάμενος (probably the 'quinquennial', B. J. i. 21. 8.* Wieseler, p. 133). καὶ παρ' αὐτὴν ἡθροιστο τῶν κατὰ τὴν ἐπαρχίαν ἐν τέλει καὶ προβεβηκότων εἰς ἀξίαν πλήθος. δευτέρα δὲ τὸν θεωρίαν ἡμέρᾳ στολὴν ἐνδυσάμενος ἐξ ἀργύρου πεποιημένην πᾶσαν, ὡς θαυμάσιον ὕδην εἶναι, παρήλθεν εἰς τὸ θέατρον ἀρχιερέων ἡμέρας. ἔνθα ταῖς πρώταις τῶν ἡλιακῶν ἀκτίνων ἐπιβολαῖς ὁ ἄργυρος κατανασθῆις θαυμασίως ἀπέστλιβε, μαρμαίρων τι φοβερὸν καὶ τοῖς εἰς αὐτὸν ἀτενίζουσι. φρικᾶδες. εὐθὺς δὲ οἱ κόλακες τὰς οὐδὲ ἐκεῖνυ πρὸς ἀγαθοῦ ἕλλος ἄλλοθεν φωνὰς ἀνεβόαν θεὸν προσαγορεύοντες, Εὐμενὴς τε εἴης, ἐπιλέγοντες, εἰ καὶ μέχρι νῦν ὡς ἀνθρωπον ἐφοβήθημεν, ἀλλὰ τοῦντεῦθεν κρείττονα σε θνητῆς φύσεως ὁμολογοῦμεν. οὐκ ἐπέπληξε τοῦτοῖς ὁ βασιλεὺς οὐδὲ τὴν κολακίαν ἀσεβοῦσαν ἀπετρίψατο. ἀνακύψας δ' οὖν μετ' ὀλίγον τὸν βουβᾶνα τῆς ἑαυτοῦ κεφαλῆς ὑπερκαθεζόμενον εἶδεν ἐπὶ σχοινίου τινὸς ἄγγελον δὲ τοῦτον εὐθὺς ἐνόησεν κακῶν εἶναι, . . . καὶ διακάρδιον ἔσχεν δόδυν. (This owl, Eusebius, H. E. ii. 10, *professing to quote Josephus*, makes into an angel. Having prefaced his quotation, αὐτοῖς γράμμασιν ὥδε πως τὸ θαῦμα διηγείται, he cites thus: . . . ἀνακύψας δὲ μετ' ὀλίγον, τῆς ἑαυτοῦ κεφαλῆς ὑπερκαθεζόμενον εἶδεν ἄγγελον.

αὐτοὺς. ²² ὁ δὲ ^a δῆμος ¹ ἐπεφώνει Θεοῦ φωνὴ καὶ οὐκ ^q ἀνθρώπου. ²³ ^s παραχρήμα δὲ ¹ ἐπάταξεν αὐτὸν ἄγγελος κυρίου ^u ἀπ' ὧν οὐκ ^v ἔδωκεν τὴν ^v δόξαν τῷ θεῷ, καὶ ^r γενόμενος ^w σκωληκόβρωτος ^x ἐξέψυξεν. ²⁴ ὁ δὲ ³ λόγος τοῦ θεοῦ ^y ἤξανε καὶ ^y ἐπληθύνετο. ²⁵ Βαρνάβας δὲ καὶ Σαῦλος ^z ὑπέστρεψαν ^z ἐξ Ἱερουσαλὴμ ^{ab} πληρώσαντες τὴν

viii. 21. 2 Macc. ix. 5. u Luke i. 20. xii. 3. xix. 44. 2 Thess. ii. 10 only. L.P. Acts only. ch. xvii. 5. xix. 30, 33 f. Num. i. 20. v = Luke xvii. 18. John ix. 24. Rom. iv. 20. Rev. iv. 9. xi. 13. xiv. 7. xvi. 9. xix. 7 only. Luke xxiii. 21. ch. xxi. 34. xxii. 24 only. 2 Macc. i. 28. Esdr. ix. 47 only. t = Rev. xi. 6. xix. 15. Gen. Deut. viii. 26. Josh. vii. 19. y ch. vi. 7 reff. z ἐκ, here only. Ruth i. 6 Ald. ἀπό, Luke iv. 1. xxiv. 9. a = Matt. iii. 15. ch. xiii. 25. xiv. 26 al. Ps. xix. 4. b Col. iv. 17. x ch. v. 5 reff.

²². at beg, ins καταλαγνεντος δε αυτου τοις τυριοις D: reconciliatus est iis autem syr-w-ast. φωνη bef θεου HLP²(P¹ has επεφωνη θῷ και (sic)) b e f g l o vss[not latt]: φωνη κυριου c: φωναι D¹[and lat](txt D³) vulg Syr Lucif₁. ἀνθρωπων R¹ [Syr].

²³. αυτ. bef επατ. D c 180 Thl-fin. om την (alteration to more usual expr) DEHLP rel: ins ABN d h k p 13. 36 [Bas₁]. και καταβας απο του βηματος γενομ. κωληκοβρωτος(sic D¹: σκωλ. D²) ετι ζων και ουτως εξεψυξεν D.

²⁴. for θεου, κυριου B vulg. ηυξανετο A: ευζανε D¹(txt D³): ηζανε (sic) P. ²⁵. απεστρεψεν D¹(txt D³). for εξ, απο B¹(appy, Tischdf) D(E) b c o 36 vulg Chr-ms: eis B¹-corr HLPN k l p syr-mg [æth-rom] Chr-mss Thl: txt A 13(sic) rel coptt [syrr æth-pl(Tischdf) arm] Chr₁,—aft ιερ. add eis αντιοχειαν E a b e o Syr sah. (The variations have apparently arisen from a confusion of marginal glosses. eis αυτ. may have been an explanatory gloss, afterwards substituted for εξ ιερ.; then αυτ. may have again been corrected to ιερ., leaving the eis standing.)

τοῦτον εὐθὺς ἐνόησε κακῶν εἶναι αἴτιον κ.τ.λ. On the impossibility of acquitting the ecclesiastical historian of the charge of wilful fraud, see Heinichen's second Excursus in his edition of Eusebius. It may be a caution to us as to how much we may believe of his quotations of authors which do not remain to us.) ἀθρόον δὲ αὐτῷ τῆς κοιλίας προσέφυσεν ἀλγῆμα μετὰ σφοδρότητος ἀρξάμενον. ἀναθεωρῶν οὖν πρὸς τοὺς φίλους Ὁ θεὸς οὖν ἐν ἡμέρῃ, ἤδη καταστρέφειν ἐπιτάττομαι τὸν βίον, παραχρήμα τῆς εἰμαρμένης τὰς ἔρτι μου κατεψευμένας φωνὰς ἐλεγχοῦσης· καὶ ὁ κληθεὶς ἀθάνατος ὑπ' ἡμῶν ἤδη θανὼν ἀπάγομαι. . . . συνεχῶς δὲ ἐφ' ἡμέρας πέντε τῷ τῆς γαστρὸς ἀλγῆματι διεργασθεὶς τὸν βίον κατέστρεψεν. Antt. xix. 8. 2.

The circumstance related in our text, of the answer to the Sidonian embassy, of which Josephus seems not to have been aware, *having been one object* of Herod on the occasion, shews an accuracy of detail which well accords with the view of the material of this part of the Acts having been collected at Cæsarea, where the event happened (see Prolegg. to Acts, § ii. 11). ²³.] The fact may be correctly related by Josephus (see above): but our narrative alleges the cause of what happened to have been the *displeasure of God*, and the stroke to have been inflicted by His angel. Compare 2 Kings xix. 35; 1 Chron. xxi. 15, 16. But no appearance of an angel is implied: nor was I aware that such had ever been in-

ferred; but I see in Valesius's note on Euseb. ii. 10, "Quasi vero non utrumque fieri potuerit, ut et bubo supra caput Agrippæ, et ex alia parte angelus eidem appareret." σκωληκόβρωτος] Another additional particular: and one to be expected from a physician. In several cases of deaths by divine judgment we have accounts of this loathsome termination of the disease. So Herodotus, iv. 205, ἡ Φερετίνη . . . ζῶσα εὐλέων ἐξέχευε: which he alleges as an instance that excessive indulgence of revenge, such as Pheretima had shewn against the Barcæans, is looked on with anger by the gods. See too the very similar account of the death of Antiochus Epiphanes, 2 Macc. ix. 5—9. So also Jo^s. Antt. xvii. 6. 5, describing the disease of which Herod the Great died, mentions σῆψις σκώληκος ἐμποιούσα. So also Euseb. (viii. 16) of the death of Galerius. So also Tertullian, ad Scapulam, c. 3, vol. i. p. 702, Migne, "Claudius Lucius Herminianus in Capadocia, cum indigne ferens uxorem suam ad hanc sectam transiisse, solusque in prætorio suo vastatus peste vivus vermicibus ebullisset, Nemo sciat, aiebat, ne gaudeant Christiani. Postea cognito errore suo, quod tormentis quosdam a proposito suo excidere fecisset, pæne Christianus decessit." ²⁴.] Similarly, ch. v. 12 ff.; vi. 7; ix. 31, a general statement of the progress and prosperity of the church of God forms the transition from one portion of the history to another. ²⁵.] The

c — ch. vi. 1 be διακονίαν, d συμπααραλαβόντες [καὶ] Ἰωάννην τον e ἐπι- d παρα-
d ch. xv. 37, κληθέντα Μάρκον. λαβου-
38. Gal. ii. 1 only. Gen. τες...

XIII. 1 Ἦσαν δὲ ἐν Ἀντιοχείᾳ f κατὰ τὴν g οὖσαν
ἐκκλησίαν hi προφῆται καὶ ik διδασκαλοι, ὃ τε Βαρνάβας
καὶ Συμεὼν ὁ καλούμενος Νίγερ καὶ Λούκιος ὁ Κυρηνάιος, C os
Μαναὴν τε Ἡρώδου τοῦ l τετράρχου m σύντροφος καὶ Μαναην
i 1 Cor. xii. 28, 29. Eph. iv. 11. k Rom. ii. 20. 1 Tim. ii. 7. 2 Tim. i. 11 +. 2 Macc. i. 10 only. 1 Luke
iii. 19. ix. 7 Mt. only. (-χεῖν, Luke iii. 1.) m here only +. = 2 Macc. ix. 29 only. Thuc. ii. 50 (of
diseases). Xen. Mem. ii. 3, 4.

for 2nd και, τον D¹: om AB⁸ 36 vulg Syr [sah]: txt D⁸EHL¹P p rel syr copt [æth]
Chr. (13 def.) επικαλουμενον A⁸ k p 13. 36 Thl-fin.

CHAP. XIII. 1. rec aft ἦσαν δε ins *τινες* (see note), with EHL¹P 13. 36 rel syr [arm]
Chr.: om ABD⁸N a p 40 vulg Syr [copt] sah æth. for o τε, εν οis D¹ vulg [Ath-
int₁]: add ην και D⁸-gr [Ath-int₁]. επικαλουμ. D o 180 lect-12. om o (bef
κυρηναιος) D. ηρ. και τετρ. D¹ (and lat: txt D³). τετραρχ. N (but a erased)
[copt sah-2-mss], τταρχ. B¹.

journey (ch. xi. 30) took place after the death, or about the time of the death, of Herod; see on ver. 1. The purpose of the mission would be very soon accomplished: Saul would naturally not remain longer in Jerusalem than was unavoidable, and would court no publicity: and hence there seems an additional reason for placing the visit *after* Herod's death: for, of all the persons whose execution would be pleasing to the Jews, Saul would hold the foremost place. Our verse is probably inserted as a note of passage from the last recorded fact of Barnabas and Saul (ch. xi. 30), to their being found at Antioch (xiii. 1).
Ἰωάνν.] See above on ver. 12.

CHAP. XIII. 1—XIV. 28.] FIRST MIS-
SIONARY JOURNEY OF PAUL AND BARNA-
BAS. Henceforward the history follows
Saul (or Paul, as he is now (ver. 9) and
from this time denominated), his ministry,
and the events of his life, to the exclusion
(with the sole exception of the council in
ch. xv.) of all the other Apostles.

XIII. 1.] The *τινες* of the rec. has been interpolated, to make it appear that the persons mentioned were not the *only* prophets and teachers at Antioch. The enumeration is probably inserted on account of the solemnity of the incident about to be related, that it might be known *who they were*, to whom the Holy Spirit entrusted so weighty a commission. That those enumerated were *all* then present, is implied by the τε . . . καί: see ch. i. 13. προ-
φῆται] See on ch. xi. 27. διδάσκ.] Those who had the χάρισμα διδασκαλίας, see 1 Cor. xii. 28; Eph. iv. 11. They were probably less immediately the organs of the Holy Spirit than the προφῆται, but under His continual guidance in the gradual and progressive work of teaching the Word (see Neander, Pfl. u. L. p. 58).

Συμεὼν ὁ καλ. Νίγερ] Nothing is known of him. From his appellation of Niger, he may have been an African proselyte.

Λούκιος] A Lucius, probably the same person, is mentioned Rom. xvi. 21 as a συγγενής of Paul. There is no reason to suppose him the same with Λουκάς (Lucanus),—but the contrary; for why should Paul in this case use *two different names*? See Col. iv. 14; 2 Tim. iv. 11; Philem. 24. Wetstein, believing them to be the same, quotes Herodotus, iii. 131, πρῶτοι μὲν Κροτωνιῆται ἱητροὶ ἐλέγοντο ἀνὰ τὴν Ἑλλάδα εἶναι, δεύτεροι δὲ Κυρηνάιοι, which certainly is curious enough.

Μαναὴν] The same name with Menahem (Μαναήμ or -ην LXX) the king of Israel, 2 Kings xv. 14. A certain Essene, of this name, foretold to Herod the Great, when a boy going to school, that he should be king of the Jews (Jos. Antt. xv. 10. 5). And in consequence, when he came to the throne, he honoured Manaea, and πάντας ἀπ' ἐκείνου τοὺς Ἑσσηνοὺς τιμῶν διέτελει. It is then not improbable that this Manaen may have been a son of that one: but see below. The Herod here meant was Antipas, who with his brother Archelaus (both sons of Herod the Great by Malthace a Samaritan woman, see Mutt. xiv. 1, note) παρὰ τινι ιδιώτῃ τροφῆς εἶχον ἐπὶ Ῥώμης, Antt. xvii. 1. 3. Both were at this time exiles, Antipas at Lyons, Archelaus at Vienne.

σύντροφος] Probably 'collectaneus' (Vulg.), foster-brother; not, 'brought up with,' for, if he had been brought up with Antipas, he would also have been with Archelaus: see above.

In this case, his mother may have called her infant by the name of the person who had brought the Essenes into favour with Herod, and no relationship with that person need have existed. Σαῦλος]

Σαῦλος. ² ἡ λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ ^{n = here only ‡.}
^ο ὑψοτεούντων εἶπεν τὸ πνεῦμα τὸ ἅγιον ἡ Ἀφορίσατε ^(Heb. x. 11.)
^q δὴ μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον ἡ ^{Rom. xv. 27}
^s προσκέκλημαι αὐτούς. ³ τότε ὁ ὑψοτεύσαντες καὶ ἡ προσ- ^{Num. xviii. 2 al. fr.)}
 ευξάμενοι καὶ ἡ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἡ ἀπέλυσαν. ^{o ch. x. 30 reiff.}
^{p - Rom. i. 1.}
^{Gal. i. 15.}
^{Lev. xx. 36.}
^{q = ch. xv. 36.}
^{Luke ii. 15.}
^{1 Cor. vi.}

20. Gen. xviii. 4. r constr., ver. 39 (Luke i. 25?) only. παρὰ πόλεσιν, αἰς (i. e. παρ' αἰς)
 ἀμφότεροι ἐμβύβωσαν, Thuc. i. 28. see Matthiæ, 595. 4. s = ch. ii. 39. perf. pass., ch. xvi.
 10. Joel ii. 32. so ch. xxv. 12. [John ix. 22.] 1 Pet. iv. 3. 4 Kings v. 25 al. t absol., ch. x. 9 reiff.
 u ch. viii. 17 reiff. v = Matt. xiv. 15. xv. 23, 32. ch. xv. 30, 33 al. 1 Macc. x. 43. (Gen. xv. 2.)

2. aft εἰπ. ins αυτοῖς E vulg[-ed(with demid, not am fuld)] syrr sah[?] æth. rec
 aft του ins τε, with a k o p 13: om ABCDEHLPN rel vss[appy] Ath. Cyr-jer,
 Bas, Chr, [Thdrt₂]. Rec ins τον bef σαυλ., with HLPN¹ rel [Bas.] Thdrt₂ Thl:
 om ABCDE N-corr¹ p 13 Ephr¹ Cyr-jer¹ Chr, [Damasc¹].

3. aft προσευξ. ins παντες D. αυτ. bef τας χειρ. E b k o 38 [(vulg Syr Lucif)],
 om απελυσαν D: add αυτοὺς E vulg syr-w-ob [Syr coptt] Lucif,

mentioned last, perhaps because the *prophets* are placed first, and he was *not one*, but a teacher: or it may be, that he himself furnished the account. This circumstance, which has been objected to by some as invalidating the accuracy of the account, is in fact an interesting confirmation of it, as being eminently characteristic of him who spoke as in 1 Cor. xv. 9; 2 Cor. xii. 6; Eph. iii. 8. See Baumgarten's striking remarks on this, vol. ii. p. 7 ff. From the arrangement of the copulæ, it would seem as if Barnabas, Symeon, and Lucius were prophets,—Manaen and Saul, teachers.

2. λειτουργούντων] The general word for the priestly service among the Jews, to which now had succeeded that of *προφήται* and *διδάσκαλοι* in the Christian church: *ministering* is therefore the only word adequate to render it, as E.V. after the Vulg. '*ministrantibus Domino*.'—more closely to define it is not only impracticable, but is narrowing an expression purposely left general. Chrys. explains it by *κηρυττόντων*,—*alii aliter*: and the Romanist expositors understand the *sacrifice of the mass* to be meant; but in early times the word had no such reference (see reff., and Suicer sub voce).

εἶπεν τὸ πν. τὸ ἅγ.] viz. by one of the prophets present, probably Symeon or Lucius: see above. The announcement being to the church, and several persons being mentioned, we can hardly, with Meyer, suppose it to have been an inner command merely to some one person, as in the case of Philip, ch. viii. 29. δὴ gives precision and force to the command, implying that it was for a special purpose, and to be obeyed at the time: see reff.

τὸ ἔργον] Certainly, by ver. 4, we may infer that there had been, or was simultaneously with this command, a divine intimation made to Barnabas and Saul of the nature and direction of this work. In general, it had already been pointed

out in the case of Saul, ch. ix. 15; xxii. 21; xxvi. 17. It consisted in preaching to the Gentiles the unsearchable riches of Christ, Eph. iii. 8. In virtue of the foundation of the Gentile churches being entrusted to them, Saul and Barnabas become after this Apostles, not vice versa; nor is there the least ground for the inference that this was a formal extension of the apostolic office, the pledge of its continuance through the episcopacy to the end of time. The apostolic office terminated with the apostolic times, and by its very nature, admitted not of continuance: the episcopal office, in its ordinary sense, sprung up after the apostolic times (see the remarkable testimonies cited by Gieseler, I. i. p. 115 f. note, from Jerome on Tit. i. 5, vol. vii. p. 694 f., and Aug. Epist. lxxxii. ad Hieron. 33, vol. ii. p. 290): and the two are entirely distinct. The confusion of the two belongs to that unsafe and slippery ground in church matters, the only logical refuge from which is in the traditional system of Rome. See the curious and characteristic note in Wordsw., in which he attempts to prove the identity of the two offices: and compare with it the words of Jerome, on Tit. i. 5, p. 695 f., "Episcopi noverint se magis consuetudine quam dispositionis dominicæ veritate presbyteris esse majores, et in commune debere ecclesiam regere."

3. νηστ. κ. προσευξ.] not, '*jejunio et precibus* (viz. of ver. 2) *peractis*,' Kuin.: this was a *new* fasting and *special* prayer for Barnabas and Saul. Fasting and prayer have ever been connected with the solemn times of ordination by the Christian church; but the '*jejunia quatuor temporum*,' or 'ember days at the four seasons,' for the special purpose of ordinations, were probably not introduced till the fourth or even fifth century. See Bingham, iv. 6. 6.

ἐπιθ. τ. χ. αὐτ.] See on ch.

w ch. xvii. 10 only. Gen. xxv. 34, 36, 50. x ch. viii. 5 reff. γ ch. xiv. 26. xx. 15. xxvii. 1 only f. z ch. iii. 24. iv. 2. 1 Cor. ii. 1. xi. 26. Phil. i. 17, 18 al. τ L P. (Λεύς, ch. xvii. 13.) a ch. xv. 36. xvii. 13. d constr., Luke ii. 35. ch. xii. 10. xiv. 24. xv. 3, 41 al. L. only. exc. 1 Cor. xvi. 5. Heb. iv. 14. Deut. ii. 7. b ch. xi. 1 reff. c = Luke i. 2. ch. xxvi. 16. 1 Cor. iv. 1. (Prov. xiv. 35.) d constr., Luke ii. 35. ch. xii. 10. xiv. 24. xv. 3, 41 al. L. only. exc. 1 Cor. xvi. 5. Heb. iv. 14. Deut. ii. 7. f here bis. Matt. ii. 1, &c., only. Dan. ii. 2

4 αὐτοὶ μὲν οὖν ἔκπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος ἀπὸ κατῆλθον εἰς Σελεύκειαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς Κύπρον, καὶ γενόμενοι ἐν Σαλαμῖνι κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρετήν. διελθόντες δὲ ὅλην τὴν νῆσον ἄχρι Πάφου εὗρον ἄνδρα τιμὰ μάγου

4. rec οὗτοι (corr'n to more usual exprn), with E-gr HLP copt(appy) Chrī, [Did¹ Lucif¹ : οι D-gr lect-12 Ath[-int, Ps-Ath¹]: txt AB¹ a p 36 vulg D-lat E-lat syrr Ambr¹, (C illegible.) (B(Mai Tischdf expr) has εκπεμφθεντες not εκπεμψαντες as Beh.) rec του πν. του αγ., with EHLP rel [Did¹]: τ. πν. αγ. D¹: txt ABC² D-corr N a p 13 [Ps-]Ath¹, (C¹ illegible.) απηλθ. A: καταβαντες δε D-gr. rec ins την bef σελ. and bef κυπρ., with EHLP rel: ins 1st but om 2nd την 13 Thl: om ABC²DN a o p Chron. for τε, δε HLP b d f g o p D-lat syr-mg sah Thl: om D-gr 64.

5. γεν. δε D. εν τη σαλαμειν D-gr: εν σαλαμινη A E-gr LN³ p: eis σαλαμινη N¹: Salaminam vulg[-ed] Lucif¹: Salamina am fuld D-lat E-lat: txt BC [H, e sil] P rel. κατηγγελλον L c e g¹ k p: κατηγγειλαν D 73. 96. 142. for θεου, κυριου D-gr Syr Lucif. υπηρετουντα αυτοις D syr-mg: in ministerio vulg: εχοντες μεθ εαυτων και ιω. εις διακονιαν E. (The corrections have appy been made for perspicuity.)

6. και (πε)ριελθ. (διελθοντων, omg kai, D³) δε αυτων D. rec om ολην (ολην and αχρι παφου being supposed to be inconsistent?), with HLP rel [sah-woide] Thl: ins ABCDEN k p 36 vss Lucif¹, (13 def.) ηυρον E: ευραν A. add εκει C [so ath-pl(Tischdf) arm Thl-sin]. rec om ανδρα (as superfluous), with HLP rel: ins

vi. 6. 4. ἐκπεμφ.] Under the guidance of the Spirit, who directed their course. Σελεύκειαν] A very strong fortified city (supposed impregnable, Strabo, xvi. p. 751), fifteen miles from Antioch,—on the Orontes, and five miles from its mouth. It was founded and fortified by Seleucus Nicator (Strabo, xvi. 749), who was buried there (Appian, Syr. 63). It was called Seleucia ad mare,—and Pieria, or ἡ ἐν Πιερίᾳ, from Mount Pierius, on which it was built, to distinguish it from other Syrian towns of the same name. Thismountain is called Coryphaeus, Polyb. v. 59, where is a minute description of the town and its site. Among other particulars he mentions, πρόσβαιν δὲ μίαν ἔχει κατὰ τὴν ἀπὸ θαλάττης πλευρὰν κλιμακωτὴν καὶ χειροποίητον, ἐγκλίμασι καὶ σκαλώμασι πικνοῖς καὶ συνεχέσι διειλημμένην. This excavated way is to this day conspicuous amongst the ruins of the city. It was under the Seleucid kings the capital of a district Seleucus,—and, since Pompey's time, a free city. Strabo, xvi. 751. Plin. v. 21 (Winer, Realw.; and Mr. Lewin, Life of St. Paul, from an art. by Col. Chesney in the Geogr. Society's Transactions.) εἰς Κύπρον] The lofty outline of Cyprus is visible from the mouth of the Orontes (C. and H., edn. 2, i. p. 164). See below, ver. 7. It was the native country of Barnabas,—and, as John Mark was his kinsman, they were likely to find more acceptance there than in other parts. 5.]

Salamis was the nearest port to Seleucia on the eastern side of the island. It had a good harbour (λιμένα ἔχουσα κλαυστὸν χειμεριῶν, Seylax, Peripl. p. 41). It was the residence of a king anciently (Herod. iv. 162), and always one of the chief cities of the island. There were very many Jews there, as appears by there being more than one synagogue. Their numbers may have been increased by the farming of the copper-mines by Augustus to Herod. On the insurrection of the Jews in the reign of Trajan, Salamis was nearly destroyed, and they were expelled from the island. Its demolition was completed by an earthquake in the reign of Constantine, who (or his immediate successors) rebuilt it and gave it the name of Constantia. The ruins of this latter place are visible near the modern Famagosta, the Venetian capital of the island (Winer, Realw., and C. and H. pp. 171, f.).

ὑπηρετήν] Probably for the administration of baptism: see also 1 Cor. i. 14—17. 6.] Paphos is on the western shore, with the length of the island between it and Salamis. It is Nea Paphos which is meant, about eight miles north of the Paphos more celebrated in classic poets for the temple and worship of Venus. It was destroyed by an earthquake in Augustus's reign, but rebuilt by him, Dio Cass. liv. 23. It is now called Βαῖφα, and contains some important ruins. (Winer, Realw.) τιμὰ μάγον, κ.τ.λ.] On the prevalence of such persons at this time, see ch.

ἡ ψευδοπροφήτην Ἰουδαῖον, ᾧ ὄνομα Βαριησοῦς, ᾗ δὲ ἦν σὺν τῷ ἄνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον ἐξηγήτησεν ἀκούσαι τὸν λόγον τοῦ θεοῦ. ἀντίστατο δὲ αὐτοῖς Ἑλύμας ὁ μάγος (οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ), ζητῶν διαστρέφαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. Σαῦλος δὲ ὁ καὶ Παῦλος, πλη-

al. Gen. xxviii. 1. only. Ps. lxxv. 7. (ch. vi. 10 reff.)
p = Luke vi. 19. ix. 9. xix. 47 al. fr. Exod. ii. 15. 2. Phil. ii. 15 only. Exod. v. 4.
1 Rom. xi. 7 reff. constr., here only.
n = Matt. vi. 9. Mark ii. 12 al.
q here bis. ch. xx. 30. Luke ix. 41 || Mt. xxiii. s ch. ii. 4 reff.
Matt. vii. 15. xiv. 11. 2 Pet. ii. 1. Jer. vi. 13. Zech. xiii. 2. here &c. 3ce. ch. xviii. 12. xix. 38 only (see notes).
i Matt. xi. 25. Luke x. 21. 1 Cor. i. 19 (from Isa. xix. 14) only. Prov. xvi. 21. k = ch. v. 40 m mid., 2 Tim. iii. 8 o ch. iv. 36 reff. Luke ix. 41 || Mt. xxiii. s ch. ii. 4 reff.

ABCD⁸ k o p [am] syrr [arm] Chr, Thl; so, but aff *τινα*, E 36 vulg[-ed fuld demid] sah Lucif [and, ong *τινα*, copt *ath* (Tischdf)]. ονοματὶ καλουμενον D. Βαριησουαν (or -u) D¹: *Barjesuban* Lucif;: *Barsuma* Syr: *βαριησουν* AD⁸HLP p rel syr-mg-gr Thl-sif: *βαριησου* N 40. 96. 105 vulg copt arm: txt BCE 13 sah Chr, Thl-fin.

add o μεθερμηνευεται ελυμας E; so, but *paratus*, i. e. *ετοιμας*, see on ver 8, demid Lucif. 7. συνακαλεσάμενός D. καὶ ἐξηγήτησεν D¹ (και is marked for erasure by D corr.).

8. for ελυμ., ετ(ο or α)ιμας D¹, *etoemas* D-lat: ελυμας D⁴. [for μεθ., ερμηνευεται E, μερμην.(sic) p.] aft πιστεως ius επειδη ηδιστα ηκουεν αυτων D¹ (and lat): *στι ηδews αυτων ηκουεν* E syr-w-ast.

viii. 9, note. The Roman aristocracy were peculiarly under the influence of astrologers and magicians, some of whom were Jews. We read of such in connexion with Marius, Pompey, Crassus, Caesar,—and later with Tiberius: and the complaints of Horace and Juvenal shew how completely, and for how long a time, Rome was inundated with Oriental impostors of every description. See Hor. Sat. i. 2. 1; Juv. Sat. iii. 13—16; vi. 542—546; x. 93, and C. and H. pp. 177 ff.

Βαριησοῦς] He had given himself the Arabic title of Elymas, '*the wise man*' (from the same root as the Turkish '*Ulema*'), interpreted *ὁ μάγος* in our text.

7. τῷ ἀνθυπάτῳ] The Greek term for the Latin '*proconsul*,' the title of the governor of those provinces which were (semblably) left by the emperors to the government of the senate and people. The proconsul was appointed by lot, as in the times of the republic; carried with him the lictors and fasces as a consul: but had no military power, and held office only for a year (Dio Cass. liii. 13). This last restriction was soon relaxed under the emperors, and they were retained five or even more years. The imperial provinces, on the other hand, were governed by a military officer, a *Proprætor* (*ἀντιστράτηγος*) or *Legatus* (*πρεσβευτής*) of the Emperor who was girded with the sword, and not revocable unless by the pleasure of the Emperor. The minor districts of the imperial provinces were governed by Procurators (*ἐπίτροποι*). (C. and H. pp. 173 ff.: Dio Cassius, liii. 13, 15: Merivale, Hist. of the Romans under the Empire, ch. xxxii.) The title *ἡγεμών*, used in the N. T. of the procurator of Judæa, of the legatus of Syria,

and of the emperor himself, is a general term for any governor. But we never find the more definite title of *ἀνθύπατος* assigned in the N. T. to a legatus. Cyprus, as Dio Cassius informs us, liii. 12, was originally an *imperial* province, and consequently was governed by a *proprætor* or *legatus* (so also Strabo, xiv. 685, γέγονε στρατηγικὴ ἐπαρχία καθ' αὐτὴν ἐγένετο ἐπαρχία ἡ νήσου, καθάπερ καὶ νῦν ἐστι, στρατηγική): but immediately after he relates that Augustus ὕστερον τὴν Κύπρον κ. τὴν Γαλατίαν τὴν περὶ Νάρβωνα τῷ δήμῳ ἀπέδωκεν, αὐτὸς δὲ τὴν Δαλματίαν ἀντέλαβε. And in liv. 4, repeating the same, he adds, καὶ οὕτως ἀνθύπατοι καὶ ἐς ἐκεῖνα τὰ ἔθνη πέμψονται ἤρξαντο. The title of Proconsul is found on Cyprian coins, both in Greek and Latin. (See C. and H. p. 187, who give an inscription (Boeckh, No. 2632) of the reign of Claudius, A.D. 52, mentioning the ἀνθύπατος, a former and a present one, Julius Cordus and L. Annius Bassus.) Nothing more is known of this Sergius Paulus. Another person of the same name is mentioned by Galen, more than a century after this, as a great proficient in philosophy. He was of consular rank, and is probably the Sergius Paulus who was consul with L. Venuleius Apronianus, A.D. 168, in the reign of M. Aurelius. Another S. P. was one of the consules suffecti in A.D. 94: but this could hardly have been the same.

8. Ἑλύμας] See above on ver. 6. Διαστρέφαι . . . ἀπό] A pregnant construction, as ἀπέστησεν ὁπίσω, ch. v. 37.

9. ὁ καὶ Παῦλος] This notice marks the transition from the former part of his history, where he is uniformly called

† ch. i. 10 roff. *σθεῖς πνεύματος ἁγίου, ἁτενίσας εἰς αὐτὸν* ¹⁰ εἶπεν ^Ω ABCDE
 u ch. xix. 28 *ὡς πλήρης παντὸς* ^v δόλου καὶ πάσης ^x ῥαδιουργίας, ^y υἱέ HLPN a
 v. 27. *Sir. xix. 26.* w Matt. xxvi. 4. Rom. i. 29. 1 Thess. ii. 3. Job xiii. 7. x here only. Xen. Rep. Lac. b c d f g
 xiv. 4. (-γῆμα, ch. xviii. 14.) h k l o p
 13

9. *πληθεὶς* DP. rec ins *καὶ* bef *ατεν.*, with DEHP rel [syrr æth arm] Thl: om
 ABCLN c f p 13. 36. 40 [vulg sah] Cbr₁ Lucif₁.

10. om 1st *πάσης* D¹(ins D²) arm Orig-int₁ Lucif₂. *νιοι* D¹[-gr](txt D²).

Saul, to the latter and larger portion, where he is without exception known as Paul. I do not regard it as indicative of any change of name at the time of this incident, or from that time: the evidence which I deduce from it is of a different kind, and not without interest to enquirers into the character and authorship of our history. Hitherto, our Evangelist has been describing events, the truth of which he had ascertained by research and from the narratives of others. But henceforward there is reason to think that the joint memoirs of himself and the great Apostle furnish the material of the book. In those memoirs the Apostle is universally known by the name PAUL, which superseded the other. If this was the first incident at which Luke was present, or the first memoir derived from Paul himself, or, which is plain, however doubtful may be the other alternatives, the commencement of that part of the history which is to narrate the teaching and travels of the Apostle Paul,—it would be natural that a note should be made, identifying the two names as belonging to the same person.

The *καὶ* must not be understood as having any reference to *Sergius Paulus*, 'who *also* (as well as Sergius) was called Paul.' Galen (see above) uses the same expression in speaking of his Sergius Paulus: *Σέργιος τε, ὁ καὶ Παῦλος* . . . , and then, a few lines down, calls him *ὁ Παῦλος*. It signifies that Paulus was a *second name* borne by Saul, in conformity with a Jewish practice as old as the captivity (or even as Joseph, see Gen. xli. 45), of adopting a Gentile name. Mr. Howson traces it through the Persian period (see Dan. i. 7; Esth. ii. 7), the Greek (1 Macc. xii. 16; xvi. 11; 2 Macc. iv. 29), and the Roman (ver. 1; ch. i. 23; xviii. 8, &c.), and the middle ages, down to modern times. Jerome has conjectured that the name was adopted by Saul *in memory of this event*: 'Diligenter attende, quod hic primum Pauli nomen incepit. Ut enim Scipio, subjecta Africa, Africani sibi nomen assumpsit, et Metellus, Creta insula subjugata, insigne Cretici suæ familiæ reportavit;—et imperatores nunc usque Romani ex subjectis gentibus Adiabeni, Parthici, Sarmatici nuncupantur: ita et Saulus ad prædicationem gentium missus, a primo ecclesiæ spolio Proconsule Sergio Paulo victoriæ suæ tropæa retulit, erexit-

que vexillum ut Paulus diceretur e Saulo.' (In Ep. ad Philem. 1, vol. vii. pp. 746 f.)

It is strange that any one could be found capable of so utterly mistaking the character of St. Paul, or of producing so unfortunate an analogy to justify the mistake. (I may observe that Wordsw.'s apology, that Jerome does not say that the Apostle *gave himself* this name on this account, is distinctly precluded by Jerome's language, "erexitque vexillum ut Paulus diceretur e Saulo." This Wordsw., translating the final words "and instead of Saul was called Paul," has missed seeing. Notice too Augustine's "*amavit*," below.) It is yet stranger that Augustine should, in his Confessions (viii. 4, vol. i. p. 753), adopt the same view: 'Ipse minimus Apostolorum tuorum . . . ex priore Saulo Paulus vocari amavit, ob tam magnæ insigne victoriæ.' (Elsewhere Augustine gives another, but not much better reason: 'Paulus Apostolus, cum Saulus prius vocaretur, non ob aliud, quantum mihi videtur, hoc nomen elegit, nisi ut se ostenderet parvum, tanquam minimum Apostolorum.' De Spir. et Lit. c. 7, vol. x. p. 207.) So also Olshausen. A more probable way of accounting for the additional name is pointed out by observing that such names were often alliterative of or allusive to the original Jewish name:—as Grotius in his note: '*Saulus qui et Paulus*: id est, qui, ex quo cum Romanis conversari cœpit, hoc nomine, a suo non abludente, cœpit a Romanis appellari. Sic qui Jesus Judæis, Græcis *Jason* (or *Justus*, Col. iv. 11): Hillel, *Pollio*: Onias, *Menelaus* (Jos. Ant. xii. 5. 1): Jakim (= Eliakim), *Aleimus*. Apud Romanos, Silas, *Silvanus*, ut notavit Hieronymus: Pasides, *Pansa*, ut Suetonius in Crassito: Diocles, *Diocletianus*: Biglinitza, soror Justiniani, Romane *Vigilantia*.' *ἁτενίσας εἰς αὐτόν*]

It seems probable that Paul never entirely recovered his sight as before, after the *δόξα τοῦ φωτὸς ἐκείνου*. We have several apparent allusions to weakness in his sight, or to something which rendered his bodily presence contemptible. In ch. xxiii. 1, the same expression, *ἁτενίσας τῷ συνεδρίῳ*, occurs, and may have some bearing (see note there) on his not recognizing the high priest. See also Gal. iv. 13, 15; vi. 11, and 2 Cor. xii. 7, 9, and notes. The traditional notices of

^γ διαβόλου, ^ζ ἔχθρὲ πάσης ^α δικαιοσύνης, οὐ ^β παύση ^γ see Matt. xiii. 38. John viii. 44. Eph. ii. 2. 1 John iii. 10 al.
^δ διαστρέφων τὰς ^ε ὁδοὺς κυρίου τὰς ^δ εὐθείας; ¹¹ καὶ νῦν
^ε ἰδοὺ ^φ χεὶρ ^ψ κυρίου ^ς ἐπὶ σέ, καὶ ἔση τυφλὸς μὴ ^η βλέπων
τὸν ^θ ἥλιον ^{ικ} ἄχρι ^κ καιροῦ. ¹ παραχρῆμα δὲ ^μ ἐπέπεσεν
ἐπ' αὐτὸν ^ν ἀχλὺς καὶ ^ο σκότος, καὶ ^π περιάγων ἐξίττει
^ρ χειραγωγούς. ¹² τότε ἰδὼν ὁ ^ι ἀνθύπατος τὸ γεγονός
^ς ἐπίστευσεν ^τ ἐκπλησσομένος ἐπὶ τῇ ^υ διδαχῇ τοῦ κυρίου.
¹³ ^ω Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου ^x οἱ περὶ Παῦλον

cxi. 9. b constr., Luke v. 4. ch. v. 42. vi. 13. xx. 31. xxi. 32. Eph. i. 16. Heb. x. 2. Isa. xxxviii. 20. c = Rom. xi. 33. Heb. iii. 10. Rev. xv. 3. Ps. xlvii. 21. d ch. viii. 21 reff. e ch. ii. 7 reff. f ch. xi. 21 reff. Ezek. xl. 1. g = Matt. xxvii. 25. ch. xvii. 6. Rom. i. 18. ii. 2, 9. 2 Kings i. 16. h Eccl. xi. 7. i ch. x. 6 reff. k Luke iv. 13 only. l 1 ch. iii. 7 reff. m ch. viii. 16 reff. n here only. Job iii. 5 Symm. Hom. II. v. 321. o = here only. Deut. xxviii. 29. σκότος δεδορκώς, Eur. Phoen. 377. p absol., here only. intrans. q here w. acc., Matt. ix. 35. xxiii. 15. Mark vi. 6. w. ἐν, Matt. iv. 23. trans., 1 Cor. ix. 5 only. r ver. 7. s absol., John iv. 53. ch. iv. 4al. fr. t Matt. vii. 28. xxii. 33. Mark i. 22. xi. 18. Luke iv. 32. u Mark vi. 2 al. Eccl. vii. 17. Wisd. xiii. 4. 2 Macc. vii. 12 only. v = ch. ii. 42 reff. w = Luke viii. 22. ch. xvi. 11 alii. L. ζ. 2 Macc. v. 9. x = here (John xi. 19 v. r.) only. see Mark iv. 10. Luke xxii. 49.

ins του bef κυριου B^N (N³ disapproving).

ins ουσας bef ευθειας D¹.

11. ins η bef χειρ (but marked for erasure) D¹. rec ins του bef κυρ.: om ABCDEHLP^N rel. aft τυφλος ins και P ο (syr). for αχρι, εως D. for δε, τε C^N p vulg Syr copt æth Lucif, Jer: for παραχρημα δε, και ευθεως D (corrupts, the copulative conj seeming more appropriate). επεσεν (corrū to more simple εωρην than επεπεσεν επ) A B (sic: see table) D^N [p] Thl-sif: txt CEHLP 13. 36 rel Chr Thl-fin. om επ' αυτον B [om επ A (appy)].

12. ιδων δε D-gr [(Syr æth)] Lucif, ins εθανασεν και bef επιστ. DE æth Lucif: εκπλ. bef επιστ. A [syr]: aft επιστ. ins τω θεω D; τω κυρ., omitting the rest, æth. εκπληττομ. B a b² g h k 13. for τ. κυρ., τ. θεου C Vig¹: του χριστου 63: των αποστολων 4.

13. ανεχθεντες (sic) B¹. rec ins τον bef παυλον, with HLP rel [Dion-6-mss] Thl:

his personal appearance (see C. and H. p. 181, note) represent him as having contracted and overhanging eyebrows.

Whatever the word may imply, it appears like the graphic description of an eye-witness, who was *not* Paul himself. So also περιάγων ἐξίττει χειραγωγούς, below.

10. **υἱὲ διαβ.**] Meyer supposes an indignant allusion to the name Bar-jesus. This is possible, though hardly probable (see below). **διαβ.**, which usually has the article, is elsewhere found without it only in (1 Pet. v. 8) Rev. xii. 9, 22. See Moulton's Winer, p. 155, note 1. **πάσ. δικ.**, of all that is right. **διαστρ. κ.τ.λ.**] The οὐ παύση evidently makes this apply, not to Elymas's conduct on this occasion merely, but to his whole life of imposture and perversion of others. The especial sin was, that of laying hold of the nascent enquiry after God in the minds of men, and wresting it to a wrong direction.

κυρίου, here and ver. 11, is Jehovah. If, as some suppose, the reading of the name Bar-jesus is Bar-jehu, the repetition may be allusive: as in the other case might the ἔχθρὲ πᾶσ. δικαιοσύνης to the name Jesus. But Meyer supposes the various readings in the forms of the name (Barsuma, Barjesuban) to have arisen from a desire to reverence the Name Jesus.

τυφλὸς μὴ βλέπων] so μνήσ-

θητι μὴ ἐπιλάβῃ, Deut. ix. 7. 11. **ἄχρι καιροῦ**] The punishment was only temporary, being accompanied with a gracious purpose to the man himself, to awaken repentance in him. The sense given to ἄχρι κ. by Tittmann and Meyer here and at ref. Luke, of ἕως τέλους, is one of which it seems to me incapable.

ἀχλὺς κ. σκότος] In the same precise and gradual manner is the healing of the lame man, ch. iii. 8, described: ἔστη (first), κ. περιεπάτει. So here, first a dimness came on him,—then total darkness. And we may conceive this to have been evinced by his gestures and manner under the infliction.

12. **ἐπὶ τῇ διδ. τ. κυρ.**] Hesitating as he had been before between the *teaching* of the sorcerer and that of the Apostle, he is amazed at the divine power accompanying the latter, and gives himself up to it. It is not said that he was *baptized*: but the supposition is not thereby excluded: see ver. 48; ch. xvii. 12, 34; xviii. 8, first part.

13. **οἱ περὶ Π.]** Is there not a trace of the narrator being among them, in this expression? Henceforward *Paul is the principal person*, and Barnabas is thrown into the background. **Πέργην τ. Παμφ.]** Perga lies on the Cestrus, which flows into the bay of Attaleia. It is sixty stadia from

γ Matt. vii. 23. Luke ix. 39 only. Jer. xxi. (xlv.) 6. 2 Macc. iv. 33 only. z ch. viii. 25 reff. a absol., ch. viii. 4 reff. b ch. ix. 26 reff. Exod. xvi. 35. c Luke iv. 16. ch. xvi. 13 only. Exod. xx. 8. see Luke xiii. 14. 16. ch. xx. 7 reff. d abs., ch. xvi. 13 reff. e 2 Cor. iii. 14. 1 Tim. iv. 13 only. Neh. viii. 8. f Matt. v. 17. Luke xvi. 16. ch. xxvi. 14. xxviii. 23. Rom. iii. 21. g Matt. xxvii. 19. Mark i. 31 al. 2 Kings xix. 11. h = Mark v. 22, &c. Luke viii. 49. xiii. 14. ch. xviii. 8, 17 only τ. i Heb. xiii. 22 only. 1 Macc. x. 24. k = 2 Cor. xi. 10. 1 Tim. vii. 7 al.

ἦλθον εἰς Πέργην τῆς Παμφυλίας· Ἰωάννης δὲ ὑποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα. 14 αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τὴν Πισιδίαν, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν. 15 Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἄρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες Ἄνδρες ἀδελφοί, εἴ τις ἔστιν λόγος ἐν ὑμῖν παρακλη-

om ABCDEN c p 13 Dion, [-in-] Eus Chrj.

αναχωρ. E 180.

υπεστρεψαν N¹.

14. for αυτοι δε, παυλος δε και βαρναβας E. εγενοντο A. rec της πισιδιας, with DEHLP p 13 rel [vulg syrr arm]: quæ est Pisidiæ tol: txt ABCN. for εἰσελθ., ελθοντες BCN¹ p copt. την (sic D¹: τη D-corr) ημετερα τω σαββατω D.

15. rec om τις, with D-corr EHLP rel [syrr sah æth arm] Chrj Thl: ins ABCD¹ N a p 13. 36 vulg Syr copt. εν υμιν bef λογος (alteration to connect λογος with παρακλ.) ABC(H)N a c p 13 vulg [syrr sah arm]: txt (D)EL(P) rel [(copt)] Thl.—om εν H.—aft λογ. ins σοφιας D: sermo et intellectus in vobis exhortationis D-lat.—υμιν is written above the line appy by P¹.

the mouth (εἰθ' ὁ Κέστρος ποταμός, δν ἀναπλεύσαντι σταδίου ἐξήκοντα Πέργη πόλις, Strabo, xiv. p. 667), "between and upon the sides of two hills, with an extensive valley in front, watered by the river Cestrus, and backed by the mountains of the Taurus." (C. and H. vol. i. p. 195, from Sir C. Fellows's Asia Minor.) The remains are almost entirely Greek, with few traces of later inhabitants (p. 194 and note).

The inhabitants of Pamphylia were nearly allied in character to those of Cilicia (οἱ Πάμφυλοι, πολλὸν τοῦ Κιλικίου φίλου μετέχοντες, Strabo, xii. § 7): and it may have been Paul's design, having already preached in his own province, to extend the Gospel of Christ to this neighbouring people. John probably took the opportunity of some ship sailing from Perga. His reason for returning does not appear, but may be presumed from ch. xv. 38 to have been, unsteadiness of character, and unwillingness to face the dangers abounding in this rough district (see below). He afterwards, having been the subject of dissension between Paul and Barnabas, ch. xv. 37—40, accompanied the latter again to Cyprus; and we find him at a much later period spoken of by Paul, together with Aristarchus and Jesus called Justus, as *having been a comfort to him* (Col. iv. 10, 11): and again in 2 Tim. iv. 11, as *profitable to him for the ministry*. 14.

διελθόντες] It is not improbable that during this journey Paul may have encountered some of the 'perils by robbers' of which he speaks, 2 Cor. xi. 26. The tribes inhabiting the mountains which separate the table-land of Asia Minor from

the coast, were notorious for their lawless and marauding habits. Strabo says of Isauria, ληστῶν ἀπασαι κατοικίαι (xii. 6), and of the Pisidians, καθάπερ οἱ Κίλικες, ληστρικῶς ἥσκηνται, xii. 7. He gives a similar character of the Pamphylians.

Ἀντιόχεια ἡ Πισιδία or πρὸς Πισιδίᾳ, Strabo, xii. 8, was founded originally (Strabo, ib.) by the Magnetes on the Meander, and subsequently by Seleucus Nicator, and became, under Augustus, a Roman colony (ἐχουσα ἐποικίαν Ῥωμαίων, Strabo, ib.:—'Pisidarum colonia Cæsarea, eadem Antiocheia.' Plin. v. 24. 'In Pisidia juris Italici est colonia Antiochensium,' Paulus, Digest. i. 15). Its position is described by Strabo as being on a hill, and was unknown or wrongly placed till Mr. Arundell found its ruins at a place now called Yalobatch, answering to Strabo's description: where since an inscription has been found with the letters ANTIOCHEAE CAESARE (C. and H. pp. 205, 207 note).

15.] The divisions of the law and prophets at present in use among the Jews were probably not yet arranged. Before the time of Antiochus Epiphanes, the Law only was read in the synagogues: but, this having been forbidden by him, the Prophets were substituted:—and, when the Maccabees restored the reading of the Law, that of the prophets continued as well.

ἀπέστειλαν] Then they were not sitting in the πρωτοκαθεδρία, Matt. xxiii. 6, but somewhere among the congregation. The message was probably sent to them as having previously to this taught in the city, and thus being known to have come for that purpose. See, as illustrating our narrative,

ABCDE
HLPS a
b c d f g
h k l o p
13

σεως πρὸς τὸν λαόν, λέγετε. ¹⁶ ἡ ἀναστὰς δὲ Παῦλος καὶ ¹ κατασεύσας τῇ χειρὶ εἶπεν Ἄνδρες Ἰσραηλῖται καὶ οἱ ^m φοβούμενοι τὸν ⁿ θεόν, ἀκούσατε. ¹⁷ ὁ θεὸς τοῦ λαοῦ ⁿ τούτου Ἰσραὴλ ^o ἐξελέξατο τοὺς ^p πατέρας ^p ἡμῶν, καὶ ^o τὸν λαὸν ^a ὑψώσεν ἐν τῇ ^r παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ ^s μετὰ ^{tu} βραχίονος ^{tv} ὑψηλοῦ ^w ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς. ¹⁸ καὶ ὡς ^x τεσσερακονταετὴ χρόνον ^y ἐτροφοφόρησεν αὐτοὺς ^z ἐν τῇ ^z ἐρήμῳ. ¹⁹ καὶ ^a καθελὼν ἔθνη ἑπτα ἐν γῇ Χαναάν

¹ Pet. i. 17 only. Ezra vii. 35. s = ch. v. 26. xxiv. 7. t here only. Exod. vi. 1, 6 al. (but w. ἐν). u Luke i. 51. John xii. 38 (from Isa. liii. 1) only. v = here only. (Rom. xii. 16 al.) w ch. xii. 17 reff. x ch. vii. 23 only. y here only. (Deut. i. 31 bis (τροπ. compl. Orig. in Caten.). 2 Macc. vii. 27 only. z = Matt. iv. 1 || ch. vii. 30, &c. Deut. i. 31. a = ch. xix. 27. 2 Cor. x. 6. Ps. li. 5 (7). Sir. l. 22.

16. ins ο bef παυλος D. aft οι ins εν υμιν H lect-11 Chr₁[txt(om comm)].

17. for τουτου, του B: om 40 vulg æth. om ισραηλ (as unnecessary) EHL P rel syrr Chr₁ Thl: ins ABCD N a g p 13 vulg copt sah(omg λαου τουτ.) [æth arm]. for 1st και, δια D¹(txt D⁵[-gr]). ins τη bef γη D¹. αιγυπτου ABN a b c² d p 13 vulg: txt CDEHLP rel 36 Chr Thl.

18. om ως DE vulg Syr [copt]. ετη μ (omg χρονον) D. rec ετροποφορησεν (alteration to what seemed a more appropriate word; see notes), with BC²DHLP N p rel 36 vulg(mores eorum sustinuit) syr-mg-gr Orig Chr Ec Thl-fin (ετροφοσορ. Thl-sif): txt AC¹E [1⁴(appy)] 13 syrr copt æth arm Constt(see Tischdf) Cyr Hesych.

19. om καί B p sah. εν γη χανααν bef επτα E: om εν γ. χ. 13.

Luke iv. 17 ff. and notes.

16. κατα-
σεύσας τ. χειρὶ] As was his practice; see ch. xxi. 40. See also ἐκτείνας τὴν χεῖρα, ch. xxvi. 1. On the character, &c. of Paul's speeches reported in the Acts, see Prolegg. § i. 13; ii. 17. The contents of this speech (vv. 16—41) may be thus arranged: I. *Recapitulation of God's ancient deliverances of His people and mercies towards them, ending with His crowning mercy, the sending of the Deliverer and promised Son of David* (vv. 16—25). II. *The history of the rejection of Jesus by the Jews, and of God's fulfilment of His promise by raising Him from the dead* (vv. 26—37). III. *The personal application of this to all present,—the announcement to them of justification by faith in Jesus, and solemn warning against the rejection of Him* (vv. 38—41). It is in the last degree unsafe to argue, as Wordsworth has done, that, because Strabo asserts the language of the Pisidians to have been neither Greek nor Lydian, St. Paul must have spoken to them by virtue of his miraculous gift of tongues. To the question put by Wordsw., "In what language did St. Paul preach in Pisidia?" we may reply, seeing that he preached in the synagogue after the reading of the law and prophets, "In the same language as that in which the law and prophets had just been read." οἱ φοβ. τ. θ.] The (uncircumcised) proselytes of the gate; not excluding even such pious Gentiles, not proselytes in any sense, who might be present. The speech, from the beginning

and throughout, is *universal* in its application, embracing Jews and Gentiles.

17. τοῦ λαοῦ τούτου] 'Hoc dicit Pisidis, Judæos digito monstrans' (Grot.). Or rather, perhaps by the τούτου indicating, *without gesture*, the people in whose *synagogue they were assembled*. τ. πατ. ἡμῶν] It is evident that the doctrine so much insisted on afterwards by Paul, that all believers in Christ were the true children of Abraham, was fully matured already: by the τοῦ λαοῦ τούτου he alludes to the time when God was the God of the Jews only: by this ἡμῶν he unites all present in the now extended inheritance of the promises made to the fathers. ὑψώσεν] Evidently an allusion to Isa. i. 2, where the word is also used in the sense of 'bringing up,' nourishing to manhood. This was done by increasing them in Egypt so that they became a great nation: see ref. Gen. There is no reference to any *exaltation* of the people during their stay in Egypt: whether by their deliverance (Calv., Heinr., Elsner), or by the miracles of Moses (Meyer), or by Joseph's preferment to honour (Beza, Grot.).

18. ἐτροφοφόρησεν] That this is the right reading, is rendered highly probable by manuscript authority here and still more in the LXX of ref. Deut., and, I conceive, decided by the Heb. of that passage, and by the expansion of the same image in Num. xi. 12. The compound verb (from ὁ, not ἡ, τροφός, as the similitude is that of a *man* (ὦν) bearing his son) implies carrying and caring for, as a nurse: see ref.

b here only. ^b κατεκληρονόμησεν [αὐτοῖς] τὴν γῆν αὐτῶν. ²⁰ καὶ μετὰ ταῦτα ὡς ἔτεσιν τετρακοσίοις καὶ πενήκοντα ^c ἔδωκεν
 trans., Deut. iii. 28. (i. 38, xxi. 16, l. 1 Macc. iii. 36 A.) c constr., Eph. iv. 11. 3 Kings ii. 35. ABCDE HLPN a b c d f g h k l o p 13

rec κατεκληροδοτησεν (*corrū to fix the active sense on the verb: as also in LXX, see reff*), with a h o: txt ABCDEHLPN rel 36 Chr, Thl. om αυτοις BD¹N p 13.
 40 coptt: ins ACD⁵EHL P rel [vulg syr arm Chr]. for αυτων, των αλλοφυλων
 D¹: αυτων αλλοφ. D⁵ syr-w-ast.

20. ως ετ. τετ. κ. πεντ. bef και μετα ταυτα (*see notes*) ABCN p 13. 36. 40 vulg (coptt) arm: om μ. τ. D¹ syr: txt D¹EHL P rel æth.—for ως, εως D¹-gr: om AC [Syr copt]: et quasi annis D-lat: quasi post annos vulg: et post annos æth-rom. aft εδωκ. ins αυτοις E [syr arm] sah Chr.

Macc. 19. ἐπτά.] See Deut. vii. 1; Josh. iii. 10; xxiv. 11. The unusual transitive sense of κατεκληρονόμησεν, justified by reff. LXX, has not been understood by the copyists, and has led to the rec. reading. From the occurrence of manifest references, in these opening verses of the speech, to Deut. i. and Isa. i., combined with the fact that these two chapters form the present lessons in the synagogues on one and the same sabbath, Bengel and Stier conclude that they had been then read. It may have been so: but see on ver. 15.

20.] Treating the reading of ABCN (*see var. readd.*) as an attempt at correcting the difficult chronology of our verse, and taking the words as they stand, *no other sense* can be given to them, than that the time of the judges lasted 450 years. The dative ἔτεσιν (*see ch. viii. 11*) implies the duration of the period between ταῦτα (the division of the land), and Samuel the prophet, inclusive. And we have *exactly the same chronological arrangement* in Josephus; who reckons (Antt. viii. 3. 1) 592 years from the Exodus to the building of Solomon's temple,—arranging the period thus: (1) forty years in the wilderness: (2) twenty-five years under Joshua (στρατηγὸς δὲ μετὰ τὴν Μωυσέως τελευτὴν πέντε κ. εἴκοσι, Antt. v. 1. 29): (3) Judges (below): (4) forty years under Saul, *see on ver. 21*: (5) forty years under Dávid, 1 Kings ii. 11: (6) four years of Solomon's own reign. This gives 592 — 149 = 443 years (about, ὡς, 450) for the Judges, including Samuel. That this chronology differs widely from 1 Kings vi. 1, is most evident,—where we read that Solomon began his temple in the four hundred and eightieth (LXX, four hundred and fortieth) year after the Exodus. All attempts to reconcile the two are arbitrary and forced. I subjoin the principal. (1) Perizonius and others assume that the years during which the Israelites were subject to foreign tyrants in the time of the Judges are *not reckoned* in 1 Kings vi. 1, and attempt, by adding them, to make out the period—in direct contradiction to

the account there, which is, not that the Judges lasted a certain number of years, but that Solomon began to build his temple in the *four hundred and eightieth year after the Exodus*. (2) Calovius, Mill, &c. supply γενόμενα after πενήκοντα, and construe, these things 'which happened in the space of 450 years,' viz. from the birth of Isaac to the division of the land. But why the birth of Isaac? The words too will not bear this construction. (3) Olshausen conceives the 450 years may include all from the Exodus, as far as the building of the temple. But to this the objection which he himself mentions is fatal, viz. that μετὰ ταῦτα and ἐκείθεν must beyond dispute give the termini *a quo* and *ad quem* of the period. (4) Others suppose various corruptions, here or at 1 Kings vi. 1, and by arbitrary conjecture emend so as to produce accordance.

It seems then that Paul followed a chronology current among the Jews, and agreeing with the book of Judges itself (the spaces of time in which, added together = exactly 450), and that adopted by Josephus, but not with that of our present Hebrew text of 1 Kings vi. 1. The objection to this view, that Josephus is not consistent with himself (Olsh.),—but in Antt. xx. 10. 1, contra Apion. ii. 2 gives *another* chronology, has arisen from not observing that in the latter places, where he states 612 years to have elapsed from the Exodus to Solomon's temple, he reckons *in* the twenty years occupied in building the temple and the king's house, 1 Kings vi. 38; vii. 1. His words are, Antt. xx. 10. 1, ἀφ' ἧς ἡμέρας οἱ πατέρες ἡμῶν ἐξέλιπον Αἴγυπτον Μωυσέως ἄγοντος, μέχρι τῆς τοῦ ναοῦ κατασκευῆς, ὃν Σολομὼν ὁ βασιλεὺς ἐν Ἱερουσολύμοις ἀνέγειρεν, ἔτη δυοκαίδεκα πρὸς τοῖς ἑξακοσίοις. To reckon in the thirteen years during which he was building his own house may be an *inaccuracy*, but there is no *inconsistency*.

Wordsworth, contrary to his usual practice, takes refuge in the amended text of ABC, and then characterizes in the severest language those who have had the moral courage to abide by the more diffi-

^d κριτὰς ἕως Σαμουὴλ [τοῦ] προφήτου ²¹ ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

om του A(appy) B⁸ p.

21. (κεις, so ABCD⁸.)

(Βενιαμιν, so ABCD⁸: -μεμ p.)

22. rec αυτοις bef τον δ. (alteration of arrangement, to connect αυτοις with the verb), with CEHL P 13. 36 rel [vulg syrr aeth arm] Chr₁: txt ABD⁸ coptt.—om τον D.

ηγρον E. for του, υιον D 34.

om ανδρα B¹E [Ath-3-mss Hil-mss₂]: om also

κατ. τ. κ. μου os E.

23. ο θ. ουν απο τ. σπ. αυτου D: om απο τ. σπερματος N¹. rec for ηγαγ., ηγειρεν (explanatory alteration, see ver 22), with CD 13. 36 rel tol syrr sah [arm] Thdr¹ Thlfin: txt ABEHL P⁸ b g l p vulg copt aeth Ath, Chr-comm, Thl-sif. for σωτ. ησ., σωτηριαν (see note), H(σρι αν) L b d f g h l 13 aeth Chr, Thl-sif: σ. τον ιην. D: om ησ. ο 4². 14²-6. 23. 37. 46. 56. 66. 76: txt ABCE[P]⁸ rel 36 vulg syrr copt arm.

cult reading, charging them with "arbitrary caprice," "gratifying a sceptical appetite," &c. I cite this as an example of that elastic criticism, which by any means within reach, and at any price, smooths away every difficulty from the sacred text.

Σαμουήλ] mentioned as the terminus of the period of the Judges, also as having been so nearly concerned in the setting up over them of Saul and David.

21. Σαουλ ανδρα εκ φ. B.] It may be not altogether irrelevant to notice that a *Saul, a man of the tribe of Benjamin*, was speaking; and to trace in this minute specification something characteristic and natural.

ἐτη τεσσεράκοντα] So also Josephus: ἐβασίλευσε Σαουλ Σαμουήλου ζώντος ἐτη ὀκτὼ πρὸς τοὺς δέκα· τελευτήσαντος δὲ δύο καὶ εἴκοσι, Antt. vi. 14. 9. In the O. T. the length of Saul's reign is not specified; 1 Sam. vii. 2 gives no reason, as Bengel thinks, why Saul's reign should have been *less than twenty years*, as the twenty years there mentioned do not extend to the bringing up of the ark by David, but only to the circumstances mentioned in the following verses. Biscoe has well shewn (p. 399), that as Saul was a young man when anointed king, and Ishbosheth his *youngest* son (1 Chron. viii. 33) was forty years old at his death (2 Sam. ii. 10), his reign cannot have been much short of that period. It is clearly against the construction to suppose Samuel's time

as well as Saul's included in the forty years, following as they do upon the ἐδωκεν. Yet this has been done by the majority of Commentators.

22. μεταστήσας] having deposed him (reff): in this case, by his death, for David was not made king till then. Or perhaps μεταστ. may refer to the sentence pronounced against Saul, 1 Sam. xiii. 14, or xv. 23, 28, and ἡγειρεν to the whole process of the exaltation of David to be king. But I prefer the former.

ὡ κ. εἶπεν μ.] The two passages, Ps. lxxxix. (lxxxviii. LXX) 20, and 1 Sam. xiii. 14, are interwoven together: both were spoken of David, and both by prophetic inspiration. They are cited from memory, neither τὸν τοῦ Ἰεσσαί nor ὁς μου being found in them. These latter words are spoken of *Cyrus*, see reff. That such citations are left in their present shape in our text, forms a strong presumption that we have the speeches of Paul verbatim as delivered by him, and no subsequent general statement of what he said, in which case the citations would have been corrected by the sacred text.

23. κατ' ἐπαγγ. ἡγαγεν] viz. the promise in ref. Zech. (LXX), where the very word ἄγω is used; not however excluding the many other promises to the same effect. The reading σωτηριαν has probably arisen from the contracted way of writing Ἰησοῦν, thus: σωτηριαν; and then from ver. 26 σωτηριαν was adopted. 24. εἰσόδου] referring

1 Thess. i. 9. ^απροσωπου τῆς ^εεἰσόδου αὐτοῦ ^γβάπτισμα ^δμετανοίας ABCDEH
HLPN a
bedfg
h k l o p
13
 u. 1. Heb. x.
 19. 2 Pet. i.
 11 only.
 MAL. iii. 2.
 MARK i. 4.
 LUKE iii. 3.
 ch. xix. 4.
 only.
 z = ch. xii. 25
 reff.
 a Paul (ch. xx.
 24. 2 Tim.
 iv. 7) only.
 Jer. vii. 6.
 b ch. xxv. 18.
 xvii. 27
 only. L.P.
 Tobit viii. 16.
 Judith xiv.
 14. Sir. xxiii.
 21 only. Dan.
 vii. 25 Theod.
 (-voia, 1 Tim.
 vi. 4.)
 c ellipsis, Matt.
 xiv. 27. John
 iv. 26. viii.
 24. xliii. 5.
 d = w. person, Acts only. ch. xix. 4 (Paul). v. 37. vii. 5.
 g = ch. x. 2 reff.
 i. 13. Phil. ii. 16 al². (Paul). h constr. ch. xiv. 3 (of Paul). xx. 32 (Paul). 1 Cor. xii. 8. 2 Cor. v. 19. vi. 7. Eph.
 xi. 29 reff. m = ch. iii. 17. iv. 5, &c. 1 Cor. ii. 6, 8. Josh. ix. 15 al. fr. k ch. vii. 12 reff. 1 ch.
 (Paul). Rom. x. 3. xi. 25. 1 Cor. xiv. 38. 2 Cor. ii. 11. 1 Kings xxvi. 21. o = ch. xxiv. 21 (Paul). vii.
 31 (Steph.). p ch. xv. 21, 36. xviii. 4 al. q = Luke iv. 16. ch. xv. 21. 2 Cor. iii. 15 al. Neh.
 viii. 8. r = 1 Cor. xi. 31. 1 Pet. iv. 6. s = ch. iii. 18 reff. and passim. t = John
 xlviii. 38. xix. 4, 6. ch. xxviii. 18. Prov. xxviii. 17. u constr., ch. iii. 14 reff. v ch. v. 33 reff.

24. om παντι HL Thl, παντι, and λαω P d e f g h l o Chr-comm : om λαω only A :
 om ισρ. 68. 104 sah : txt BCDEH P 13. 36 vs^s. (The variations have perhaps been
 occasioned by those in ver 17 above.)—N¹ began to write ισλ. bef λαω, but marked
 the letters for erasure.

25. επληρουν D¹. rec ins o bef ιωαννης, with LP 13[e sil] rel Chr Thl-fin :
 om ABCDEHN a l p Thl-sif. rec (for τι εμε) τινα με, with CDEHLP 13 rel [vulg
 syrr copt arm] Chr : txt ABN sah [æth], τι μοι (= τι με) p. aft εγω ins ο χριστος
 E 68 lect-12 tol Thl-fin. αλλα, and μεθ D¹(μεθ D^s).

26. om και B. εν ημιν AD p. aft θεον ins ακουσατε E. rec
 (for ημιν) υμιν, with CEHLP rel [vulg syrr copt æth arm] : txt A B(sic : see table) DN
 c p 13 syr-mg sah. aft ο λογος ins ουτος C d 6. 36. 65. 133-80 arm [om ταυτης
 C 133-80 Syr æth(hic sermo vitæ) arm]. rec απεσταλη, with EHL P rel Thl : txt
 ABCDN a h p 13. 36. 40 Chr.

27. om εν CE b d h k p 13 vulg Chr₂. for αυτ. τουτ. αγν., αυτ. s D¹(αυτον
 τ. αγωνουτες D⁶). for κ. τ. φωνας, τας τας γρ . . . as (μη συνιεντες τ.
 γραφας ?) D¹(txt D⁶) : αγν. τ. γρ. E [simly Syr]. ins και bef κριν. D.

28. aft ευροντες ins εν αυτω D vulg syr-w-ast coptt æth. for ητησ. &c, κρειναντες
 αυτον παρεδωκαν πιλατω ινα εις αναρεσιν D¹(ut interficeretur lat) : D⁸ reads ητησαντο
 π. ανερεθ., without erasing any portion of D¹ : for ητησαντο, ητησαν του(sic) N¹.

to ἡγαγεν above—his coming forward
 publicly. 25.] As John was ful-

filling his course (the expression is pecu-
 liar to Paul, see reff.) he said (not once
 but habitually). τί ἐμέ ὑπ. εἶν.] Not,

'I am not that which ye suppose me to be,'
 as Vulg. (reading τίνα, —quem me arbitra-
 mini esse, non sum ego); Luth., Grot.,
 Kuin.,—making τί (or τίνα) relative, which
 it will not bear (see note on 1 Cor. xv. 2);
 but What suppose ye me to be? I am not
 He. See Luke iii. 15 ff. 26. [The

same two classes (see on ver. 16), Jews and
 God-fearing gentiles, are here again ad-
 dressed.] τ. σωτηρίας ταύτης viz. the
 salvation implied in Jesus being a σωτήρ—
 salvation by Him. 27.] The position

of ἡμῖν at the commencement of its clause
 in the last verse shews the emphasis to be
 on it, and now the reason is given—for

the Jews in Jerusalem have rejected it.
 See ch. xxii. 18—21. τὰς φωνάς is

not governed by ἀγνοήσαντες, which makes
 the sentence an unusually harsh one in
 construction, requiring αὐτόν to be supplied
 after κριν., and αὐτάς after ἐπλήρωσαν.
 The καί, as often, merely introduces, with-
 out the emphasis implied by our 'even,'
 a new element into the sentence. It is
 perhaps hardly possible to find in our
 language or the Latin any one word which
 may give exactly this slight shade of mean-
 ing, and no more : paraphrased, the sense
 might be (but imperfectly and clumsily)
 thus represented : in their ignorance of
 Him (not only rejected His salvation, but)
 by judging Him, fulfilled the voices of
 the prophets, &c. 28.] Not, 'though,'
 but rather because they found no cause :
 when they found no cause of death in

δὲ ^wx ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ ^x γεγραμμένα, ^y καθ-
 ελόντες ἀπὸ τοῦ ^z ξύλου ^a ἔθηκαν ^a εἰς μνημεῖον. ³⁰ ὁ δὲ
 θεὸς ^b ἤγειρεν αὐτὸν ἐκ ^b νεκρῶν, ³¹ ὃς ^c ὥφθη ^d ἐπὶ ἡμέρας
^e πλείους τοῖς ^f συναναβάσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς
 Ἱερουσαλὴμ, ^g οἵτινες νῦν εἰσιν ^h μάρτυρες αὐτοῦ πρὸς
 τὸν λαόν. ³² καὶ ἡμεῖς ὑμᾶς ⁱ εὐαγγελιζόμεθα τὴν πρὸς
^k τοὺς ^k πατέρας ^l ἐπαγγελίαν ^m γενομένην, ὅτι ⁿ ταύτην
 ὁ θεὸς ^o ἐκτεπλήρωκεν τοῖς τέκνοις * αὐτῶν ἡμῖν ^p ἀνα-
 στήσας Ἰησοῦν, ³³ ὥς καὶ ἐν * τῷ ψαλμῷ γέγραπται τῷ

30. (see Rom. vii. 1 al.) e ch. ii. 40 reff. f Mark xv. 41 only. 2 Chron. xviii. 2.
 g = ch. x. 41 reff. h ch. i. 8 reff. i double acc., here only. acc., ch. viii. 25 reff.
 k absol., ch. vii. 19 reff. l ch. i. 4 reff. m = ch. vii. 31 reff. n ch. ix. 20 reff.
 o here only. Exod. xxxiii. 29 Ald. 2 Macc. viii. 10 only, but not =. τὰς ἐπαγγελίας ἐκπληροῦν, Polyb. i.
 67. 1. (-ωσις, ch. xxi. 26.) p = ch. ii. 24 reff.

w - Luke ii.
 39. Ezra i. 1.
 x = Luke xviii.
 31. xxii. 37.
 y = Luke xxiii.
 53 Mk.
 z = ch. v. 30
 reff.
 a ch. iv. 3. xii.
 4. Ruth iv.
 16.
 b 1 Cor. xv. 12
 reff. L.P.
 principally.
 c 1 Cor. v. 5,
 &c.
 d Geor., ch. u.
 xvi. 18. xviii.
 2. xix. 8, &c.
 xxvii. 20.
 Heb. xi.

29. ετελησαν A[Woiide]: ετελουον D¹(-εσεν D-corr¹). rec απαντα (error? or
 alteration for more completeness?) [with 13]: txt ABCDEHLPN rel. γεργ. bef
 περι αυτου B [Syr æth]. aft γεγραμμενα add εσιν ητοιμωτο τον πειλατον τοντον τον
 σταυρωσαι, και επιτυχοντες παλιν και D¹, syr-mg has postquam crucificus esset ητοιμωτο
 τον πιατον ut de ligno detraherent eum: συνετευχον et detraherent eum posuerunt in
 sepulchro. for ελουον, σταυρον E Syr. ins kai bef εθηκαν D²(and lat).

30. for ver, *ον ο θεος* (add *vero* D-lat) *ηγειρεν* D: add *tertia die vulg*(not tol). *αυτον* bef *ηγειρεν* E Chr.,

31. οὗτος ὡφθῇ τοῖς συναναβαινουσιν αὐτῷ απ. τ. γ. εἰς ἱερ. ἐφ' ἡμερ. πλείους D
(-αναβασιν D-corr, πλείους D⁸). rec om νυν (as unnecessary? hardly for Meyer's
reason, that they had been now for some time *His witnesses*), with BEHLP rel aeth-pl
Chr₁: εἰσι βεφ νυν N [aeth-rom]: txt AC a k p 13. 36 Syr coptt [arm].—αχρὶ νυν D c 137
vulg syr. om αὐτον H.

32. την προς τους αὐτους written over an erasure by \aleph^1 or \aleph -corr¹. ἀφ' ἡμῶν πατέρας ins. ἡμῶν DE [vulg Syr aeth]. γενομ. bef επαγγ. D Hil₂. * $\eta\mu\omega\tilde{\nu}$ (to avoid the difficulty of οἱ φοβούμενοι τον θεον being present, ver 16, besides the ἀνδρες ισραηλιται) ABC'D \aleph vulg(ῶν) tol) aeth Ambr₁: om ἡμιν sah Bede-gr: αυτων ἡμιν C³EHLP v 13. 36 rel syrr Chr₁ Thl-fin. for ἱσουσιν, τον κυριον ἱσθ. χρ. D sah Ambr₁; so, insg ἡμῶν aft κυρ. 137 Hil₂; τον κυρ. ἡμῶν [bef ἱσθ.] syr-w-ast: αυτων εκ νεκρων A².

33. for *ως και, ουτως γαρ* D. **rec τῷ ψ. τῷ δευτ. γέγραπται*,
with ELP rel vulg [syr] Chr, [Cosm,] Ambr, [simly Syr coptt æth]: *τ. πρωτω ψ. γεγ.*

him, they besought, &c.: see Luke xxiii. 22, 23. 29.] The two verbs ἐπέλεσαν

22, 23. 29.] The two verbs ἐτέλεσαν and ἔσηκαν have still the same subject, viz. οἱ κατοικοῦντες κ.τ.λ. De Wette rightly remarks, that Paul, in this compendious narrative, makes no distinction between friend and foe in what was done to our Lord, but regards both as fulfilling God's purpose regarding him. I may add, that there is also a contrast between what *men* did to Him, and ὁ θεὸς ἤγειρεν αὐτόν. Joseph and Nicodemus, be it observed, were both ἄρχοντες. Paul touches but lightly

both ἀρχοντες. Paul touches but lightly on the cross of Christ, and hastens on to the great point, the Resurrection, as the fulfilment of prophecy and seal of the Messiahship of Jesus. 31.] The *νῦν* gives

peculiar force to the sentence. **Who are at this moment witnesses,—living witnesses;** q. d. 'I am not telling you a matter of the *past* merely, but one made present to the people of the Jews ($\tau\omega\lambda\alpha\omega$) by living and autoptic testimony.'

32. ἡμεῖς ὑμᾶς] He and Barnabas were not of the number of the συναγαβάντες, ver. 31, nor was their mission to the Jewish people. 'They are at this moment witnessing to the people, *we*, preaching to you.' Stier observes (Red. d. Apost. p. 367) how entirely Paul sinks *himself*, his history and commission from Christ, in the great object of his preaching. ἀναστήσας] The

of his preaching. ἀναστήσας] The meaning having raised Him from the dead is absolutely required by the context: both because the word is repeated with ἐκ νεκρῶν (ver. 34), and because the Apostle's emphasis throughout the passage is on the *Resurrection* (ver. 30) as the *final fulfilment* (ἐκπεπλήρωκεν) of God's promises regarding Jesus. This is maintained by Luther, Hammond, Le Clerc, Meyer, &c.: the other meaning, 'having raised up,' as in ch. vii. 37, προφήτην ὑμῖν ἀναστήσει ὁ κύριος,—by Calvin, Beza, Calov., Wolf, Michaelis, Rosenm., Heinrichs, Kuinoel, Olsh., and by Mr. Humphry. Meyer well

1 Heb. i. 5. v. 5. Psal. ii. 7. r trans. ch. xvii. 31 only. s = ch. xxiii. 3. xxvi. 22, 23 al. 2 Macc. iii. 18. t of a state, here only. see ch. viii. 25 reff. u = ch. ii. 27 reff. v = Isa. iv. 3 only. w = 1 Tim. i. 15. iii. 1. iv. 9. Tit. iii. 8. Rev. xxi. 5. xxii. 6. Ps. lxxviii. 28. x = ch. xvii. 7 reff. y Psal. xv. 10. see ch. ii. 27 reff. z = ch. xiv. 16. Eph. iii. 5. Judg. ii. 10. b ch. ii. 23 reff. c = 1 Cor. i. 10. e ver. 30. ch. x. 40 reff. f ch. ii. 19 reff. g ch. ii. 14. iv. 10. xxviii. 22, 28. Ezra iv. 12, 13.

δευτέρω ¹ Υἱός μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά σε. 34 ὅτι δὲ ^r ἀνέστησεν αὐτὸν ¹ ἐκ νεκρῶν μηκέτι ^s μέλλοντα ὑποστρέφειν εἰς ^u διαφθοράν, οὕτως εἴρηκεν, ὅτι δώσω ὑμῖν τὰ ^v ὅσια Δαυεὶδ τὰ ^w πιστά. 35 διότι καὶ ἐν ^x ἐτέρῳ λέγει Οὐ ^y δώσεις τὸν ^y ὄσιόν σου ^y ἰδεῖν ^y διαφθοράν. 36 Δαυεὶδ μὲν γὰρ ἰδίᾳ ^z γενεᾷ ^a ὑπηρετήσας τῇ τοῦ θεοῦ ^{...} βουλῇ ^c ἐκοιμήθη καὶ ^d προσετέθη πρὸς τοὺς πατέρας αὐτοῦ καὶ ^e εἶδεν ^y διαφθοράν. 37 ὃν δὲ ὁ θεὸς ^e ἤγειρεν οὐκ ^y εἶδεν ^y διαφθοράν. 38 ^{fg} γνωστὸν οὖν ^g ἔστω ὑμῖν,

D (no vss) Orig-schol_{expr} Cyrp-mss₁ Hil_{2expr}: τω δευτ. ψ. γεγρ. Η ο α 66. 76. 100: txt ABCN a c p 13. 40 arm. at end, D syr-ing add (from Ps ii. 8) αἰτῆσαι παρ ἐμου καὶ δώσω σοι ἐθνη τὴν κληρονομίαν σου καὶ τὴν κατασχεσὶν σου τὰ περάτα τῆς γῆς. 34. στε D 137 Hil₂. aft αὐτον add ο θεος E 68 Syr Thl-fin. aft μελλ. ins αυτον E k 32. 66 Chr₁. 35. rec (for διοτι) διο, with CEHLP p² 13. 36 rel Chr₁: propter nos E-lat: txt ABN p¹: om D[-gr] Syr ath. ετερως D[-gr]: alias vulg: alia D-lat: εν τω ετ. 13. 36. om μεν D 26 vulg. [om τους C²(πρους, for π. τ. C¹).] 37. for ον, ο D¹-gr(txt D-corr¹).

remarks, that this meaning would hardly in our passage have been thought of or defended, had it not been that the subjoined citation from Ps. ii. has been thought necessarily to apply to our Lord's mission upon earth.

33.] The reading ἐν τῷ πρώτῳ ψαλμῷ is explained thus; "hic psalmus qui nobis secundus est olim primus fuit, quod is qui præcedit, tanquam proœmium, numeratus non esset." Rosenm. Arg. Ps. ii. St. Paul refers the prophecy in its full completion to the Resurrection of our Lord; similarly in Rom. i. 4, ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει ἐξ ἀναστάσεως νεκρῶν.

34. μηκέτι μέλλ.] Compare Rom. vi. 9, χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει θάνατος αὐτοῦ οὐκέτι κυριεύει. It is interesting to trace the same shades of thought in the speeches and epistles of Paul; and abundant opportunity of doing so will occur as we proceed. But here the ὑποστρ. εἰς διαφθ. does not merely imply death, so that Jesus should have once undergone it, and no more hereafter, as the E. V. seems to imply; but we must supply 'to die, and in consequence to' before the words, understanding them as the result of death, if it had domination over him: thus the clause answers even more remarkably to Rom. vi. 9.

τὰ ὅσια is the LXX rendering of יְרֵכָה, ref. Isa., which in 2 Chron. vi. 42, they have translated τὰ ἐλέη. The word 'holy' should have been preserved in the E. V., as answering to τὸν ὄσιόν σου below; the mercies of David, holy and sure; or my holy promises which I made sure unto David.

35. διότι καὶ] wherefore also,—correspondent to which purpose, of His Christ not seeing corruption.

ἐτέρῳ] viz. ψαλμῷ, referring to ver. 33. λέγει] viz. ὁ θεός, not David: the subject is continued from vv. 32 and 34, and fixed by εἴρηκεν and δώσω just preceding. δώσεις and ὅσιον accurately correspond to δώσω and ὅσια before. See on ch. ii. 27.

36.] The psalm, though spoken by David, cannot have its fulfilment in David.

ἰδίᾳ γενεᾷ] The dative commodi, not 'sua generatione,' which is flat in the extreme. David ministered only to the generation in which he lived; but διὰ τούτου, remission of sins is preached ὑμῖν, and to all who believe on Him.

τῇ τοῦ θ. βουλῇ is best taken with ὑπηρετήσας, not with ἐκοιμήθη;—as E. V., after he had served his own generation by the will (i. e. according to the appointment) of God. His whole course was marked out and fixed by God—he fulfilled it, and fell asleep. I prefer this, because joining τῇ τοῦ θ. β. with ἐκοιμήθη seems to diminish the importance of that verb in the sentence. (See, on the whole, 2 Sam. vii. 12; 1 Kings ii. 10.)

προσετ. κ.τ.λ.] An expression arising from the practice of burying families together: see reff. and passim in O. T.

38.] Paul speaks here of justification only in its lowest sense, as negative, and synonymous with remission of sins; he does not unfold here that higher sense of δικαίω, the accounting righteous, which those who have from God are δίκαιοι ἐκ πίστεως. It is the first office of the

ἄνδρες ἀδελφοί, ὅτι διὰ ^h τούτου ὑμῖν ⁱ ἄφεσις ⁱ ἁμαρτιῶν ^h ch. ix. 20 reff.
^k καταγγέλλεται, ³⁹ [καὶ] ^l ἀπὸ πάντων ^m ὧν οὐκ ἠδυνή- ⁱ ch. v. 31 reff.
 θητε ⁿ ἐν νόμῳ Μωυσέως ^{ln} δικαιωθῆναι, ⁿ ἐν ^h τούτῳ πᾶς ὁ ^k ver. 5 reff.
 πιστεύων ^{ln} δικαιούται. ⁴⁰ ὁ βλέπετε οὖν μὴ ^p ἐπέλθῃ [ἐφ'] ⁱ Rom. vi. 7
 ὑμᾶς] τὸ ^q εἰρημένον ἐν τοῖς προφήταις ⁴¹ Ἴδετε οἱ ^r κατα- ^{only. Sir.}
 φρονηταί, καὶ θαυμάσατε καὶ ^s ἀφανίσθητε, ὅτι ^t ἔργον ^{xvi. 29.}
^t ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον δ' οὐ μὴ ^m constr., ver.
⁴ 1 Cor. viii. 9. ^{x. 12.} Gal. v. 15 al. ^p ch. viii. 24. Luke xxi. 26. James v. 1. Micah ^{2 reff.}
^{ii. 11.} q pass., Luke ii. 24. ^{iv. 12.} ch. ii. 16. ^{Rom. iv. 18.} (act., ver. 34. ^{Heb. i. 13.} iv. 3, 4, 7.)
^r here only. ^{Hab. i. 5.} ^{ii. 5.} ^s = James iv. 14 (Matt. vi. 16, 19, 20) only. ^{Job. iv. 9.} ^{Hab. i. c.} (not
 in Heb.) ^t Matt. xxvi. 10 ^{Mk.} John iii. 21. ^{vi. 28.} ix. 4. ^{1 Cor. xvi. 10.} ^{Ps. xliii. 1.} ^{Hab. i. c.}

38. υμ. bef εσ. ΑΝ. διαντου E d 65-7. 133 æth : δια τουτο B¹ 15-8. 34. 73. 101-80.

39. om και AC¹N am (with fuld demid) æth-pl : ins BC³DELP rel [vulg-ed tol syrr coptt æth-rom arm] Chr_i. aft και add μετανοια D (syrr-w-ast has it aft αμαρτιων ver 38). εδυνθητε A : ηδυνθημεν D-corr¹-gr. rec ins τω bef νομ. (corrⁿ : but the art is not needed aft a preposition), with ELP rel Thl : om A B (sic : see table) CDN h p 13. 40 Chr_i. aft εν τουτω ins ουν D syr-mg. [aft πιστ. ins επ αυτω I sah.] for δικαιουται, δικαιωθηναι (but corrd) N¹. at end ins παρα θεω D 137 syr-mg.

40. απελθη N¹. om εφ υμας (as unnecessary? or because a difficulty was found in identifying υμεις with the καταφρονηται of the citation?) BDN 13. 36 am tol : ins ACEILP rel [vulg-ed fuld demid syrr coptt æth arm].

41. for ιδ., ακουσατε E. καταφρονησατε N¹. ins και επιβλεψατε (from LXX) bef και θαυμασατε I o syr Chr_i; aft κ. θ. E (but om και) a 27-9. 57. 69. 105-6. θαυμασατε N 1 : -ζετε c. aft 1st εργον ins o N¹. rec εγω bef εργαζ. (corrⁿ to LXX), with CEILP rel 36 demid [æth] Chr_i : εγω εργαζομε εγω N : txt ABD k p 13 vulg [syrr] sah arm. om 2nd εργον DELP b c d f g h k l o tol syrr æth-pl Chr_i Thl-sif : ins ABC I [from the space] N p rel vulg coptt æth-rom [arm] Thl-fin. rec φ, with c d h l 36 : txt ABCDEILPN rel Chr Thl.

Spirit by which he spoke, ἐλέγχειν περὶ ἁμαρτίας, before He ἐλέγχει περὶ δικαιοσύνης : therefore he dwells on the ἄφεσις ἁμαρτιῶν, merely just giving a glimpse of the great doctrine of justification, of which he had such wonderful things to write and to say.

39.] [And] from all things, from which ye could not in (under) the law of Moses be justified, in Him (as ἐν χριστῷ, ἐν κυρίῳ passim) every believer is (habitual pres.) justified. ἀπὸ πάντων (ἁφ') ὧν, from all things (sins), from which . . . but not implying that in the law of Moses there might be justification from some sins;—under the law there is no justification (ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ θεῷ, Gal. iii. 11) :—but = Christ shall do for you all that the law could not do : leaving it for inference, or for further teaching, that this was absolutely ALL : that the law could do nothing. The same thought is expanded Rom. viii. 3, 4, τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν φῇ ἡσθένει διὰ τῆς σαρκός, ὁ θεὸς κ.τ.λ. . . . ἵνα τὸ δίκαιωμα τ. νόμου πληρωθῇ ἐν ἡμῖν. This interpretation will be the more clearly established, when we remember that δικαιούν ἀπὸ ἁμαρτίας was not in any sense, and could not be, the office of the law, by which came the knowledge of sin. The expression δικαιούν ἀπὸ is only once used again by Paul (ref.), and that where he is

arguing against the continuing in sin.

ὁ πιστεύων is not to be joined with ἐν τούτῳ, which (see above) is contrasted with ἐν νόμῳ M. It is quite in Paul's manner to use πᾶς ὁ πιστεύων thus absolutely : see Rom. i. 16 ; iii. 22 ; x. 4 (Gal. iii. 22). Still less, with Luther, can we take as far as δικαιωθῆναι with ver. 38, and make ἐν τούτῳ . . . δικαιούται a separate sentence.

40.] The object of preaching the Gospel to the Jews first was for a testimony to them : its reception was almost uniformly unfavourable : and against such anticipated rejection he now warns them. τοῖς προφ.] The book of the prophets : see ch. iii. 18, note.

41. καταφρονηταί] So the LXX for ὁμίᾳ, 'among the heathen,' for which they seem to have read ὁμίᾳ. So the Arabic, 'videte arrogantes : ' and the Syriac, 'videte transgressores.' (Kuinöel.)

The prophecy was spoken of the judgment to be inflicted by means of the Chaldeans : but neither this nor any other prophecy is confined in its application to the occasion of which it was once spoken, but gathers up under it all analogous procedures of God's providence : such repeated fulfilments increasing in weight, and approaching nearer and nearer to that last and great fulfilment of all the promises of grace and all the threats of wrath, by which every prophetic word shall be exhausted.

u acc., John xi. 26. 1 Cor. xiii. 7. 1 John iv. 16. Hab. l. c. v ch. xv. 3 only. Hab. l. c. w ch. xvii. 15. xx. 7. xxvii. 43 only. Exod. xlviii. 31 (35). z constr., 1 Thess. v. 27 al. see note. y = Luke i. 20. z = here only. (ch. xv. 9 reff.) Δαβίδου τε καὶ Σολομῶνος, ἐτι δὲ καὶ μεταξὺ τούτων βασιλέων, Jos. B. J. v. 4. 2, also Apion, i. 21. Φίλιππον . . . καὶ μεταξὺ δ' Ἀλέξανδρον τὸν υἱόν . . . Plutarch, Inst. Lac. 42. a = here only †. Diod. Sic. xix. 25, ἔλυσσε τὴν ἐκκλησίαν. Polyb. v. 15. 3. Αἰνεῖν τ. συνουσίαν. b Acts (ver. 50. ch. xvi. 14. xvii. 4, 17. xviii. 7, 13. xix. 27) only, exc. Matt. xv. 9 Mk. (from Isa. xxix. 13.) Josh. iv. 24. c ch. ii. 10 reff. d ch. x. 41 reff. e ch. xxviii. 20 only. Exod. iv. 16 AB² Ald. Wisd. xiii. 17 only. f = 1 Tim. v. 5 only. see ch. xi. 23 reff. g ch. xiv. 3. xv. 11. xviii. 27. xx. 24, 32. h = ch. xx. 15 reff. i ch. xix. 26. Heb. ix. 22 only †. 2 Macc. v. 2 only. k = ch. iv. 5 reff. l constr., ch. xv. 6. xx. 7. see 2 Kings iii. 34. m ch. xi. 1 reff. n ch. iii. 10 reff. o ch. v. 17. p = Rom. xiii. 13. 1 Cor. iii. 3. James iii. 14, 16. 1 Macc. viii. 16. q Luke xx. 27. L.P., exc. John xix. 12. Hos. iv. 4.

εκδιηγείται AL: -γησεται D¹. at end ins και εσειγησεν D, κ. εσιγησεν syr-w-ast.

42. rec om αυτων, addg instead δε εκ της συναγωγης των ιουδαιων (supplementary, at beginning of an ecclesiastical portion: 98 has των αποστολων εκ της συν. κ.τ.λ.), with P rel: αυτων εκ τ. συν. τ. ιουδ. L Thl-fin: txt ABCDEIN a p 13. 36 vulg syr coptt arm Chr.

om παρεκαλουν E; so B 81, insg ηξιουν bef λαληθηνα. rec aft παρεκ. ins τα εζηη (added because it was considered necessary that this request should be ascribed to the Gentiles, on acct of the hostility of the Jews, ver 45), with LP rel: om ABCDEIN a c k o p 13. 36 vulg syr coptt æth arm Chr Thl Cassiod. for μεταξυ, εξης D. om τα D¹ (ins D⁵). om ταυτα P e l [H 36 Thl-sif].

43. aft δε ins αυτοις N¹ (N³ disapproving). aft σεβ. ins τον θεον E (syr ?) [coptt]. om τω (bef βαρυ.) DL [b]. om αυτοις (as unnecessary ?) ELP rel vulg Ec Thl-sif: ins ABCD I [from the space] N a k p 36 (vss) Chr, Thl-fin. (13 def.)

πειθοντ. (πειθοντε or -θοντο ?) D. [for αντους, αυτον Δ¹, αυτοις p.] rec επιμεινεν (perhaps corr'n to avoid προσλαουντες . . . προσμεινεν), with LP 13 rel Thl-sif: txt ABCDEIN c d k o p 36 Chr Thl-fin. (I ?) [for θυ, κυ B³ (Tischdf).] at end ins εγενετο δε καθ ολης της πολως διελθειν τον λογον τον θεου D, so syr-ing, omg τ. θ. and putting an asb alisk at διελθειν; εγ. δε κατα πασαν πολιν φημισθηαι τον λογ. E.

44. rec for τε, δε, with ACDN a b o p 13: om æth-rom: txt BE(LP) rel 36 syr æth-pl Chr, Thl: τοτε for τω τε L 59. (I ?) rec επρχομενω (alteration (so D (which every where alters εχομαι in this sense) ΔN 69 in Lu xiii. 33), the sense of εχομενω not being perceived), with BC¹DE²ILPN p rel 36 Chr: επερχομενω 3. 95: txt AC²E¹ 13. 40 Syr. for πασα, ολη D. for θεου, κυριου AB²N a p 13. 36. 40 am fuld tol sah: txt B¹C¹ELP rel [vulg-ed] demid copt [syr arm] Chr. (I def.)—D has ακουσαι παυλον πολυν τε λογον ποιησαμενου περι του κυριου.

45. for ιδοντες δε, και ιδοντες D. for τους οχλ., το πληθος D (sah) [arm]: om æth-rom. aft τοις ins λογοις D¹ (and lat): λογοις τοις D⁶ E Syr: om 1st τοις D¹⁰.

42.] The insertions in the rec. have been made (see var. readd.) partly perhaps to remove the ambiguity in αὐτῶν, and to supply a subject to παρεκάλουν. But they confuse the sense. ἐξιόντων αὐτ., As they (the congregation) were going out, they (the same) besought. On the N.T. construction, παρεκάλουν λαληθῆναι, i.e. the passive inf. after verbs of commanding, exhorting, &c., see Buttman, Grammatik des N. T. lichen Sprachgebrauchs, § 141. 5, p. 236. He traces it to the influence of the Latin *jubere* and the like. See, among his many examples, Mark v. 43; vi. 27; ch. v. 21; xxii. 24; xxv. 21. τὸ μεταξὺ σάβ. appears, by the usage

of Luke, to mean the next sabbath-day, not 'the following week.' This last rendering would hardly suit εἰς, which fixes a definite occasion,—nor ver. 44, which gives the result. The ref. to Josephus abundantly justifies this use of μεταξὺ. 43. λυθ. Δὲ τ. σ.] After the breaking up of the synagogue. οἵτινες] Paul and Barnabas; and αὐτοῖς, to the Jews and proselytes: not vice versâ, as Calvin inclines to believe: see a similar expression ch. xi. 23. There too, we have ἡ χάρις τοῦ θεοῦ similarly used of the work of the Gospel begun in the hearts of the converts. See also reif. 44.] Whether ἐρχ. or ἐχ. be read, the sense will be on the following

...ton I.
ABCE
LPN a b
c d f g h
k l o p
13

[τοῦ] Παύλου λεγομένοις ^q ἀντιλέγοντες καὶ ^r βλα-
σφημοῦντες. ^{46 s} παρῤῥησιασάμενοί τε ὁ Παῦλος καὶ ὁ
Βαρνάβας εἶπαν Ὑμῖν ἦν ^t ἀναγκαῖον πρῶτον λαληθῆναι
τὸν ^m λόγον τοῦ ^m θεοῦ. ^u ἐπειδὴ δὲ ^v ἀπωθέσθε αὐτὸν καὶ
οὐκ ἀξίους ^w κρίνετε ἑαυτοὺς ^x τῆς ^x αἰωνίου ^x ζωῆς, ^y ἰδοὺ
^z στρεφόμεθα ^z εἰς τὰ ἔθνη. ⁴⁷ οὕτως γὰρ ^a ἐντέταλται
ἡμῖν ὁ κύριος ^b Τέθεικά σε ^b εἰς ^c φῶς ^c ἐθνῶν, ^d τοῦ εἶναι
σε ^e εἰς σωτηρίαν ^f ἕως ^f ἑσχάτου τῆς γῆς. ⁴⁸ ἀκούοντα
δὲ τὰ ἔθνη ἔχαιρον καὶ ^g ἐδόξαζον τὸν ^g λόγον τοῦ κυρίου,
καὶ ἐπίστευσαν ὅσοι ἦσαν ^h τεταγμένοι ⁱ εἰς ζῶν αἰῶνιον

x John xvii. 3. 1 Tim. vi. 12 only. (see 1 John i. 2, ii. 25.) y ch. ii. 7 reff.
only. see ch. vii. 39. a ch. i. 2. = John xiv. 31. perf., here only. = 1 Kings xxi. 2.
xlx. 6 AN compl. 1 Thess. v. 9. 1 Tim. i. 12. 1 Pet. ii. 8. c Luke ii. 32. d 1 Cor.
x. 13 reff. e = ver. 22 reff. f ch. i. 8 reff. g 2 Thess. iii. 1 only.
h = ch. xv. 2. Rom. xiii. 1. 1 Cor. xvi. 15. (w. πρὸς and a dat., 2 Macc. vi. 21.) i = Rev. xiii. 10.

om του (as unnecessary: but it has force here) ABN c: ins CDEILP 13. 36
rel Chr₁. λαλουμένοις ABEN p 13: εἰρημενοῖς 64. 97 (the varr have perhaps
been introduced from other similar exprs, such as ch xvi. 14, and ver 40): txt CDILP
rel 36 Chr. om αντιλ. και ABCLN a d e p 13. 36 [vulg] Syr copt æth arm:
ins DIP rel syr Chr Thl: εναυτιομενοι και E (both the omission and the clumsy attempt
in E seem to be emendations of the apparent tautology ατελεγον . . αντιλεγοντες).

46. παρρησιασμενος DF-σιαμ- D¹ 105. rec δε (as bringing out the contrast),
with EILP [syrr copt] Chr₁: om sah [arm]: tunc vulg: txt ABCDN o p 36. 40 æth.
om 2nd o D e 68 Thl-sif. (εἶπαν, so ABDN p.) aft εἰπ. ins προς αυτοὺς
D. om ην C o 177: it is aft πρωτ. in D. om αναγκ. D-gr. for επειδη, επει
C p Orig₁ [Chr₁].—om δε (from the two syll., -δηδε, occurring together) BD¹N¹ syr
copt Thl-sif: ins ACD²ELPN³ p 13 rel [vulg(sed quoniam) Syr æth arm] Orig₂
Thdr₃ Chr₂ [Bas₁ Cyr₁] Thl₂ [-fin]. κρινατε D¹: κρινεται D²: judicatis D-lat.
εαυτοις B¹ [Tischd^f: txt B-corr¹-2). εαυτ. bef κριν, E vulg Thdr₃. [aft]

στρεφ. [ins] ημεις E.
47. εντεταλκεν D¹ e 47-marg Cyr₁ Thdr₁: εντελλεται p. om ημιν D¹-gr(txt
D⁴) 57¹ [app_y]: ημ. bef εντ. [c] 76. 95-7. 137. om ο Ν¹. aft ο κυρ. ins (from
LXX) ιδου DE Cyr₁. φῶς (omg eis) τεθ. σε D¹ Cyr_p. τοις εθνεσιν D am
demid [fuld tol Jer₁] Aug.

48. ΑΑ ακουοντ. τα D Syr æth. εχαιρεν (sic) P e f g h l o. for εδοξαζ.,
εδεξαντο (corrns: see ch xi. 1) D Aug₂: εδοξαζεν P (app_y) e g 97. 177². for κυριον,
θεον B D-gr E-gr copt [arm] Aug₁: om 105 Chr₁: [c] 68 syrr æth have τον θεον for
τον λ. του κυ. [but e syr ins τ. λ. τ. κ. aft επιστ.], and 34, τον θεον και τον λ. του κυ. (all
corrns, or misunderstanding of corrns, from ch xi. 1): txt ACLPN p vulg D-lat
E-lat [sah Chr₁]. αωνιαν B.

sabbath-day: not, as Heinrichs, 'on the following week-day.' συνήχθη] 'In the synagogue,' it was the sight of the Gentile crowds in their house of prayer which stirred up the jealousy of the Jews.

45. ἀντιλ. καί] These words (see var. readd.) form a graphic repetition, passing from the particular thing which they did, viz. contradict the words spoken by Paul, to the spirit in which they did it, viz. a contradictory and blaspheming one. It is no Hebraism. 46. πρῶτον] See ch. iii. 26; Rom. i. 16.

47.] Agreeing with LXX-AN, B reading δέδωκα for τέθεικα. They refer the σε not to themselves as teachers (as Meyer seems to think), but to Christ.

48. τεταγμένοι] The meaning of this word must be determined by the context. The Jews had judged themselves unworthy of eternal life: the

Gentiles, as many as were disposed to eternal life, believed. By whom so disposed, is not here declared: nor need the word be in this place further particularized. We know, that it is God who worketh in us the will to believe, and that the preparation of the heart is of Him: but to find in this text pre-ordination to life asserted, is to force both the word and the context to a meaning which they do not contain. The key to the word here is the comparison of ref. 1 Cor. εἰς διακονίαν τοῖς ἀγίοις ἔταξαν ἑαυτούς, with ref. Rom. αἱ οὐσαι (ἐξουσίαι) ὑπὸ τοῦ θεοῦ τεταγμένοι εἰσίν: in both of which places the agents are expressed, whereas here the word is absolute. See also ch. xx. 13. The principal interpretations are: (1) Calvin, &c., who find here predestination in the strongest sense: 'ordinatio ista non nisi ad

x here only.
Wisd. xviii.
10. see ch.
xviii. 27.
y ch. viii. 25.
av. 35, 36.
1 Thess. iv.
15. al.
z here only +
aver. 43 refl.
b — Mark xv.
43. ch. xvii.
12 (1 Cor. vii.
35. xii. 24)
only. Prov.
xi. 25.
(μόνος,
1 Cor. xiv. 40. — μόνον, ch. xii. 23.)
2. xxviii. 7, 17.
d ch. xiv. 2 only.
g Matt. vii. 4. Mark xvi. 9 only.
only. Exod. viii. 2.
11. ch. xxi. 23 only.
Exod. ix. 9.
xv. 11). Rom. xv. 13, 14. 2 Tim. i. 4. L.P. Ps. lxxxiii. 16.

49 x διεφέρετο δὲ ὁ ὕ λόγος τοῦ ὕ κυρίου δι' ὅλης τῆς χώρας.
50 οἱ δὲ Ἰουδαῖοι ^z παρώτρυναν τὰς ^a σεβομένας γυναῖκας
τὰς ^b εὐσχήμονας καὶ τοὺς ^c πρώτους τῆς πόλεως, καὶ
^d ἐπήγειραν ^e διωγμὸν ^f ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν,
καὶ ^g ἐξέβαλον αὐτοὺς ^h ἀπὸ τῶν ὁρίων αὐτῶν. 51 οἱ δὲ
ⁱ ἐκτιναξάμενοι τὸν ^k κοινορτὸν τῶν ποδῶν ^l ἐπ' αὐτοὺς
ἦλθον εἰς Ἰκόνιον. 52 οἱ τε μαθηταὶ ^m ἐπληροῦντο χαρᾶς

ABCDE
LPN a b
c d f g h
k l o p
13

c = and constr., Mark vi. 21. Luke xix. 47. ch. (xvii. 4) xxv.
e 2 Cor. xii. 10 refl. f ch. viii. 1.
h elsw., Matt. (ii. 16 al.) and Mark (v. 17 al.)
i Luke ix. 5 || Mt. x.
k Luke ix. 5 || Mt. x.
l Luke ix. 5 || Mt. x.
m = Luke ii. 40. ch. ii. 28 (from Ps.

49. καὶ διεφ. D a [Syr] æth.

καθ ὅλης ΔN a k 13. 73.

50. παρώτρυνον D¹-gr(txt D⁵): παρῶτρυναν p (Ec₁). rec ins καὶ bef τας ευσχ.
(attempt at corr₁, from misunderstanding), with ELPN¹ rel [vulg æth] Chr₁: om
ABCDEL³ p 13. 36 [syrr coptt] arm. ins θλειψειν μεγαλην καὶ bef διωγ. D;
ΘA. κ. E. om τον D. rec ins τον bef βαρν. (for uniformity), with P
rel Thl-sif: om ABCDELN a c k p 13 Chr Thl-fin. om αυτων B.

51. ins απο bef των ποδ. E c d g 133-7 syr Thl-fin. rec aft ποδ. ins αυτων,
with DELP [Syr coptt æth] Chr: om ABCN a k p 13. 36 vulg syr arm. for επ,
eis E. for ηλθ, κατηχησαν D-gr: ηλθεν 133. ins το bef ικ. E.

52. rec for τε, δε (corr₁), with CDELPN p rel syr coptt [arm] Chr: txt AB 13. 36
vulg Syr æth.

æternum Dei consilium potest referri'. . .
'ridiculum autem cavillum est referre hoc
ad credentium affectum, quasi Evangelium
repperint qui animis rite dispositi erant.'
So the Vulgate, 'præordinati': and Aug.
'destinati.' (2) 'Qui juxta ordinem a Deo
institutum dispositi erant' (Franz, Calov.:
but not Bengel (as De W.), who explains
it as I have done above): (3) 'Quibus, dum
fidem doctrinæ habebant, certa erat vita
beata' (Morus, Kuinoel): (4) 'Qui ad vitam
æternam se ordinarent' (Grot., Limborch,
Wolf, al.): (5) 'Quotquot erant dispositi,
applicati, i. e. apti facti oratione Pauli ad
vitam æt. adipiscendam' (Bretschneider):
(6) taking τετ. militari sensu, 'Qui de ag-
mine et classe erant sperantium vel conten-
dentium ad v. æt.' (Mede, and similarly
Schöttg.) There are several other ren-
derings, but so forced as to be mere cari-
catures of exegesis: see Meyer. It may
be worth while to protest against all at-
tempts to join ἐπίστευσαν with εἰς (ζῶν
αἰώνιον), which usage will not bear. Words-
worth well observes that it would be in-
teresting to enquire what influence such
renderings as this of *præordinati* in the
Vulgate version had on the minds of men
like St. Augustine and his followers in the
Western Church in treating the great
questions of free will, election, reprobation,
and final perseverance: and on some
writers in the reformed churches who,
though rejecting the authority of that
version, were yet swayed by it away from
the sense of the original here and in
ch. ii. 47. The tendency of the Eastern

Fathers, who read the original Greek, was,
he remarks, in a different direction from
that of the Western School.

50. τὰς
σεβ. γυν.] Women had a strong religious
influence both for and against Christianity:
see for the former ch. xvi. 14; xvii. 4; Phil.
iv. 3; 1 Cor. vii. 16: for the latter, com-
pare Josephus's statement (B. J. ii. 20. 2),
that the majority of the wives of the Damas-
cenens were proselytes, with ch. ix. 22—25.
Strabo (vii. 3: C. and H. i. p. 219) says,
ἅπαντες τῆς δεισιδαιμονίας ἀρχηγοὺς ὄν-
ται τὰς γυναῖκας· αὗται δὲ καὶ τοὺς ἀνδρας
προκαλοῦνται πρὸς τὰς ἐπὶ πλέον θεραπεῖας
τῶν θεῶν καὶ ἑορτὰς καὶ ποτνιασμούς.

These were proselytes of the gate, or at
least inclined to Judaism.

ἐξέβαλον]
Though the πρῶτοι τῆς πόλεως, at the
instigation, probably, of their wives, were
concerned, this seems to have been no legal
expulsion: for we find them revisiting An-
tioch on their return, ch. xiv. 21;—but only
a compulsory retirement for peace, and
their own safety's sake.

51.] As com-
manded by our Lord, Matt. x. 14, where
see note.
Ἰκόνιον] A populous city,
east of Antioch in Pisidia, lying in a fertile
plain at the foot of, and almost surrounded
by, Mount Taurus. It is reckoned by
Xenophon (Anab. i. 2. 19) as belonging
to Phrygia,—by Strabo (xii. 568) and
Cicero (ad Famil. xv. 4) to Lycaonia,
of which it was practically the capital,
—by Ammianus Marcellinus (xiv. 2) to
Pisidia. At this time, it was the capital
of a distinct territory, ruled by a tetrarch
(Plin. N. H. v. 27), and probably on that

καὶ πνεύματος ἁγίου. XIV. ¹ⁿ Ἐγένετο δὲ ἐν Ἰκονίῳ ^{n constr. ch. iv. 5 reff.}
^o κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν ^{o here only. Exod. xxvi. 24. 3 Kings iii. 18. p John iii. 16 only. q John iii. 36. ch. xix. 9. Rom. xv. 31 al. Exod. xxiii. 21. r ch. xiii. 50. s ch. vii. 6 reff. t ch. viii. 11 reff. u ch. xii. 19 reff. v ch. ix. 27, 28 reff. w Luke xviii. 9. 2 Cor. i. 9. vii. 13 al. x = ch. x. 43 reff. b ch. ii. 4 reff. = ch. = ver. 14. see note.}
¹ Ἰουδαίων καὶ λαλῆσαι ^{p οὕτως p ὥστε πιστεῦσαι Ἰουδαίων}
^{τε} καὶ Ἑλλήνων πολὺ πλῆθος. ² οἱ δὲ ^{a ἀπειθήσαντες}
¹ Ἰουδαῖοι ^{t ἐπήγειραν καὶ s ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν}
^{κατὰ} τῶν ἀδελφῶν. ³ ^t ἵκανόν μὲν οὖν ^u χρόνον ^u δι-
^{έτριψαν} ^v παρῤῥησιαζόμενοι ^w ἐπὶ τῷ κυρίῳ τῷ ^x μαρτυ-
^{ροῦντι} τῷ ^y λόγῳ τῆς ^z χάριτος αὐτοῦ, ^b δίδοντι σημεῖα
^{καὶ c} τέρατα γίνεσθαι ^d διὰ τῶν χειρῶν αὐτῶν. ⁴ ^e ἐσχίσθη
^{δὲ} τὸ πλῆθος τῆς πόλεως, καὶ οἱ μὲν ^f ἦσαν ^f σὺν τοῖς
¹ Ἰουδαίοις, οἱ δὲ ^f σὺν τοῖς ^g ἀποστόλοις. ⁵ Ὡς δὲ

CHAP. XIV. 1. for αὐτοὺς, αὐτον (see xiii. 46) D-gr: om a. om τῶν ἰουδαίων N¹.
aft οὕτως ins προς αὐτοὺς D: pref E, simply Syr. for πιστεῦσαι, πιστευειν

D: θαυμασαι E, addg at end καὶ πιστεῦσαι. [transp 2nd ἰουδ. and ελλην. L.]

2. rec απειθουντες (appy a corrn to the simpler and more usual pres part. Meyer believes that the pres has been altered to the aor to give the plup sense, but this is hardly likely), with ELP rel Chr [Thl-sif]: txt ABCN a o p 13. 36. 40 Thl-fin.—for οἱ δὲ τοῖς ἐπηγειραν, οἱ δὲ αρχισυναγωγοὶ τῶν ἰουδ. καὶ οἱ αρχοντες τῆς συναγωγῆς ἐπηγαγον αυτοις διωγμον κατα των δικαίων D, simply syr-mg [E also aft ἐπηγ. ins διωγμον]. at end ins ο δε κυριος εδωκεν ταχυν ειρηνην D demid syr-mg; ο δε κυρ. ειρηνην ποιησεν E.

3. διετριβον A. aft διετρ. ins epei E Syr syr-w-ob [coptt]. διατρεψαντες παρησιασμενοι D[-σιαμ- D¹]. ins επι bef τω λογω A N¹(N³ disapproving). rec ins και bef διδ., with CL a b p æth [arm] Thl: om ABDEP(N) 13. 36 rel vulg Syr coptt Chr.—διδοντος N [p]. for αυτων, αυτου D¹(but corrd).

4. ην δε εσχισμενον D. for οι δε, αλλοι δε D. at end ins κολλωμενοι δια τον λογον του θεου D syr-mg; κολλωμενοι(alone) Syr.

account is not reckoned to any of the above-mentioned districts. It became famous in the middle ages as the capital of the Seljukian Sultans, and had a great part in the growth of the Ottoman empire. It is now Konia, a town of 30,000 inhabitants. (Winer, Realw.; C. and H. i. pp. 220, f.)

52.] See, for similar "joyful perorations," as Wordsworth well designates them, Luke xxiv. 52; ch. v. 41; xii. 24.

CHAP. XIV. 1.] κατὰ τὸ αὐτὸ, together (reff.): ὁμοῦ, Hesych.: not, 'in the same manner,' as Wolf and others.

οὕτως ὥστε, as in E. V.; not ἐγένετο . . . ὥστε . . ., as Vater. Ἑλλήνων] Probably here these are the σεβόμενοι τὸν θεόν [see ch. xiii. 43, 50; xvi. 14; xvii. 4, 17; xviii. 7 and ch. x. 2 reff.], those of the uncircumcised who were more or less attached to the Jewish religion.

2.] The past part. indicates who believed not, viz. when Paul preached. ἐκάκωσαν, 'male affecerunt,'—κακούργως διέθηκαν, Chrys. So Jos. Antt. xvi. 1. 2, κακοῦν, . . . καὶ τῆς εὐνοίας ἧς εἶχεν εἰς τοὺς παῖδας ἀφαιρεῖν. Ver. 3 gives the sequel of ver. 1,—ver. 4, of ver. 2. The μὲν οὖν, as usual (see ch. xi. 19), takes up the narrative which had been interrupted.

3. παρῤ. ἐπὶ τ. κυρ.] A pregnant construction:—'speaking with boldness, which boldness was grounded on confidence in the Lord.'

τῷ κυρίῳ is GOD: see ch. iv. 29, 30, and ch. xx. 32, τῷ θεῷ κ. τῷ λόγῳ τῆς χάριτος αὐτοῦ.

διδόντι, without καὶ, defines μαρτυροῦντι: viz. by giving, &c.

4.] So Virg. Æn. ii. 39, 'Scinditur incertum studia in contraria vulgus.' Such a split into two factions was a common occurrence, on far less important occasions, in these cities of Oriental Greeks. (C. and H. i. p. 223.)

τοῖς ἀποστόλοις] This is the first place where Paul and Barnabas are so called. St. Paul constantly vindicates the title in his Epistles: cf. Rom. i. 1; 1 Cor. i. 1; ix. 1; xv. 9; 2 Cor. i. 1; Gal. i. 1; Col. i. 1; 1 Tim. i. 1; 2 Tim. i. 1; Tit. i. 1. It seems to have been borne in this higher sense also by James the Lord's brother: see Gal. i. 19, and note, and the prolegg. to the Epistle of James: and by Barnabas, here and in 1 Cor. ix. 5, 6: see also Gal. ii. 9. So that there were, widening the word beyond the Twelve, fifteen Apostles, usually so called. The word was also used in a still wider sense: see Rom. xvi. 7; 2 Cor. viii. 23; 1 Thess. ii. 6: in which

h James iii. 4 only. Prov. iii. 25. (-māy, ch. vii. 57.) i Matt. xxii. 6. Luke xi. 45. xviii. 32. 1 Thess. ii. 2 only. 2 Kings xix. 43. l ch. vii. 58 reff. l ch. xii. 12 reff. m Heb. vi. 18 only. Gen. xix. 20. n Matt. iii. 5 al. Gen. xxi. 10. o abs. Rom. xv. 20 reff. p constr., ch. xiii. 29 reff. q = Rom. (viii. 3?) xv. 1 only. (Luke xviii. 27 al.) Joel iii. 10. r absol., Matt. xxvii. 36. Mark v. 15. Luke v. 17. John ix. 8. s Matt. xix. 12. Luke i. 15. ch. iii. 2. Gal. i. 15. Ps. xxi. 10. lxx. 6. t constr., ch. iii. 12 reff. u pres., ch. xvi. 38 reff. v Matt. xxi. 21. Mark iv. 40. xi. 22. Rom. xiv. 22. 1 Cor. viii. 2. 1 Tim. i. 19. James ii. 1, &c. w constr., Luke xxii. 6. ch. xx. 3. Rom. xv. 23. 1 Cor. ix. [6.] 10. 1 Pet. iv. 17. Winer, § 44. § 4.

ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν, ἰβρίσαι καὶ κλιθοβολῆσαι αὐτούς, ⁶ ¹συνιδόντες ^mκατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας Λύστραν καὶ Δέρβην καὶ τὴν ⁿπερίχωρον, ⁷κἀκεῖ ^oεὐαγγελιζόμενοι ^pἦσαν.

⁸ Καὶ τις ἀνὴρ ἐν Λύστροις ^qἀδύνατος τοῖς ποσὶν ^rἐκάθητο χωλὸς ^sἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε περιεπάτησεν. ⁹ οὗτος ἤκουεν τοῦ Παύλου λαλοῦντος ὃς ^tἀτενίσας αὐτῷ καὶ ἰδὼν ὅτι ^{uv}ἔχει ^vπίστιν ^wτοῦ

5. om τε D 133 [vulg.] Chr.. ins των bef iouδ. D. autous bef κ. λιθ. E.
6. ins και bef κατεφ. D¹. aft κατεφ. ins οι αποστολοι C³ 40 Thl[-sif-ms].
λυκαονιας D¹, simly ver 11. ins eis bef λυστ. C¹D: και d. aft περιχ. ius ολη
DE: pref vulg.
7. rec ησαν bef ευαγ., with CEHLP rel Chr: txt AB D-gr N 13. 36 c p. at end
ins και εκεινηθη ολον το πληθος επι τη διδαχη· ο δε π. και β. διετριβον εν λυστροις
D; τον λογον του θεου· και εξεπλησseto πασα η πολυπληθεια επι τη διδ. αυτων· ο δε π.
κ. β. διετρ. εν λ. E[¹, simly] vulg.-sixt.
8. αδυν. bef εν λ. B⁸¹: εκαθ. bef αδυν. D 137: om εν λ. DE. om χωλ. D.
ins της bef μητρ. D¹. rec aft αυτου ins υπαρχων (interpolated from ch iii. 2),
with HLP rel [copt] Chr₁: om ABCDEN c p 13. 36 [vulg syrr æth arm]. elz
περιεπατακει (see note), with 57. 73-6-8. 80. 95-6: Steph περιπεπατηκει, with
DEHLP rel Chr: πεπατηκει 137: txt ABCN a p 13. 36.
9. [at beg ins και E (c) syr æth.] aft ουτος ins ουκ N. ηκουσεν (alteration
to suit the other aorists, the force of the imperf being overlooked: see note) ADEHLS
b c e p 13. 36 [vulg Syr copt æth arm Chr₁: txt BCP rel [syr] sah. for λαλ.,
λεγοντος N¹. aft λαλ. ins υπαρχων εν φοβω D. ατενισας δε αυτω ο π. D:
πος ον ατ. ο π. E. rec πιστ. bef εχ., with EHLP rel [vulg-clem arm] Chr:
txt ABCDN a k p 13 am demid fuld [tol syrr æth] sah.

latter place Silvanus and Timotheus seem to be included in it. 5.] ὁρμή is not a *rush* ('impetus,' Vulg.: 'assault,' E. V.), but as Hesych. βουλή, ἐπιθυμία, — as is manifest from συνιδόντες, rightly rendered in E. V. they were ware of it; which it would be strange if they were not, if an assault had been made on them.

6. Λύστραν] τὰ Λ. also, ver. 8. This, as well as Derbe (of both which very little further is known), was probably a small town at the foot of the singular mountain-mass known as the Kara-dagh, or black mountain, Lystra being S., and Derbe S.E. from Iconium. The sites are very uncertain. There are the ruins of about forty Christian churches on the north side of the Kara-dagh, at a place called by the Turks Bin-bir-Kilisseh (the 1001 churches), which the most recent travellers believe may be Lystra (C. and H. i. pp. 225 ff.). In one of these places (probably at Lystra, see note, ch. xvi. 1) Paul found and took up Timothy on his second journey; and from τέκνον, 1 Cor. iv. 17, compared with πατήρ, as defined

ib. ver. 15, we are justified in concluding that he had been converted by the Apostle; and, if so, during this visit.

There appear to have been few Jews in the district: we hear of no synagogue.

Λυκαονίας] Strabo describes Lycaonia (xii. 6) as a hilly plain among the mountain-spurs of Taurus, very ill watered, cold and bare, but exceedingly adapted for sheep-pasture and the growth of wool.

8. ἐκάθητο] Not 'dwelt,' as Kuin., but sat, probably in the forum or some place of resort.

περιεπάτησεν is the historic past: who never walked. The perfect seeming more apt, it has been altered in the later MSS. accordingly. Meyer supposes the alteration to have been the other way, from "the constant preference which the Greeks gave in narration to the aorist over the plusq. perf.:" but qu.?

9.] The imperfect ἤκουεν is important. He was listening to Paul's preaching, and, while listening, his countenance, read by the Apostle's gift of spiritual discernment, gave token of faith to be healed ἀτεν. αὐτ.] See note on

^x σωθῆναι, ¹⁰ εἶπεν ^y μεγάλη ^y τῇ ^y φωνῇ Ἀνάστηθι ἐπὶ τοὺς πόδας σου ^z ὁρθός. καὶ ^a ἤλατο καὶ περιεπάτει. ¹¹ οἷ τε ὄχλοι ἰδόντες ὁ ἐποίησεν Παῦλος ^b ἐπήραν τὴν ^b φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες Οἱ θεοὶ ^c ὁμοιωθέντες ἀνθρώποις ^d κατέβησαν πρὸς ἡμᾶς. ¹² ἐκάλουν τε τὸν Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ^e ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. ¹³ ὃ τε ^e ἱερεὺς τοῦ Διὸς τοῦ ὄντος ^h πρὸ τῆς πόλεως ταύρους καὶ ⁱ στέμματα ἐπὶ

x = ch. iv. 9 al. y ch. xxvi. 24 only. Prov. xxvi. 25. z = here (Heb. xii. 13, from Prov. iv. 26) only. Mark v. 28. 3 Kings xxi. (xxv.) 11. a ch. iii. 8 John iv. 14 only. Isa. xxxv. 6. b ch. ii. 14 reff. c = Rom. ix. 29 (from Isa. i. 9). d Matt. xxviii. 2. e ch. xv. 24 reff. f = here only. Dan. xi. 22 Theod. ὁ τῶν λόγων ἡγεμῶν, Iamblich. de Myster. init. g of false gods, here only. 4 Kings xi. 18. h ch. xii. 6. 14. ἀναστ' Οὔκα πρὸ πόλεως, Æsch. Theb. 162 (Dind.). i here only +. Zech. vi. 11 alii (Tromm.).

10. om τη (as unnecessary, its force being overlooked) BCD¹N k p: ins AD³EHL^p rel. aft φωνη ins σοι λεγω εν τω ονοματι του κυριου ιησ. χρ. (interpolation from ch iii. 6) CDE a [e] o 13 [Syr syr-mg sah arm] Thl-fin (om τω, and aft κυρ. ins ημων E [om τ. κυρ. e 13]): om ABHL^p p rel vulg syr-txt copt aeth Chr, Thl-sif. [ορθος Α:] ορθως E-gr HP [syr-mg] Thl-sif: add και περιπατει D syr-mg. aft 1st και ins παραχημα E [tol]: ευθως παραχημα D syr-mg. rec ηλλετο (alteration to suit the imperf περιπατει), with LP 13 rel syrr [arm] Thl, ηλετο H: ανηλατο D¹, ανηλλατο D³: εξηλλατο E: txt ABCN [p] vulg (exilivit et ambulabat [coptt] Chr, om 2nd και B¹ (ins B¹-corr, see table) [coptt].

11. rec δε (alteration from the characteristic τε), with CDEHL^p p rel 13 [vulg syr sah arm] Chr: txt ABN 36. 40 Syr aeth. [ιδotes C.] rec ins o bef παυλος, with HLP p rel: om ABCDEN c 13 Chr, om την D. om αυτων N¹. ins τοις bef αυθρ. D l. ανθρωποι(sic) N¹.

12. for τε, δε D a b g 40 [E-lat Cyr-c₁] Chr, rec aft 1st τον ins μεν (to answer to the follg δε), with B[sic: see table] C³EHL^p 13 rel syr copt Cyr-c₁ Chr: om AC¹(D)N p 36 vulg [sah arm].—om τον also D. διαν DEHL P-corr o p 40.

for επειδη, επει N¹ k. om o C¹D [c].

13. rec for τε, δε, with DEHL^p rel syr coptt Thl: txt ABCN [a c] 36. 40 vulg [Syr] aeth Chr—τοτε o p lect-12: τοτε C¹, but τ is erased.—οι δε ιερεις . . ενεγκαντες . . ηθελον D 96. του οντος δ. D c 137. [προς C¹: πρωτων πυλων p.] om της D¹: ins D³. rec aft πολ. ins αυτων, with C³EHL^p rel syr Chr: om ABC¹DN a p 13. 36 vulg coptt [Syr (aeth) arm]. aft ταυρ. ins αυτοις D: aft στεμ.,

ch. xiii. 9. 10. **μεγ. τῇ φ.** Raising his voice above the tone in which he was before speaking. The article is important.

11. **Λυκαονιστί** The nature of this dialect is uncertain: its existence is further mentioned by Steph. Byzant., cf. τῇ τῶν Λυκαόνων φωνῇ, in note on ver. 20. The notice is inserted to shew that the Apostles had no knowledge of the inference drawn by the crowd, till they saw the bulls being brought to their doors, ver. 13. So Chrysostom: οὐκ ἦν τοῦτο οὐδέπω δῆλον τῇ γὰρ οἰκεία φωνῇ ἐφθέγγοντο, λέγοντες κ.τ.λ. διὰ τοῦτο οὐδὲν αὐτοῖς ἔλεγον (meaning, "for this reason they, the Lycaonians, spoke unintelligibly to the Apostles:" ἔλεγον taking up the λέγοντες. Wordsw. has, in his ardour to vindicate Chrysostom from heterodoxy, fallen into the mistake of rendering, "therefore the Apostles said nothing to them")· ἐπειδὴ δὲ εἶδον τὰ στέμματα, τότε ἐξελθόντες κ.τ.λ. Hom. xxx., p. 235 f. See, on the real nature of the gift of tongues, and the bearing of notices of this kind on its consideration, the note on ch. ii. 4. These ἐπιφάνειαι of the gods are frequent subjects of

heathen poetry and mythology. Hom. Od. p. 484, says, καὶ τε θεοὶ ξεινοῖσιν ἐουκότες ἄλλοδαποῖσι Παντοίοι τελέθοντες ἐπιστροφῶσι πόλιν. It was in the neighbouring country of Phrygia that Jupiter and Mercury were said to have wandered, and to have been entertained by Baucis and Philemon: 'Jupiter huc, specie mortali, cumque parente Venit Atlantiades po-sitis caducifer alis.' (Ov. Met. viii. 626, f.) Dio Chrysostom (Orat. xxxiii. p. 408) says, φασὶ τοὺς οἰκιστὰς ἥρωας αὐτῶν πολ- λάκις ἐπιστρέφειν τὰς αὐτῶν πόλεις. (From Mr. Humphry's note.) 12.]

This distinction is (besides the reason given) in accordance with what Paul himself cites (as the saying of his adversaries, it is true, but not therefore without some physical foundation), ἡ παρουσία τοῦ σώματος ἀσθενῆς. So Chrysostom, ἐμοὶ δοκεῖ καὶ ἀπὸ τῆς ὕψους ἀξιοπρεπῆς εἶναι ὁ Βαρνάβας, Hom. xxx., p. 237. ἡγούμενος τοῦ λόγου. So Iamblichus, of Hermes, in reff.: 'vocis et sermonis potens,' Macrob. Saturn. i. 8: λόγου προφήτης, Orph. H. xviii. 4: λαλίστατος κ. λογιώτατος θεῶν πάντων, Lucian, Gall-

toὺς ^k πυλῶνας ἐνέγκας σὺν τοῖς ὄχλοις ^l ἤθελεν ^m θύειν. ABCDE
 14 Ἀκούσαντες δὲ οἱ ⁿ ἀπόστολοι Βαρνάβας καὶ Παῦλος HLPN a
 οἱ διαρρήξαντες τὰ ^o ἱμάτια αὐτῶν ^a ἐξεπήδησαν εἰς τὸν b c f g h
 ὄχλον ^{is} κρίζοντες ¹⁵ καὶ ^s λέγοντες Ἄνδρες, τί ταῦτα k l o p
 ποιεῖτε; καὶ ἡμεῖς ^u ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, 13
^v εὐαγγελιζόμενοι ὑμᾶς ^w ἀπὸ τούτων τῶν ^x ματαίων ^{wy} ἐπι-
 στρέφειν ^z ἐπὶ ^z θεὸν ^z ζῶντα, ὃς ^a ἐποίησεν τὸν ^a οὐρανὸν
 καὶ τὴν ^a γῆν καὶ τὴν ^a θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς,
 16 ὃς ἐν ταῖς ^b παρωχημέναις ^c γενεαῖς εἴασεν πάντα τὰ
 ἔθνη ^d πορεύεσθαι ταῖς ^e ὁδοῖς αὐτῶν, 17 ^f καίτοιγε οὐκ
^g ἀμάρτυρον ἑαυτὸν ^h ἀφῆκεν ⁱ ἀγαθουργῶν, ^k οὐρανόθεν ὑμῖν m o p a
 ἵετοὺς διδοὺς καὶ ^m καιροὺς ⁿ καρποφόρους, ^o ἐμπιπλῶν
^p τροφῆς καὶ ^q εὐφροσύνης τὰς καρδίας ὑμῶν. 18 Καὶ
 n James v. 17 only t. Wisd. vii. 3 only. v constr. ch. xvi. 10. Gal. i. 9. 1 Pet. i. 12. w ch. xxvi.
 18. 1 Thess. i. 9. z see note. 1 Kings xvii. 36 (16). a ch. iv. 24 reff. b here only t. Xen.
 20 reff. Anab. ii. 4. 1. end. c = ch. xiii. 36 reff. d constr. ch. ix. 31 reff. e = Luke
 i. 79. ch. ii. 28. Prov. i. 31. f John iv. 2 (ch. xvii. 27 v. r.) only. Xen. Mem. i. 2. 3. g here
 only t. οὐκ ἔστιν δὲ ἀμάρτυρον τὸ μέγεθος τ. προεξημένων χρημάτων, Jos. Antt. xiv. 7. 2. h = Matt.
 iii. 15. Heb. ii. 8. Ezek. xvi. 39. i 1 Tim. vi. 18 only t. k ch. xxvi. 13 only t. Aeschin.
 p. 73. 5. from Hesiod. l ch. xxviii. 2. Heb. vi. 7. James v. 18. Rev. xi. 6 only. Deut. xi. 14. Job
 v. 10. Ep. Jer. 63. m = here only. τοῖς καιροῖς εἰκων, Polyb. iii. 9. 7. n here only. Ps.
 cxi. 34. cxlviii. 9. Jer. ii. 21 only. (-ρεῖν, Rom. vii. 4, 5.) o here only. Ps. cli. 5. cxliv. 16. see Rom.
 xv. 24. p ch. ix. 19 al. fr. Ps. cxxxv. 25. q ch. ii. 28 only. Isa. xxix. 19.

E [c] 137. ηθελον H l p tol Thl-sif, so also D (see above). επιθυειν D.
 14. ακουσας δε omg (so Syr) οι απ. D. (In N the as of βαρναβας is supplied perhaps by
 corr¹.) εαυτων ABN³ 13. 36: txt CDEHLPN¹ p rel Chr₁. aft αυτ. ins k D¹.
 rec ειςεπηδησαν (corrⁿ to suit eis τ. οχλον), with C²HLP rel Thl-fin: txt ABC¹DEN
 a c p 13. 36 vulg syrr sah [copt æth] arm Chr Thl-sif-comm. for eis, επι C¹.
 15. for λεγοντες, φωνοντες D¹. ins ει (eis p) bef τι A¹. om 2nd και D.
 υμιν bef εσρ. C [f h o] 38. 93. 113 Chr₂ [Thdrt, Thl-fin]; om υμ. H c 137: aft
 ανθρ. 13. for υμας, υμιν τον θεον D flor [spec] Iren-int. επιστρεψητε, insg
 οπως bef απο, D flor [spec] Iren-int: επιστρεψητε, insg ινα bef απο, E. rec τον θ.
 τον ζ. (alteration for more precision: see note), with HLP rel Chr₁: τον θ. ζ. D¹
 [Thdrt₁]: θ. τον ζ. N¹: txt ABC D-corr EN³ a k p 13. 40 Ath₁. τον ποιησαντα D.
 16. for os, o D. for παντα, κατα D¹. [for 2nd τας, τοις L (Treg).]
 17. κατοι ABCN³ a p¹ 13 Ath₁; καιγε DE (probably corrections: the γε or the τοι
 being deemed unnecessary): txt C³HLPN¹ p² rel 36 [Ath(ed Bened)] Chr₁ Thdrt₁.
 for εαυτ., αυτον ABEN¹ c: txt CDHLPN³ 13 rel Ath Chr Thdrt.—αφηκ. bef
 εαυτ. D. rec αγαθοποιων (altern to more usual word), with DELP rel Chr Thdrt:
 αγαθων H: txt ABCN³ [a p 13] Ath₁. rec ημων, with a: om AN³ p 13 vulg æth
 Iren[-int].-2-mss: αυτοις Syr sah: txt BCDEHLPN¹ rel flor spec syr [arm] Ath Thdrt
 Thl Iren[-int]. διδ. bef vet. AN [a k] p 13. 73 lect-12 vulg [copt]. εμπιπλων
 DE[P]. om τας D¹ (ins aft καρδιας D^o). rec ημων (corrⁿ, the assertion seeming
 to be of general application to the speaker as well as his hearers), with AHLPN³ 13
 rel [vulg-ed] copt æth Chr₁: αυτων Syr sah [Ath-3-mss]: txt BCDEN¹ b c f k l o p
 am (and demid flor fuld tol) spec syr [arm] Ath Thdrt Thl-sif Iren[-int].

lus. 2. 13.] πρὸ τ. π. (see reff.); i. e. of Zebs πρόπυλος: no ellipsis of ἱεροῦ or any thing else. ταύρους κ. στέμματα.] Not for ταύρους ἐστεμμένους: the garlands may have been to hang on the doors of the house where the Apostles were: or for manifold purposes connected with the sacrifice. 'Ipsæ denique fores, ipsæ hostiæ, ipsæ aræ, ipsi ministri et sacerdotes eorum coronantur.' Wetst. τοὺς πυλῶνας were not the gates of the city, but the doors of the outer court of the house: see ch. xii. 13. 14. οἱ ἀπό-

στολοι] See note on ver. 4. The Apostles were within: on being told, they ἐξεπῆδησαν—rushed forth, into the crowd.

15. ματαίων] viz. θεῶν [contrasted with θεὸν ζῶντα]: the words of ref. 1 Thess. ἐπιστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων, are remarkably like these. θεὸν ζῶντα, without the articles, is characteristic of Paul: see Rom. ix. 26; 2 Cor. iii. 3; vi. 16; 1 Thess. i. 9; 1 Tim. iii. 15; iv. 10 al. It also occurs Heb. iii. 12: ix. 14; x. 31; xii. 22; Rev. vii. 2. 16.] Compare Rom. iii. 25, 26,

ταῦτα λέγοντες ¹ μόλις ² κατέπαυσαν τοὺς ὄχλους ³ τοῦ ⁴ μὴ ⁵ θύειν αὐτοῖς. ¹⁹ ^v Ἐπῆλθαν δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους καὶ ⁶ λιθάσαντες τὸν Παῦλον ⁷ ἔσυρον ⁸ ἔξω τῆς πόλεως, νομίζοντες αὐτὸν τεθηγένηναι. ²⁰ ^z κυκλωσάντων δὲ τῶν μαθητῶν αὐτὸν ^a ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν, καὶ ^b τῇ ἐπαύριον ^c ἐξῆλθεν σὺν τῷ Βαρνάβᾳ ^e εἰς Δέρβην.

x. 20 only. Gen. xlii. 1 al. fr.
xlii. 20. w ch. v. 26 reff.
30. Neh. xiii. 20. z = John x. 24 (Luke xxi. 20. Heb. xi. 30. Rev. xx. 9) only. 2 Chron. xiii. 7. a = ch. ix. 6 reff.

v absol., Luke xi. 22. Eph. ii. 7. James v. 1. Prov. iv. 15. Josh. x. 13. 3 reff. y Luke xiii. 33. ch. xxi. 5. b ch. x. 9 reff. c ch. xi. 25 reff. u dat., 1 Cor. s = here only. trans., Heb. iv. 8. Ps. lxxiv. 3. intrans., Heb. iv. 4 (from Gen. ii. 2), 10 only. t ch. xx. 20, 27. Rom. xv. 22.

18. μογῖς D coptt. κατέπαυσαντο C¹. at end ins αλλα πορευεσθαι εκαστον εις τα ιδια C k m p 13. 36 syr-mg arm.

19. at beg ins διατριβονταν δε (so D²: om δε D¹) αυτων και διδασκοντων, omg δε follg, DE a b f k m o p 13. 36. 40 syr-mg; so, but om και, C; and, but om διδασκοντων, arm Cassiod. (επηλθαν, so AB⁸ p.) τινες ιουδ. απ. ικον. κ. αντ. D, τιν. απ. α. κ. ι. ιουδ. E vulg: οι απ. αντ. κ. ικ. και ιουδαιοι 15-8. 180. for πεισαντες, επισεισαντες D Syr: om 2nd και D-corr. και διαλεγομενων αυτων παρρησια επεισαν [ανεπεισαν m p] τ. οχλ. αποστηναι απ(om al) αυτων λεγοντες οτι ουδεν αληθες λεγουσιν αλλα παντα ψευδονται C a k m p syr-mg(adding και επισεισαντες τους οχλους) arm. λιθοβολησαντες A 15-8. 36. 180. [εσυραν DEL Chr.] om εξω ⁸. rec νομισαντες, with CEHLP rel 36 Chr Ec Thl: txt ABD⁸ p 13. 40. rec τεθναναι (cogit: the contracted form was the more common: so Meyer), with DEHLP rel Chr: txt ABC⁸ a k p 13. 36.—τεθν. bef avt. D.

20. κυκλωσαντες D¹(txt D²). rec avt. bef τ. μαθ., with EHLP: τ. μαθ. αυτου (see ch ix. 25) D¹(and lat): txt ABCD⁸ N c h k m² p 13 Chr.—αυτων L [m¹].—E adds αυτου. ins λυστραν bef πολιν D. om πολιν το πολιν next ver (homœotel) ⁸. for τη, την D¹. [εισηλθ. H.] συν is written by D⁸, D¹ has perished.

and ch. xvii. 30. 17.] Compare Rom. i. 19, 20. The words οὐρανθεν ὑετούς διδούς had a remarkable applicability in a country where we have seen from Strabo (on ver. 6) that there was *great scarcity of water*. He relates that in one city of Lycaonia, where water was reached by digging the wells very deep, it was sold for money. The idea of Mr. Humphry, that the conclusion of this speech is a *citation from some lyric poet*, seems improbable on other accounts, and is rendered more so by the above-noticed propriety. 19. πείσαντες τοὺς ὄχλ., ἄπιστοι γὰρ Λυκαῖνες, ὡς καὶ Ἀριστοτέλης μαρτυρεῖ. Schol. on Homer, II. δ. 88, 92. They stoned him, not in the Jewish method, but tumultuously and in the streets, dragging him out of the city afterwards. He refers to this stoning, 2 Cor. xi. 25, ἅπαξ ἐλιθάσθην.

20.] κυκλ., not to *bury him*, but, as would naturally be the case, in *mournful anxiety and regret*. ἀναστὰς] The *prima facie*, and I think the right impression is, that this recovery was *supernatural*. It is not indeed so strongly implied, as to leave no doubt: especially as a blow from a stone would be likely to stun and occasion the appearance of death. Δέρβην] See above, on ver. 6. Strabo, xii. 6, says of it, τῆς δ' Ἰσαυρικῆς ἐστίν, ἐν πλευραῖς ἡ Δέρβη, μάλιστα τῇ Καππαδοκίᾳ ἐπιτε-

φυκός, τὸ τοῦ Ἀντιπάτρου τυραννεῖον τοῦ Δερβήτου (cf. Cicero, Epp. xiii. 73, 'Cum Antipatro Derbete mihi non solum hospitium verum etiam summa familiaritas intercedit') . . . ἐφ' ἡμῶν δὲ καὶ τὰ Ἰσαυρα κ. τὴν Δέρβην Ἀμύντας εἶχεν, ἐπιθέμενος τῷ Δερβήτῃ, κ. ἀνελὼν αὐτόν. And Stephanus Byzantinus, Δέρβη φρούριον Ἰσαυρίας καὶ λιμὴν (for this, evidently an error, the French translators of Strabo propose to read λιμνη. There is a large lake, now called Ak Göl, near the presumed site of Derbe, see C. and H. i. 239) . . . τινὲς δὲ Δέλβειαν, ὅ ἐστι τῇ τῶν Λυκαόνων φωνῇ ἄρκευθος. (Wetst.) From this variety of the name, Δέλβεια, Mr. Hamilton thought the modern Divlé might be Derbe. Mr. Lewin (i. 167) objects, that there is no lake near Divlé: but this objection only affects the conjectural emendation mentioned above. From Derbe not being enumerated, 2 Tim. iii. 11, with Antioch, Iconium, and Lystra, as the scene of any of Paul's sufferings, we may perhaps infer that none befell him there. They may have fled to Derbe, as being in a different jurisdiction from Lystra; the latter being comprised in the Roman province of Galatia, whereas Derbe seems to have belonged at this time to Antiochus, king of Commagene. See Lewin, i. p. 168; Strabo, xiv. 5; Dio, lix. 8; lx. 8; Jos. Antt. xix. 5. 1.

and ch. xvii. 30. 17.] Compare Rom. i. 19, 20. The words οὐρανθεν ὑετούς διδούς had a remarkable applicability in a country where we have seen from Strabo (on ver. 6) that there was *great scarcity of water*. He relates that in one city of Lycaonia, where water was reached by digging the wells very deep, it was sold for money. The idea of Mr. Humphry, that the conclusion of this speech is a *citation from some lyric poet*, seems improbable on other accounts, and is rendered more so by the above-noticed propriety. 19. πείσαντες τοὺς ὄχλ., ἄπιστοι γὰρ Λυκαῖνες, ὡς καὶ Ἀριστοτέλης μαρτυρεῖ. Schol. on Homer, II. δ. 88, 92. They stoned him, not in the Jewish method, but tumultuously and in the streets, dragging him out of the city afterwards. He refers to this stoning, 2 Cor. xi. 25, ἅπαξ ἐλιθάσθην. 20.] κυκλ., not to *bury him*, but, as would naturally be the case, in *mournful anxiety and regret*. ἀναστὰς] The *prima facie*, and I think the right impression is, that this recovery was *supernatural*. It is not indeed so strongly implied, as to leave no doubt: especially as a blow from a stone would be likely to stun and occasion the appearance of death. Δέρβην] See above, on ver. 6. Strabo, xii. 6, says of it, τῆς δ' Ἰσαυρικῆς ἐστίν, ἐν πλευραῖς ἡ Δέρβη, μάλιστα τῇ Καππαδοκίᾳ ἐπιτε-

d constr., ch. xviii. 25 reff.
e trans., Matt. xiii. 52.
(xxvii. 57 intr.) xxviii. 19 only t.
f — ch. xii. 12 reff.
g ch. xviii. 25 reff.
h — ch. xv. 32, 41 only t.
(2 Kings i. 6.)
i = ch. xi. 23, xiii. 42 al. fr.
k constr., here only. Jer. li. (xlii.) 25.
Sir. xxviii. 6. τοῖς νόμοις ἐμμένον, Xen. Mem. iv. 4. 4.
(but with ἐν) Gal. iii. 10, from Deut. xxvii. 26.

21 d εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην καὶ ε μαθητεύσαντες f ἱκανοὺς g ὑπέστρεψαν εἰς τὴν Λύστραν καὶ εἰς Ἰκόνιον καὶ εἰς Ἀντιόχειαν, 22 h ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, i παρακαλοῦντες. k ἐμμένειν l τῇ πίστει, καὶ ὅτι m διὰ πολλῶν θλίψεων n δεῖ ἡμᾶς mo εἰς-ελθεῖν εἰς τὴν op βασιλείαν τοῦ p θεοῦ. 23 q Χειροτονήσαντες δὲ αὐτοῖς r κατ' ἐκκλησίαν s πρεσβυτέρους, t προσευξάμενοι u μετὰ v νηστειῶν w παρέθεντο αὐτοὺς τῷ κυρίῳ x εἰς ὃν x πεπιστεύκεισαν. 24 καὶ y διελθόντες τὴν Πισιδίαν ἦλθον εἰς Παμφυλίαν, 25 καὶ z λαλήσαντες ἐν Πέργῃ τὸν z λόγον a κατέβησαν a εἰς Ἀττάλιαν, 26 κἀκεῖθεν b ἀπέπλευσαν εἰς

21 d εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην καὶ ε μαθητεύσαντες f ἱκανοὺς g ὑπέστρεψαν εἰς τὴν Λύστραν καὶ εἰς Ἰκόνιον καὶ εἰς Ἀντιόχειαν, 22 h ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, i παρακαλοῦντες. k ἐμμένειν l τῇ πίστει, καὶ ὅτι m διὰ πολλῶν θλίψεων n δεῖ ἡμᾶς mo εἰς-ελθεῖν εἰς τὴν op βασιλείαν τοῦ p θεοῦ. 23 q Χειροτονήσαντες δὲ αὐτοῖς r κατ' ἐκκλησίαν s πρεσβυτέρους, t προσευξάμενοι u μετὰ v νηστειῶν w παρέθεντο αὐτοὺς τῷ κυρίῳ x εἰς ὃν x πεπιστεύκεισαν. 24 καὶ y διελθόντες τὴν Πισιδίαν ἦλθον εἰς Παμφυλίαν, 25 καὶ z λαλήσαντες ἐν Πέργῃ τὸν z λόγον a κατέβησαν a εἰς Ἀττάλιαν, 26 κἀκεῖθεν b ἀπέπλευσαν εἰς

ABCDE
HLPN a
b c f g h
k l m o
p 13

10, from Deut. xxvii. 26. Heb. viii. 9 (ch. xxviii. 30) only. 1 ch. xiii. 8 reff. m Matt. vii. 13 ff. Luke xviii. 25. John x. 2, 9. Rom. v. 12. Heb. ix. 12 only. Jer. xvii. 25. n ch. iv. 12 reff. o Matt. v. 20. Mark x. 23. John iii. 5 al. Paul, never. p ch. xix. 8 reff. q 2 Cor. viii. 19 only t. r = ch. xv. 21 reff. s = ch. xi. 30 reff. t absol., ch. x. 9 reff. u = 1 Tim. iv. 14 al. v 2 Cor. vi. 5 reff. w Luke xxiii. 46, ch. xx. 32. Ps. xxx. 5. x ch. x. 43 reff. y ch. xiii. 6 reff. Josh. xviii. 4. z ch. xi. 19 reff. a ch. xvi. 11, 22 reff. b ch. xiii. 4 reff.

21. εὐαγγελίζομενοι (corrⁿ aft ver 7: see also ch xi. 20) ADEHP a: txt BCLN³ p rel 36 vulg [Bas.] Chr., for τε, δε D 40. 96 copt. for την πολ. εκ., τους εν τη πολει D-gr. μαθητευσαν B¹(Tischd.). for εκ. υπεστρ., πολλους υπεστρεφον D[-gr]. om την (bef λυστρ.) D [h] 93. 113 Chr, Thl-fin. rec om εις (bef εκ. and bef αντ.) (as unnecessary: the circumstantial repetition of εις is original), with D¹HLP (vulg) E-lat [Bas.] Chr: ins bef εκ. but om bef αντ. B: om bef εκ. but ins bef αντ. m: txt AC E-gr N a p 13. 36. 40.

22. ins και bef παρακ. C a c 69. 100-5-37 syrr [æth] arm Thl-fin: παρακ. τε D-gr N² vulg(not fuld tol). (for εμμενειν, ε ενμενειν(sic) N.) ελθειν D¹-gr.

23. rec προσβ. bef κατ εκκλ., with EHLP rel [syrr copt æth] Chr: txt ABCDN a k m p 13 vulg Syr arm. κατα D. προσενξ. δε D: και πρ. c f vss [simly]. αυτοις L. πεπιστευκασιν D c e 78. 137.

24. διελθ. δε D copt. aft διελθ. ins εις N. ηλθαν D. ins την bef παμφ. (to correspond with την πισ.) BCEN p 13. 40: om ADHLP rel Chr.

25. εις περιγην A am demid: εις την περιγην N¹(and 3²) [p]. aft τ. λογον ins του κυριου ACN (k) p 13. 40 vulg Syr syr-w-ast arm; του θεου E. (ατταλιαν, so AB¹CDEN.) at end, D 137 syr-w-ast add ευαγγελιζομενοι αυτοις.

26. om απεπλευσαν B¹-txt (insd in marg).

21. ὑπέστρ.] They were not far from the famous pass, called the 'Cilician gates,' which leads direct into that province: but, notwithstanding all that had befallen him, Paul prefers returning by the churches which he had founded, to a short and easy journey to the coast by his own home.

22. ἡμᾶς] Is not this a token of the presence of the narrator again? My own conjecture would be, that he remained in Antioch during the journey to Iconium, &c., and back. The events between those two limits are much more summarily related than those before or after. In an art. in the Journal of classical and sacred philology, Camb., March, 1856, where the justice of the above conjecture is called in question, the writer says, 'here δεῖ ἡμᾶς εἰσελθ. &c. is the language of the preachers themselves, as the word ὅτι shews:' and proceeds to remark justly on the transition from the oblique to the direct narrative, as especially characteristic of St. Luke's style, and corroborative of the unity of authorship

between different parts of the Acts, and between the Acts and the Gospel. But if so, should we not rather look for ὑμᾶς than ἡμᾶς? The writer, I am glad to see, joins with me in rejecting the 'common' explanation (see Prolegg. § i. 13) that ἡμᾶς is used by the writer 'as a Christian, and of all Christians:' to what then would he have it referred? I would rather, regarding the ὅτι as marking a transition to the direct narrative, take ἡμᾶς as an insensible translation into the first person on the part of the narrator, speaking of an exhortation which he heard and felt. 23.

χειροτ.] 'cum suffragiis creassent,' Erasim.: not necessarily as the meaning of the word conventionally,—which had passed to any kind of appointment, see ch. x. 41: but by the analogy of ch. vi. 2—6. See ref. 2 Cor. The word will not bear Jerome's and Chrys.'s sense of 'laying on of hands,' adopted by Roman Catholic expositors. Nor is there any reason here for departing from the usual meaning of electing by show

Ἀντιόχειαν, ὅθεν ἦσαν ^c παραδεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ^d ἔργον ὃ ^e ἐπλήρωσαν. ²⁷ ἵ παραγενόμενοι δὲ καὶ ^g συναγαγόντες τὴν ἐκκλησίαν ^h ἀνγγέλλον ὅσα ^d ἐποίησεν ὁ θεὸς ⁱ μετ' αὐτῶν, καὶ ὅτι ^k ἤνοιξεν τοῖς ἔθνεσιν ^e ^h θύραν πίστεως. ²⁸ ^l διέτριβον δὲ χρόνον ^m οὐκ ^{mn} ὀλίγον σὺν τοῖς μαθηταῖς.

XV. ¹ Καί τινες ^o κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφούς ὅτι ἐὰν μὴ ^p περιτμηθῇτε τῷ ^q ἔθει τῷ Μωυσέως, οὐ δύνασθε σωθῆναι. ² γενομένης οὖν ⁱ στάσεως καὶ ^s ζητήσεως ^m οὐκ ^m ὀλίγης τῷ Παύλῳ καὶ

k = 2 Cor. ii. 12 reff.

l ch. xii. 19 reff.

m ch. xii. 18 reff.

n — Rev. xii. 12.

o ch. viii. 5 reff.

p 1 Cor. vii. 18 reff.

q = ch. vi. 14 reff. constr., Tobit iii. 3.

s John iii. 25. ch. xxv. 20. 1 Tim.

vi. 1.

r = ch. xxiii. 7, 10. (xxiv. 5 al.

Prov. xvii. 14.)

g = Matt. ii. 4.

i. 4. vi. 4. 2 Tim. ii. 23. Tit. iii. 9 only τ.

²⁷. συναζαντες D: συναγοντες p. rec ανηγγελαν (corr'n to aorist as more usual), with HLP rel vulg [syrr aeth arm]: ανηγγελον p: ανηγγελαν m: απηγγελαν E k Bas₁ Chr₁: ανηγγειλον D: txt A B[ανηγελ. B¹] C⁸ 13 copt. o θεος bef εποi. D⁸ [a] c 96. 133-80 sah [Bas₁]. for μετ' αυτων, αυτοis (partly erased by D-corr) μετα των ψυχων αυτων D.

²⁸. Rec aft διετp. δε ins εκει, with EHLP rel [syrr coptt] Chr: om ABCD⁸ p 13. 36. 40 vulg aeth arm.

CHAP. XV. 1. aft ιουδαίαις ins των πεπιστευκοτων απο της αιρεσεως των φαρισαίων 8. 137 syr-mg (see note). [for εαν, αν A¹.] rec περιτεμνησθε (Meyer thinks the aor, in the sense of the futurum exactum, may be an emendation. I shd rather think the present to have been the corr'n, as being the simpler, and not therefore 'the more genuine,' as Bloomf.), with EHLP rel [Amm-c] Chr₁: txt ABCD⁸ p 13. 36. 40 Constt, Epiph₁ (περιβητε B¹: but corrd eadem manu: see table). rec om 2nd τω, with C² or 3 DEHLP rel Constt [Amm-c] Chr: ins ABC¹ N p: του 170. και τω εθει μω. περιπατητε D syr-mg [simly sah]. εθνι (but ν erased) N. ζυνησησθαι C: -σεσθε 36. 180.

2. for ουν, δε BC D-gr L[N] a b h k p 36 Syr coptt: txt AEHP rel vulg D-lat syr [arm Constt₁] Chr. [13 def.] εκτασεως D-gr: ενστασεως l. rec συζητησεως, with Thl-fin: om και ζητ. E 68 vulg copt: txt ABCDHLPN p rel 36 Constt Chr Thl-

of hands. The Apostles may have admitted by ordination those *presbyters whom the churches elected*. προσευξ. μ. νηστ. belongs to παρθ., not to χειροτον.

25. Ἀττάλειαν] A maritime town at the mouth of the river Catarrhactes, in Pamphylia, not far from the border of Lycia, built by Attalus Philadelphus, king of Pergamus, in a convenient position to command the trade of Syria or Egypt. It is still an important place, called Satalia. (Winer, Realw. C. and H. i. p. 242.) To reach it they had to cross the plain from Perga. 26.] ὅθεν, as being the centre whence their apostolic commission had spread. 27.] μετ' αὐτῶν, with (i. e. in dealing with) them, see reff.: not to them, as usually: nor per ipsos, as Beza, &c.

θύραν πίστ.] The same metaphor is used in the reff. by Paul, and shews, perhaps, his hand in the narrative. On χρόν. οὐκ ὀλίγ., see chronol. table in Prolegg.

CHAP. XV. 1—35.] DIFFERENCES RESPECTING THE NECESSITY OF CIRCUM-

CISION FOR THE GENTILE CONVERTS. COUNCIL OF THE APOSTLES AND ELDERS AT JERUSALEM.

1. τινες] Called in Gal. ii. 4, παρείλακτο ψευδᾶδελφοί, οἵτινες παρείσθηλον κατασκοπήσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν χριστῷ Ἰησοῦ. See the addition in var. readd. probably from ver. 5. Doubtless it represents the fact. In spite of the special revelations which had accompanied the reception of the first Gentiles into the church, the strong Judaizing party adhered to their old prejudices respecting the necessity of conformity to the law of Moses. With this party Paul was in conflict all his life; and even long after, we find it raising its head again in the sects of the Ebionites and the Nazarenes. Neander (Pfl. u. L. p. 185, note) notices the account in Josephus (Antt. xx. 2. 4), where Izates, king of Adiabene, is converted to Judaism by a certain Ananias, who, for fear of a commotion among his people, allows him to remain uncircumcised—when a certain Eleazar, πάνυ περὶ τὰ πάτρια δοκῶν ἀκριβῆς εἶναι, pre-

tact. absol., here (1 Cor. xvi. 15) only. 1 Chron. xvi. 7.
 u ch. xi. 2 reff. Ezra vii. 6, 7. ch. xviii. 15. xxiii. 29. xxv. 19. xxvi. 3 only. Ezek. xxxvi. 37 A(not F.) Ald. only.
 w ch. xx. 38. xxi. 5. Rom. xv. 24 al. L. P., exc. 3 John 6+. 1 Macc. xii. 4 al. Jos. Antt. xx. 2. 5. x ch. xiii. 6 reff. only. Cant. vii. 10. Ezek. xlvii. 11. Xen. Anab. i. 8. 18. b ch. ix. 26 reff. xii. 6 (from Prov. iii. 12) only. Exod. xxiii. 1.
 y ch. xiii. 41 (from Hab. i. 6) only. z here a = Luke i. 68. Job xl. 15 (20). φόβον ποιούντες τοῖς ἵπποις, c Mark iv. 20. ch. xvi. 21. xxii. 18. 1 Tim. v. 19. Heb. d ch. xiv. 27 (reff.).

ABCDE
 HLPN a
 b c d f g
 h k l m
 o p 13

τῷ Βαρνάβᾳ πρὸς αὐτούς, ἔταξαν ἁναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ ζήτηματος τούτου. ³ οἱ μὲν οὖν ^w προπεμφθέντες ὑπὸ τῆς ἐκκλησίας ^x διήρχοντο τὴν τε Φοινίκην καὶ Σαμάρειαν, ^y ἐκδιηγούμενοι τὴν ^z ἐπιστροφήν τῶν ἐθνῶν καὶ ^a ἐποίουσαν ^b χαρὰν μεγάλην πᾶσιν τοῖς ἀδελφοῖς. ^c ^d παραγενόμενοι δὲ ^e εἰς Ἱερουσαλὴμ ^f παρεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ^g ἀνήγγειλάν τε

sif. [13 def.] om τῷ (bef βαρ.) DE. for προς αυτ., συν αυτοις D-gr: αυτοις 97. for ετασαν το προς D syr-mg have ελεγειν γαρ [autem D-lat] ο παυλος μενειν ουτως καθως επιστευσαν διουχυριζομενος (om D-lat) οι δε ελληλυθotes απο ιερουσαλημ παρηγγειλαν αυτοις (for αυτ., συν syr-mg) τῷ παυλῳ κ. τῷ βαρν. και τιςιν αλλοις αναβαινειν προς . . . om προς D-lat, and in conseq has *alios ascendere apostolos* &c. εξ αυτων bef αλλους N. ins tous bef πρεσβ. C 180. for εις, εν E: om b¹ c. ins οπως κριθωσιν επ αυτοις (επ αυτων D³ 137) bef περι D 137, syr-w-ast at end of ver.

3. εκπεμφθ. E. rec om τε (as unnecessary), with AEHLPP rel Chr: ins BCDN^p 36. ins την bef σαμ. DH b d f m o Thl[-sif]. διηγουμενοι N¹(txt N-corr¹⁻³).

4. ιεροσολυμα AB k p [vulg]: txt CDEHLPN rel 36 Chr. (13 def.) rec απεδεχθησαν (appy a corrn, as being the usual word, cf Luke viii. 40, ch xviii. 27, xxviii. 30,—and see reff), with CEHLP Chr: παρεδοθησαν D¹; υπεδ. 36. 180; προσεδ. k: txt ABD²N^p. add μεγαλως CD² (μεγως D¹, mire D-lat) 137 syr-w-ast sah Ambr., for υπο, απο (perhaps originally, as in C, a corrn to suit απεδεχθ., and thence adopted even in copies which read παρεδ.) BC 36. 180. om 1st και N¹(ins N-corr¹⁻³). απηγγειλαντες D¹: απηγγειλαν τε D-corr b. om τε N¹.

vails on him to perform the rite, for that without it he could not be a Jew. On the idea that Cerinthus and Ebion were the *τινές* here spoken of, see the patristic reff. in Wordsw.'s note. 2.] Compare Gal. ii. 5.

ἔταξαν ἁναβ.] I assume here what seems to me to be almost beyond the possibility of question (see note to chronological table in Prolegg., where I have given the reasons), that this journey was the same as that mentioned Gal. ii. 1—10. In that case, Paul there (ver. 2) says that he went up κατὰ ἀποκάλυψιν. In this expression I cannot see it necessarily implied that the revelation was made to himself, but that there was some intimation of the Holy Ghost, similar perhaps to that in ch. xiii. 2, in accordance with which the church at Antioch sent him and Barnabas;—there being προφηται there, by whom the Spirit spoke His will.

τινας ἄλλους] Titus was one, Gal. ii. 1, 3, and that, in all probability, in order to give an example of a Gentile convert of the uncircumcision endowed with gifts of the Holy Spirit. Titus is not mentioned in the Acts: but only in 2 Cor., Gal., 2 Tim., and the epistle addressed to him. 3. προ-

πεμφθ.] This seems to have been something of an official escorting of them on

the way, and perhaps parting from them with solemn commendation to God: not, as Morus and Heinrichs, 'rebus ad iter suscipiendum instructis,' which would hardly be thus specified, being a matter of course. At all events, it shews that the mind of the church was with them, not with the Judaizers. This was also the case in Phœnicia and Samaria, as is shewn by πᾶσιν below. 4.] On their arrival at Jerusalem, there seems to have taken place an official reception of them and their message, in public. There they related—as a most important datum for the determination of the question—God's dealings with them (see on ch. xiv. 27), and recounted the places where churches of believing Gentiles had been founded. This having taken place, a protest was entered on the part of the Pharisee believers,—in no way doubting the truth of these conversions, nor in any way disparaging the ministry of Paul and Barnabas,—that it was necessary to circumcise αὐτούς, those of whom they had spoken, and to command them to keep the law of Moses.

It may be objected, that this view would not be consistent with Paul's statement, Gal. ii. 2, ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς

ὅσα ὁ θεὸς ^a ἐποίησεν μετ' αὐτῶν. ^{5 e} ἐξανέστησαν δέ τινες ^e Mark xii. 19 ||
 τῶν ^f ἀπὸ τῆς ^g αἰρέσεως τῶν Φαρισαίων ^h πεπιστευκοτες, ⁱ λέγοντες ὅτι δεῖ ⁱ περιτέμνειν αὐτούς, ^k παραγγέλλειν τε ^f τηρεῖν τὸν νόμον Μωυσέως. ^{6 m} συνήχθησάν τε οἱ ^g ἀπόστολοι καὶ οἱ πρεσβύτεροι ⁿ ἰδεῖν περὶ τοῦ ^o λόγου ^h τούτου. ⁷ πολλῆς δὲ ^p συζητήσεως γενομένης ^q ἀναστὰς ⁱ Πέτρος ^l εἶπεν πρὸς αὐτοὺς ἄνδρες ἀδελφοί, ὑμεῖς ἐπί-
 σταθε ὅτι ^{rs} ἀφ' ^s ἡμερῶν st ἀρχαίων ^u ἐν ὑμῖν ^v ἐξελέξατο

ch. xiii. 44 reff.

n = here only. Wisd. ii. 17.

o = ch. viii. 21 reff.

p ch.

xx. xiii. 29 v. r. only t. (-τείν, ch. vi. 9. -τητής, 1 Cor. i. 20.)

q = ch. i. 15. v. 34 al. 2 Chron.

xx. 5. r = ch. x. 30 reff. (2). Ezek. xxxviii. 8.

s see Isa. xxviii. 26. 4 Matt.

v. 21, &c. Luke ix. 8, 19, ver. 21. ch. xxi. 16. 2 Cor. v. 17. 2 Pet. ii. 5. Rev. xii. 9. xx. 2 only. Ps.

xliii. 1.

u = Mark vi. 4 al. constr., 3 Kings viii. 16 compared with 2 Chron. vi. 5, not as

1 Chron. xxviii. 4, 5.

v with inf., ch. i. 24 (Pet.). 2 Chron. vi. 6.

εποι. bef o θ. D 38. 96. 137-42 [Thl-fin: επ. μ. αντ. bef o θ. p]. at end ins
 (from ch xiv. 27) και οτι ηνοιξεν τοις εθνεσι θυραν πιστεως C³HL a b d f g Thl-fin.

5. for εξαν. to απο, D syr-ing have οι δε παραγγειλαντες αυτοις αναβαινειν προς
 τους πρεσβυτερους εξανεστησαν λεγοντες τινες απο (εξ. κατα. των αποστ. οντες [πιστευ-
 οντες] απο syr-ing: D om λεγ. follg). aft tines ins ανδρες A. πεπιστευκοτων
 L b l² o 27-9. 99 Jer. for οτι, ως E. for τε, δε D¹[-gr](txt D³(?)).

6. rec^f for τε, δε (alteration of the characteristic τε to more usual copula), with
 ADELPH⁸ rel 36 coptt [syrr arm] Chr₁: txt BC d p 13 vulg æth. om 2nd oi D.
 for λογου, ζητηματος E [c] 137 syr: ρηματος 65.

7. rec συζητ., with HLP rel [Chr₁]: ζητησ. AB⁸ a c p 13. 36. 40: txt CDE.
 ανεστησεν εν πνι πετρ. και ειπεν D¹(αναστας D⁸; om εν πνι and και D-corr): aft αυτους
 ins εν πν. αγιω 137: aft πετρος syr-ing. om οτι N¹. rec o θ. εν ημιν εξελ.

δοκοῦσιν, μήπως εἰς κενὸν τρεχῶ ἢ ἔδραμον. But I cannot see any inconsistency, if the words used in both cases be accurately weighed. To the ἐκκλησία, ἀπόστολοι, and πρεσβύτεροι Paul and Barnabas gave a simple *recital* of how God had dealt with them among the Gentiles: but Paul did not lay before the whole assembly the Gospel which he preached among the Gentiles, viz. the indifference of the Mosaic law to their salvation (Gal. i. 7-9), for fear of its being hastily disparaged or repudiated, and so his work being hindered (μήπως κ.τ.λ.). But, in private interviews with the chief Apostles, James, Peter, and John (Gal. ii. 9), he did unfold the whole freeness of this Gospel, and so effectually, as to prepare the way for their full and public accordance with him at the council. 6.] *The Apostles and elders only* are mentioned as having assembled: in which case πάν τὸ πλῆθος (ver. 12) must mean τῶν πρεσβυτέρων, and the decision of ver. 22 must have been arrived at in a larger assembly. But most probably the deliberation of the Apostles and elders implied the presence of the brethren also, who are intended by πάν τὸ πλ.,—and there was but one assembly. The objection, that no one place could have held them, is nugatory: the official presence of all is assumed continually in such cases, where the assembly is open to all.

λόγου] matter (in this case) of dispute:

see reff.

7.] A promiscuous debate, not perhaps without some angry feeling, ensued on their first coming together,—and among the multitude, as is implied in ver. 12,—man disputing with man. Πέτρος.] Partly on account of the universal deference paid to him, but principally because of his peculiar fitness to open the apostolic decisions on the subject, from having been made the instrument of the first public and approved reception of the Gentiles.

ὕμεῖς ἐπίστ.] In Peter's speeches in ch. x., this phrase occurs at the beginning of a sentence, ver. 28, and ὑμεῖς οἰδατε, ver. 37: and we have traces of the same way of expressing the personal pronoun in his speeches, ch. ii. 15; iii. 14, 25. Such notices are important, as shewing that these reports are not only according to the sense of what was said, but the words spoken, *verbatim*.

ἀφ' ἡμ. ἀρχ.] In regard to the whole time of the Gospel up to that day (about 20 years), the date of the conversion of Cornelius, at least fifteen years before this (cf. Gal. ii. 1, and notes to chron. table in Prolegg.), would very properly be so specified. The length of time elapsed is placed by Peter in the strongest light, to shew that the question had in fact been settled by divine interference long since. Notice (in reff.) the idioms, &c., peculiar to Peter:—ἐξελέξ. with inf.,—διὰ τ. στόμ.,—καρδιον. (most probably);—or characteristic of him, πει-

w ch. i. 16 (Pet. reff.)
 x here only. see Col. i. 5.
 y ch. i. 24 (Pet.) only.
 Herm. Past. ii. 4. 3.
 z constr., ch. x. 43 reff.
 a 1 Cor. xi. 29. James ii. 4. Ezek. xxiv. 17, 20.
 b 1—Matt. xviii. 15. Rom. ii. 15†. Wisd. iv. 10. xvi. 10. xviii. 23 only.
 c ch. xiii. 8 reff. d = Eph. v. 26. Tit. ii. 14. James iv. 8. Sir. xxxviii. 10. x. 5. xxiii. 26. 4 Kings xviii. 14.
 i Jer. xxv. (xxvii.) 8, 11. xxxv. (xxviii.) 14. xvi. 4 only. 1 ch. v. 30 reff.
 j 27. John xix. 17. Gal. vi. 2, 5. 4 Kings xviii. 14. Rom. xiv. 2 only. Job xv. 22. πιστεύω τὸν χρόνον διδάσκειν σε, Xen. Anab. vii. 7. 47. with ὅτι, Rom. vi. 8 al. q inf. pass. absol., Matt. xviii. 25. Mark v. 43. r ch. xxvii. 25 only. see ch. i. 11 reff. Rom. iii. 2. s ch. xii. 17 reff. L.P. Exod. xiv. 14. t = ch. ii. 6 reff.

ὁ θεὸς^w διὰ τοῦ^w στόματός μου ἀκούσαι τὰ ἔθνη τὸν^{ABCDEF} λόγον τοῦ^x εὐαγγελίου καὶ πιστεῦσαι.⁸ καὶ ὁ^y καρδιο-^{HLPN} γνώστης θεὸς^z ἐμαρτύρησεν αὐτοῖς, δοὺς τὸ πνεῦμα τὸ^{bcd} ἅγιον καθὼς καὶ ἡμῖν.⁹ καὶ οὐθέν^a διέκρινεν^b μεταξὺ^{hklm} ἡμῶν τε καὶ αὐτῶν,⁴³ τῇ^c πίστει^d καθάρισας τὰς καρδίας αὐτῶν.¹⁰ ἐν^e οὖν^e τί^f πειράζετε τὸν θεόν,⁸ ἐπιθεῖναι¹¹ ἡμῶν ἐπὶ τὸν^{ik} τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ^l πατέρες¹ ἡμῶν οὔτε ἡμεῖς^m ἰσχύσαμενⁿ βαστάσαι;¹¹ ἀλλὰ διὰ τῆς^o χάριτος τοῦ κυρίου Ἰησοῦ^p πιστεύομεν^q σωθῆναι^r καθ'^r ὃν^r τρόπον^s ἀκείνους.¹² ἐσίγησεν δὲ πᾶν τὸ^t πλήθος,

(corr. of order :—and ημ. corr. for υμ. as it seemed more according to ecclesiastical propriety for Peter to describe the selection as made “from us apostles,” than “from you the whole church”), with EHLP rel (h o υμ.) [vulg-ed syr: in nobis elegit deus am fuld demid]: ημειν ο θ. εξ. D¹ (ex ημ. ο θ. εξ. D-corr¹ c [Rebapt.]) 137: om εν υμ. m 99 Syr sah aeth: txt ABCN a(ημιν) k p 13 [(copt Iren-int.)] Coustt. om του (bef στομ.) D¹(ins D³) E [m¹] 96.

8. ο δε καρδ. ο θ. D. Δεμαρτυρησεν C. om αυτοις E vulg sah Ambr₁ Rebapt.—rec aft dous ins αυτοις (supplementary addn), with CEHLP 36 [vulg syr coptt aeth arm] Constt Chr Iren-int₁: επ αυτους D: txt ABN p 13 Did.

9. om και A¹. rec ουδεν, with ACDEN rel 36 Chr₁: txt BHLP b g k l m. om τε D.

10. at beg ins και E aeth. om ουν(appy) C¹. om ζυγον N¹(ins corr¹?). 11. rec om του (with c p): ins ABCDEHLPN rel Chr₁ Thdrt₁. rec aft ησ. ins χριστου, with CD a m 13. 36 [vulg-ed] Syr coptt[-ed arm] aeth-pl Thl-fin [Iren-int.]: om ABELPN p rel am demid fuld [tol] syr [copt-ms] sah aeth-rom Chr Thdrt Tert₁. πιστευομεν D¹-gr N.

12. συγκαταθεμενων δε των πρεσβυτερων τοις υπο του πετρου ειρημενοις εσειγησεν παν κ.τ.λ. D syt-w-ast. εισησεν C c. απαν E a¹ f m 13 Thl-fin.

ράς. τ. θεόν,—(καθ)ὼς καὶ ἡμῖν (ch. x. 47: so ὡς περ καί, ch. iii. 17; xi. 15),—ἀρχαίων now, compared with ἐν ἀρχῇ ch. xi. 15. Compare also with πειράς τ. θεόν,—κωλύσαι τ. θεόν, ch. xi. 17. ἐν ὑμῖν] among you. If ἡμῖν be read, then ‘among us (Apostles)’; see var. read. There is no ellipsis of ‘me’ after ἐξελ.: the E. V. expresses the construction rightly.

8, 9.] The allusion is throughout to spiritual circumcision, as the purification of the heart. God, who saw deeper than the mere fleshly distinction between Jew and Gentile, who knows that the hearts of all are unclean, and that the same all-sufficient sacrifice can cleanse them all, if applied by faith (compare the remarkable parallel, 1 Pet. i. 18—22 incl.), put no difference between us and them, but has been pleased to render them spiritually clean.

τῇ πίστει, not simply ‘by faith’: but by their faith, or by the faith in Christ. 10.] πειρ. (as κωλύσαι, ch. xi. 17), tempt, by putting obstacles in the

way of His evidently determined course. ἐπιθεῖναι, infin., marking the intended result of πειράζετε: cf. βῆ δὲ θέειν, βῆ δ’ ἰέναι, μάστιξεν δ’ ἐλάαν, &c. See Bernhardt, Syntax, p. 365. ζυγόν] See ref. Gal. Peter could not be so much referring to the mere outward observance of ceremonies, which he himself and the Jewish converts thought it expedient to retain,—but to the imposition of the law, as a condition of salvation, on the consciences of the disciples. So Neander (Pfl. u. L. p. 214). This being so, οὔτε . . . βαστάσαι will refer, not to the burdensomeness of ceremonies, but to the far more grievous burden of legal death, of which Paul cries out so bitterly in Rom. vii. 24,—and says, Gal. v. 3, μαρτύρομαι . . . παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

11. Seeing that we all in common believe that the grace of Christ is the sufficient, and only cause of our salvation, it can neither be reasonable nor according to

καὶ ἤκουον Βαρνάβα καὶ Παύλου ^u ἐξηγουμένων ὅσα ^u ἐποίησεν ὁ θεὸς σημεῖα καὶ ^v τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν. ¹³ μετὰ δὲ τὸ ^s σιγήσαι αὐτοὺς ἀπεκρίθη Ἰάκωβος λέγων Ἄνδρες ἀδελφοί, ἀκούσατέ μου. ¹⁴ Συμεὼν ^u ἐξηγήσατο ^w καθὼς πρῶτον ὁ θεὸς ^x ἐπέσκεψατο λαβεῖν ἐξ ἐθνῶν λαὸν ^y τῷ ὀνόματι αὐτοῦ. ¹⁵ καὶ τούτῳ ^z συμφωνοῦσιν οἱ ^a λόγοι τῶν ^a προφητῶν, καθὼς γέγραπται ¹⁶ Μετὰ ταῦτα ^b ἀναστρέψω καὶ ^c ἀνοικοδομήσω τὴν ^d σκην-

xxv. 1.

c here his only. Amos ix. 11.

z ch. v. 9 reff.

a Luke iii. 4. Deut. xiii. 3.

d = here only, and Amos i. c.

u here his.

Luke xxv.

35. John i.

18. ch. x. 8.

xxi. 19 only.

Judg vii. 13:

v ch vii. 36

reff.

w = 3 John 3

only.

x = Luke i. 68,

78. vii. 16.

constr. ellipt.,

here only.

Jer. xxxix.

(xxxii.) 41

y v. r. see

Luke i. 25.

y Ps. vii. 17. Isa.

b ch. v. 23 reff.

βαρναβαν και παυλον εξηγουμενοι D¹(txt D³).

13. αναστειν ιακ. ειπεν D Syr.

14. for επεσκ., επελεξατο E: εξελεξ. c¹ 137¹: εξελεξ. και 13. εξ εθνων bef λαβ. C. rec ins επι bef τω-ονομ., with HLP rel copt: om ABCDEN p 13. 36. 40 vulg syrr sah [arm] Constt, Chr, Procop, Iren-int, Jer Rebapt. [—om τω ον. av. also æth.]

15. for τουτα, τουτο HL o 13: ουτως D¹(and lat: txt D³) sah Iren-int, συν-φωησουσιν D¹[gr](txt D² [consonat D-lat]).

16. μετα δε D¹(and lat). [αναστρεψει A¹, but corrd eadem manu:] επιστρεψω D.

God's will, to fetter that grace with superfluous and vexatious conditions. See nearly the same argument retorted on Peter himself, Gal. ii. 14 ff. **καὶ κένοι** are the

Gentile Christians; not our fathers;—their ground of trust is the same as ours: ours, no more than theirs. **12.]** The

multitude (see above) then,—and not before, on account of their mutual disputes,—being tranquillized by Peter's speech, quietly received from Paul and Barnabas an account of the seals of *signs and wonders* by which God had stamped the approval of their ministry among the Gentiles. The miracles at Paphos and Lystra would be among the principal of these. **13.]** αὐτοὺς, viz. Paul and Barnabas. *Both had spoken*: doubtless wonders, unrecorded, had been wrought by the hand of Barnabas, which he had recounted.

Ἰάκωβος See note, ch. xii. 17, and the prolegg. to the epistle of James. I assume here, that this is James the Just, the brother of the Lord, the author of the Epistle: and though an ἀπόστολος (Gal. i. 19: see also note on ch. xiv. 4), not one of the twelve. If we may presume to judge from the character of his Epistle, to say nothing of the particulars which tradition has handed down concerning him, his decision would come with remarkable weight on this occasion. For he is, among all the sacred writers of the N. T., the representative of the strictest adherence to and loftiest appreciation of the *pure standard of legal morality*. All that the law was, from its intrinsic holiness, justice, and goodness (Rom. vii. 12), capable of being to Christians, he would be sure to attribute to it.

And therefore when *his judgment*, as well as that of Peter, is given in favour of the freedom of the Gentiles, the disputers, even of the Pharisaic party, are silenced. There does not seem to be in the following speech any decision *ex cathedra*, either in the ἀκούσατέ μου, or in the ἐγὼ κρίνω (ver. 19): the decision lay in the weightiness, partly no doubt of the person speaking, but principally of the matter spoken by him.

14. Συμεὼν James characteristically uses this Jewish form of the name: so also Peter himself, 2 Pet. i. 1. The name occurs Gen. xxix. 33, LXX; Luke ii. 25; iii. 30; ch. xiii. 1; Rev. vii. 7: the name Simon, elsewhere used in the N. T. for Peter, is found in 1 Chron. iv. 20 (Heb. Σεμὼν, LXX-edvat., but Σεμίων B(Mat), Σεμειών, A).

τῷ ὄν.] for **His name**: dat. commodi [for the service, or the making known, of His name]. On ἐπεσκ. λαβ., see reff.: the infin., as ἐπιτείναι, ver. 10, note. **λαόν**, answering to the λαός, so-well known as His by covenant before. **15. τούτῳ** Neuter, to this: not, 'to Him,' in which case we should expect not οἱ λόγοι τῶν προ., but οἱ προφῆται (Meyer). **16—18.]**

The citation from Amos is made freely from the LXX: differing widely in the latter part from our present Hebrew text, which see in loc. E. V. In all probability the LXX had another reading before them, substituting perhaps יְהוָה יִשְׂרָאֵל for יְהוָה יִשְׂרָאֵל and עַם for יְהוָה. The existing Hebrew mss. contain several minor variations, for which see Kennicott and De Rossi in loc. Of this we may at least be sure, that James, even if (as I believe) he *spoke in Greek*, and quoted as here given, would not himself (nor would the Pharisees present have

μάτων τῶν ^v εἰδώλων καὶ τῆς ^w πορνείας καὶ τοῦ ^x πνικτοῦ ^v Rom. ii. 22.
καὶ τοῦ αἵματος. ²¹ Μωυσῆς γὰρ ^y ἐκ γενεῶν ^z ἀρχαίων ^w 1 Cor. x. 19
^z κατὰ πόλιν τοὺς ^a κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συν- ^w = Matt. xv.
αγωγαῖς ^b κατὰ πᾶν σάββατον ^b ἀναγινωσκόμενος. ²² Τότε ^x 19. 1 Cor. vi.
^c ἔδοξεν τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ^d ὅλῃ ¹⁸ al. Hos.
¹¹ 2.
¹² ver. 29. ch.
¹³ xxi. 25
¹⁴ only t. see
¹⁵ 1 Kings xvi.
¹⁶ 14, 15. Sir.
¹⁷ a — and

li. 4. y see ver. 7 reff. z Luke viii. 4. ch. xiv. 23. Tit. i. 5. a — and
constr., ch. viii. 5 reff. b ch. xiii. 27 (reff.). c = vv. 25, 28. Luke i. 3. Esth. i. 19.
d ch. v. 11. Rom. xvi. 23. 1 Cor. xiv. 23. 2 Chron. xxx. 24 Ald.

om και του πνικτου (*appy*, as Meyer, because in *Levit* no such command is formally expressed) D Iren-int, Cyr Tert Jer (who says it was in some mss) Ambrst (who ascribes it to Greek interpolators): om του AB p 13. at end ins και οσα
(add an al) μη θελουσιν (-ωσιν al) εαυτοις (αυτ. al) γινεσθαι ετεροις μη ποιειτε D a b e o
7. 27-9. 60-9. 98-marg 106 sah æth Iren-int Cyr.

21. τους κηρ. [αυ. bef κ. πολ.] C m: εχει τ. κ. αυτον ε(χει) D (three letters lost, erased by D-corr).—for αυτον, αυτοῦ(sic) R¹.

20.] ἐπιστεῖλαι, to send an ἐπιστολή: then τοῦ ἀπ., of the purpose of such epistle,—to the end that they may abstain, &c.

ἀλσιγ. belongs to εἰδῶλων only. Meyer understands it to refer to the four genitives, the pollutions of (1) idols, (2) fornication, (3) things strangled, (4) blood. This he rests on the non-repetition of ἀπό της πορν. But in this case the members do not correspond. The Gentile converts needed no command to abstain from the pollution of *idolatry*: and the use of the Alexandrine verb ἀλσιγεῖν in reff. shews it to apply most naturally to pollution by *eating*. The ἀλ. τ. εἰδ. are the things polluted by being offered to idols, about which there was much doubt and contention in the early church:—see Exod. xxxiv. 15, and 1 Cor. viii. and x. 19.

τῆς πορνείας] It may seem strange that a *positive sin* should be made the subject of these enactments which mostly regard things in themselves indifferent, but rendered otherwise by expediency and charity to others. In consequence we have the following attempts to evade the simple rendering of the word: (1) Beza, Selden, Schleusner, explain it of *spiritual fornication* in eating things offered to idols: (2) Morus and Heinrichs, of the committal of actual fornication at the *rites in idol temples*: (3) Salmasius, of the sin of the whore-master: (4) Calovius, of *concubinage*: (5) Lightfoot, of *marriage within the forbidden degrees*: (6) Teller, of *marriage with heathens*: (7) Bentley would read χοιρελας, 'swine's flesh': (8) πορνείας has also been conjectured (probably not by Bentley, as stated in Meyer, De W., and this work, edn. 1):—see other renderings in Meyer and De Wette. But the solution will best be found in the fact, that πορνεία was universally in the Gentile world regarded on the same footing with the other things

mentioned, as an ἀδιάφορον, and is classed here as Gentiles would be accustomed to hear of it, among those things which they allowed themselves, but which the Jews regarded as forbidden. The moral abomination of the practice is not here in question, but is abundantly set forth by our Lord and his Apostles in other places.

πνικτοῦ] as *containing the blood*,—see Levit. xvii. 13, 14.

αἵματος] blood, in any shape: see Gen. ix. 4; Levit. xvii. 13, 14; Deut. xii. 23, 24. Cyr., Tertull., and others interpret the word of *homicide*, which is refuted by the context. 21.]

Living as the Gentile converts would be in the presence of Jewish Christians, who heard these Mosaic prohibitions read, as they had been from generations past, in their synagogues, it would be well for them to avoid all such conduct and habits as would give unnecessary offence. Other meanings have been proposed: as 'that it was superfluous to command these things to the Jews, for they would hear them in the synagogues' (so an ancient Schol., Lyra, and Neander),—whereas no question whatever was raised about Jewish converts:—'neque est metuendum, at Moses propterea antiquetur,' Erasmus, al.: 'Pudori vobis foret et ignominia, si vos, homines Christiani . . . hac in re inferiores a Judeis deprehenderemini, quod vos communione cum epulis sacrificialibus polytheismo favere videremini, quum illi Judei . . . monotheismo adhærent tenacissime, eumque quavis septimana sibi inculcatum audiant,' Heinrichs.

'Nam quod ad Mosen attinet, non possunt, qui ex Judeis sunt, queri, eum sperni ab alienigenis nostri gregis, quando in nostris (?) non minus quam in Judaicis conventibus Moses, ita ut ab antiquo factum est, legitur, et quidem sabbatis,' Grot., Hammond. On the reading of the law, &c., in the synagogues, see

τῇ^d ἐκκλησίᾳ^e ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς
 Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν
 καλούμενον Βαρσαββᾶν καὶ Σίλαν, ἄνδρας ἱγγουμένους
 ἐν τοῖς ὁ ἀδελφοῖς, ²³ ἡ γράψαντες ἰδιὰ χειρὸς αὐτῶν Οἱ
 ἀπόστολοι καὶ οἱ πρεσβύτεροι ὁ ἀδελφοὶ τοῖς^k κατὰ τὴν
 Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ὁ ἀδελφοῖς τοῖς ἐξ

e John vi. 70.
 xv. 16, 19. ch.
 vi. 5. i Chron.
 xix. 10.
 f Luke xlii 26.
 Heb. xiii. 7,
 17, 24.
 3 Kings ix. 5.
 Sir. xxxv.
 (xxaii.) 1.
 g ch. ix. 30 reff.
 h constr., ch.
 xxvi. 3 reff.
 i ch. xi. 30 reff.
 k ch. xi. 1 reff.

ABCDE
 HLPN a
 b c d f g
 h k l m
 op 13

22. ἐδοξασεν D¹. om ἐξ αυτων A. om τω (for uniformity) DHLP rel
 Chr₁: ins ABCEN a c p 13. ins τω bef βαρν. a c 13. rec επικαλουμενον
 (explanatory corr.), with HP rel Chr: txt ABCDELN p 13. 36 Constt₁. rec
 βαρσαβαν, with a 36 rel [vulg-ed demid arm] Chr: βαρσαβαν D: βαρναβαν fuld
 aeth[-rom]: txt ABCEHLPN b e m p 13 am copt Constt. ηγουμεινους N¹.
 23. rec aft αυτων ins ταδε (addition as the variations shew), with EHLPN³ p 13.
 36 syr [arm] Constt₁ Chr₁: επιστολην περιεχουσαν ταδε C D (but επιστ. bef δ. χ. a.)
 aeth-pl: επιστολην και πεμφαντες περιεχουσαν 137 syr-mg; ουτως Syr; επιστ. ουτως sah:
 om ABN¹ vulg copt aeth-rom. rec ins και οι bef αδελφ. (see note), with EHLPN³
 rel 36 syrr copt aeth [arm-zoh] Constt₁ Chr₁: om ABCDN¹ p 13 vulg arm[-usc]
 Iren-int₁ Ath[-int₁] Pac₁ [om ad. also 34 sah Orig-int₁]. om 1st τοις C¹(appy) 13.
 for κιλικιαν, κιλιαν A, κιλειαν D. τοις εξ εθ. bef ad. D [om εξ H].

ch. xiii. 15, note.

22.] ἐκλεξαμένους must not (with Kuin., al.) be taken for ἐκλεχθέντας; the 1 aor. middle can never have a passive signification: see Lobeck's note on Phrynichus, p. 319: where he gives a collection of seeming instances of such usage and explains them. Such irregularities of case in words in apposition as we have here (ἀποστόλοις . . . ἐκλεξαμένους . . . γράψαντες . . .) will not surprise any one versed in Hellenistic Greek. See e. g. Luke i. 73, 74; ch. xxv. 27; Heb. ii. 10; also ch. xxii. 17, ἐγένετο δέ μοι ὑποστρέψαντι . . . κ. προσευχομένου μου . . . γενέσθαι με ἐν ἐκστάσει . . . and ref. (h). Βαρσαββᾶν] Of this Judas nothing further is known than that (ver. 32) he was a 'prophet' (see ch. xiii. 1). Wolf and Grotius hold him to have been the brother of Joseph Barsabas, ch. i. 23.

Σίλαν] otherwise Silvanus (Σιλουανός): the former name [is found] in the Acts, the latter in the Epistles of Paul. He also was a 'prophet' (ver. 32). He accompanied Paul on his second missionary journey through Asia Minor and Macedonia (ver. 40—ch. xvii. 10),—remained behind in Berea (xvii. 14), and joined Paul again in Corinth (xviii. 5; 1 Thess. i. 1; 2 Thess. i. 1), where he preached with Paul and Timotheus (2 Cor. i. 19). The Silvanus (1 Pet. v. 12), by whom the first Epistle of Peter was carried to the churches of Asia Minor, seems to be the same person. Tradition however distinguishes Silas from Silvanus, making the former bishop of Corinth, the latter of Thessalonica. On the hypothesis which identifies Silas with Luke and makes him the author of the Acts, see Prolegg.

to Acts, § i. 11. β. γ. I may repeat here, that in my mind the description of Silas here as one of the ἡγουμένοι ἐν τοῖς ἀδελφοῖς, of itself, especially when contrasted with the preface to Luke's gospel, would suffice to refute the notion. It has been also supposed (by Burmann) that Silas (ϰωϰ) [third] is the same name with Tertius, who wrote the Epistle to the Romans, Rom. xvi. 22: but without reason: see Winer, Realw., "Tertius," and Michaelis, Introd. vol. iv. p. 89, Marsh's transl.

23.] The omission of καὶ οι before ἀδελφοί, found (see var. read.) in all the first mss., can (as Neander observes against De Wette) hardly have been occasioned by hierarchical considerations, seeing that it occurs as early as Irenæus, and that it would be equally against the strong hierarchical view to call the presbyters πρεσβ. ἀδελφοί, writing, as they were, to the ἀδελφοί. It seems very much more probable to me that the words καὶ οι were inserted to bring the decree into exact harmony with the beginning of ver. 22. In this, the first official mention of πρεσβύτεροι, it is very natural that the import of the term should be thus given by attaching ἀδελφοί to it. See, on the whole, Bp. Wordsw.'s note.

Κιλικίαν] This mention of churches in Cilicia, coupled with the fact of Paul's stay at Tarsus (ch. ix. 30—xi. 25: see also Gal. i. 21), makes it probable that Paul preached the gospel there, and to Gentiles, in accordance with the vision which he had in the temple (ch. xxii. 21).

χαίρειν] Not a rendering by Luke of the Hebrew כִּינָה, as Grotius; for the Epistle was certainly written in Greek,

ἐθνῶν ¹ χαιρειν. ²⁴ ^m ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ⁿ ἐξ ἡμῶν ¹ = ch. xxiii. 26. James i. 1 only (2 John 10, 11. Isa. xlviii. 22) ἔξελεθόντες ^o ἐτάραξαν ὑμᾶς λόγοις ^p ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, οἷς οὐ ^q διεστείλαμεθα, ²⁵ ^r ἔδοξεν ἡμῖν γενομένοις ^s ὁμοθυμαδὸν ^t ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν τοῖς ^u ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, ²⁶ ^u ἀνθρώποις ^v παραδεδωκόσιν τὰς ^w ψυχὰς αὐτῶν ^x ὑπὲρ
 xv. 3. n Matt. ii. 6. 1 John ii. 19. Deut. xiii. 13. o = ch. xvii. 8, 13. Gal. i. 7. v. 10. Prov. xii. 25. ἡ τὰράττει σε, . . . ὅτι . . . Xen. Mem. ii. 6. 17. p here only. (see ch. xvii. 6.) τὴν Δίηκτον καθέλων κ. ἀνασκευάσας, Thuc. iv. 116. q Mark vii. 36 al. Ezek. iii. 19. r ver. 22 (reff.). s ch. i. 14 reff. t w. gen. (Matt. xii. 18) Rom. i. 7. xvi. 5, 8, 9. 1 Cor. x. 14. Phil. ii. 12 only. Ps. cxlvi. 2. u = Matt. xiii. 45. Gen. ix. 20 al. v = 1 Cor. xiii. 3. Dan. iii. 28 (95). w = Matt. ii. 20. John x. 11. ch. xx. 24. Rom. xvi. 4. Rev. xii. 11 al. Exod. xxi. 23. x ch. ix. 16 reff.

²⁴. for ἐπειδὴ, ἐπὶ δὲ **Ν**¹. for ἡμῶν, υμῶν **Ν**¹ [m¹ Thl-sif]. om ἐξελεθ. **Β**^{Ν¹ α¹ [æth-rom] arm Constt₁ [Chr₁ Ath-int₁]: ἐλθόντες [H] L. ἐξέταραξαν D¹ α¹. [ἀνασκευάζοντες L.] rec aft υμῶν ins λεγοντες περιτεμνεσθαι (add δε E) καὶ τηρεῖν τὸν νόμον (gloss from vv 1, 5), with CEHLP syrr æth-pl [arm Thl] Iren[¹-int] (aft διεστείλ.), περιτεμνειν αυτοὺς τὰ τεκνα [κ. τ. τ. ν.] Chr-edd₁: om ABDX p 13 vulg coptt æth-rom Constt₁ Epiph₁ Ath[¹-int₁ Orig-int₁]. [διαστ. p:] δεσπετιλομεθα D¹ (txt D⁴).}

²⁵. ἐκλεξαμένοις (grammatical correction) ABL p 13 rel: txt CDEHPN b f g l 36 Constt₁ Chr₁. for ἡμ., υμῶν D-gr [k m¹(?)].

²⁶. παραδεδωκασιν D. τῇν ψυχὴν D Iren-int₁.

as intended for Gentiles. The only other place where this Greek form of salutation occurs in an apostolic document (we have it in the letter of the chief captain Lysias, ch. xxiii. 26) is in James i. 1, which Bleek has remarked as a coincidence serving to shew his hand in the drawing up of this Epistle. ²⁴.] Neander remarks (Pfl. u. L. p. 223, note) that ἐξ ἡμῶν ἐξ. is a presumption in favour of the reading καὶ οἱ ἀδελφοί above: for that these men could hardly have gone out from among the Apostles and elders. But such a supposition is not necessary: ἡμῶν implies the church, the ἀδελφοί of whom they were the πρεσβύτεροι, whether καὶ οἱ be inserted or not.

ἀνασκ.] See ref. Thucyd., where it will be seen that it implies *turning up the foundations*:—for Brasidas cleared the ground and consecrated it. Cf. Passow, sub voc. The words λέγοντες περιτεμνεσθαι κ. τηρεῖν τὸν νόμον, inserted in rec, after ὑμῶν, are manifestly, in my view, an interpolation, from the desire to specify in what particulars these persons had sought to unsettle the souls of the Gentile brethren. The defence of the clause set up by Meyer and De Wette,—that if interpolated it must be from ver. 5, not from ver. 1, and that this is improbable,—is best answered by observing that in E, one of the principal authorities for the insertion, the δεῖ after περιτεμνεσθαι betrays in very fact that the interpolation was from ver. 5, as also, but in a less degree, does the λέγοντες. The reasons given by Meyer and De W. why the words should have been omitted,—the similarity of ending in ὑμῶν

and νό-MON,—or to square it with ver. 1, seem to me nugatory. The former is very improbable,—and the latter would have required the preservation of λέγ. περιτεμνεσθαι. The variations also in the clause are strong presumptions against it. The persons to whom the epistle was addressed would very well know *what* it was that had disturbed their minds, and the omission of formal mention of it would be natural, to avoid prominent cause of offence to the Jewish converts by an apparent depreciation of circumcision and the observance of the law. ²⁵.] γεν. ὁμοθυμ. may mean either ‘*assembled with one accord*,’ as (perhaps) ch. i. 14; or ‘*having agreed with one consent*,’ as Meyer. I prefer the former meaning. So we have adverbs as predicates after verbs substantive, e. g., εἶναι διαφερόντως, Plato Legg. x. p. 892 c, κατύπερθε γίνεσθαι, Herod., &c. See Bernhardt, Syntax, p. 337. **Βαρν. κ. Παύλ.**]

Paul has generally been mentioned first since ch. xiii. 43. (The exception, ch. xiv. 14, appears to arise from the people calling Barnabas Jupiter, and thus giving him the precedence in ver. 12, after which the next mention of them follows the same order.) But here, as at ver. 12, we have naturally the old order of precedence in the Jerusalem congregation preserved. ²⁶.

παραδ. τ. ψ.] See reff. The sacrifice of their lives was made *by them*: they were martyrs *in will*, though their lives had not as yet been laid down in point of fact. This is mentioned to shew that Paul and Barnabas could have no other motive than that of serving the Lord Jesus Christ,

y = Matt.

xxvii. 57.

ch. xxi. 24.

z ver. 32.

2 Thess. ii.

2, 15.

a ch. xi. 13 reff.

constr. ch.

vi. 11 reff.

b ver. 10 reff.

c Rom. xx. 12.

2 Cor. iv. 17.

Gal. vi. 2.

1 Thess. ii. 6

only τ. Sir.

xiii. 2 (2 Macc. ix. 10) only.

p. 706. 22. (ἐπαπαγκαστής, Job iii. 18 Symm.)

vii. 10. [w. ἀπό, ver. 20 reff.]

ii. 51 only. = Ps. xi. 7. Isa. lvi. 2.

21. 2 Macc. ix. 19.

τοῦ ^x ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. ²⁷ ἀπ-
 εστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, ^y καὶ ^y αὐτοὺς ^z διὰ
 λόγου ^a ἀπαγγέλλοντας τὰ αὐτά. ²⁸ ἔδοξεν γὰρ τῷ
 ἀγίῳ πνεύματι καὶ ἡμῖν μηδὲν πλέον ^b ἐπιτίθεσθαι ὑμῖν
 ἑ βαρος, πλὴν τῶν ^d ἐπάναγκες, ²⁹ ἐπέχεσθαι ^f εἰδωλο-
 θύτων καὶ αἵματος καὶ ^g πνικτῶν καὶ ^h πορνείας· ἐξ ὧν
 διατηροῦντες ⁱ ἑαυτοὺς εὖ ^j πράξετε. ^k ἔρρωσθε. ³⁰ Οἱ

ABCDE
HLPN a
bcd f g
h k l m
o p 13

d here only τ. Jos. Antt. xvi. 11. 2. Demosth. κατὰ Τιμοκρ.

e gen., 1 Tim. iv. 3. 1 Pet. ii. 11 only. Jer.

g ver. 20 (reff.). h Luke

i = 2 Cor. vii. 11 reff. j see note. not as Eph. vi.

k here (ch. xxiii. 30 rec.) only. 2 Macc. xi. 33.

at end ins eis παντα πειρασμον DE 137 syr-mg.

27. aft λογ. ins πολλου E. απαγγελοντας D-gr [-γελοντες a m p]. ταυτα
 D¹ (and lat: txt D²) sah æth-pl: και ταυτα syr: om æth-rom [om τα m].

28. τα πν. τω αγ. ABN k p 13 Clem.; txt CDEHLP rel 36 Constt, Cyr-jer Chr,
 Bas, [Cyr-p₁] Ec Thl [Iren-int₁] Cypr, Pac₁. (after ημιν N¹ has written κ, but
 marked it for erasure.) πλειον D [a] 105. for υμιν, ημειν D¹ [-gr] (txt D⁸ (?)).

rec aft των επαναγ. ins τωντων, with ELP rel [arm] Chr: pref BCDHNS a m p
 13 vulg [syrr copt] Constt [Did.] Thl Iren-int, [Cypr₁]: om A 15-8. 36. 43. 180
 Clem, Epiph₂ Cyr, Orig-int Pac-mss (τωντων seems to have been a marginal supplement-
 ary gloss, which some inserted before, some after των επαναγκες).—om των D¹ (ins
 D² (?)) N¹ 13. [—επ αναγκαις (itacism?) ACN Constt-edd, Cyr-edd₁.]

29. rec κ. πνικτου (alteration for uniformity with ver 21), with A²EHLPN³ 13. 36
 vulg [syrr (æth) arm (Tischdf)] Constt, Chr, [Ec Thl [D¹ BCD₁ Ath-int₁]: om D Iren-int,
 Cypr₁ Tert₁ Ambrst₁ Pac₁ Jer₁ (see on ver 21): txt A¹BCN¹ p copt Clem₂ Orig₁.

[aft πορν.] ins και οσα μιν θελετε εαυτοις γενεσθαι ετερω [-ποις al] μη ποιειτε (cf ver 20)
 D¹ [ποιειν D¹: -ειν ται (sic) D¹] a c 25-9. 32. 42. 57. 69. 105-6-37 syr-w-ast æth Iren-int
 Cypr. for εξ, αφ D. πραξατε C D [-gr, agit_{is} D-lat] HL æth-rom: πραξητε

E. D adds φερουενοι εν τω αγιω πνευματι: also Iren (ambulantes in sp. s.) Tert
 (vectante or rectante vos sp. s.).

and to awaken trust in the minds of the churches. But, although this was so, the Apostles and Elders did not think proper to send only Paul and Barnabas, who were already so deeply committed by their acts to the same side of the question as the letter which they bore,—but as direct authorities from themselves, Judas and Silas also, who might by word confirm the contents of the Epistle. On the present part. (ἀπαγγ.) see reff. and Winer, edn. 6, § 45. 1. One account of it is, that during the mission implied in ἀπεστάλκαμεν they would be ἀπαγγέλλοντες. But a far more probable one, that the pres. part. here, as so often, *designates* merely, carrying rather a logical than a chronological force: “as announcers of.”

27.] τὰ αὐτά, as above, the contents of the Epistle (and any explanation required): not, as Neander, ‘the same things as P. and B. have preached’: διὰ λόγου, by word of mouth, as opposed to ‘by letter,’ decides against this interpretation.

28. τῷ ἁγ. πν. ἐν ἡμ. (as Olsh.),—but as, in ch. v. 32, the Holy Spirit, given to the Apostles and testifying by His divine power, is coupled with their own human testimony,—so here the decision of the Holy Spirit, given them as

leaders of the Church, is laid down as the primary and decisive determination on the matter,—and their own formal ecclesiastical decision follows, as giving utterance and scope to His will and command. The other interpretation weakens this accuracy of expression, and destroys the propriety of the sentence. Neander, in his last edn. of the Pfl. u. L. (p. 224, note), has given up the rendering of his former ones, ἔδοξεν γὰρ (τῷ ἁγίῳ πνεύματι) καὶ ἡμῖν, ‘It seemed good (by the Holy Ghost) to us also,’ i. e. as well as to Paul and Barnabas. It was plausible, but quite untenable. Such ambiguity, in such a document, would surely be out of the question.

The judgment as to what things were ἐπάναγκες is implied in ἔδοξεν, &c. ἐπιτίθ. had been used by Peter, ver. 10. 29.] On the construction of ἀπέχεσθαι with ἀπό in ver. 20, and with a simple gen. here, Tittm., de Syn. N. T. p. 225, says well that the difference arises ‘non quoad rem ipsam, sed modo cogitandi, ita ut in priori formula sejunctionis cogitatio ad rem, in posteriori vero ad nos ipsos referatur.’ His following remarks are worth reading.

ἐξ ὧν, from which things; not, as Meyer, ‘according to which precepts;’ see John xvii. 15. εὖ πράξ. Not, ‘ye shall pros-

μὲν οὖν ¹ ἀπολυθέντες ^m κατήλθον εἰς Ἀντιόχειαν, καὶ ⁿ συναγαγόντες τὸ ^o πλήθος ^p ἐπέδωκαν τὴν ^q ἐπιστολήν.
³¹ ἀναγνόντες δὲ ^r ἐχάρησαν ⁱ ἐπὶ τῇ ^s παρακλήσει.
³² Ἰούδας τε καὶ Σίλας, ^t καὶ ^u αὐτοὶ ^v προφῆται ὄντες, ^t διὰ λόγου πολλοῦ ^v παρεκάλεσαν τοὺς ἀδελφούς καὶ ^w ἐπεστήριξαν. ³³ ^{xy} ποιήσαντες δὲ ^x χρόνον ¹ ἀπελύθησαν ^z μετ' ^z εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς. ³⁵ Παῦλος δὲ καὶ Βαρνάβας ^a διέτριβον ἐν Ἀντιοχείᾳ διδάσκοντες καὶ ^b εὐαγγελιζόμενοι μετὰ καὶ ^c ἐτέρων πολλῶν τὸν ^b λόγον τοῦ κυρίου.

al. fr. Deut. xiii. 6. w ch. xiv. 22 reff. x ch. xviii. 23. Demosth. p. 392, οὐδ' ἐποίσαν χρόνον οὐδένα. y = ch. xx. 3. 2 Cor. xi. 25. James iv. 13. Prov. xiii. 23. z Heb. xi. 31 only. Gen. xxvi. 29. see ch. xvi. 36 reff. a ch. xii. 19 reff. b ch. viii. 4 only. see 1 Cor. xv. 2. c = ch. xvii. 7 reff.

^{30.} aft ἀπολυθ. ins εν ημεραις ολιγαις D¹[and lat]. rec (for κατηλθ.) ηλθον, with EHL¹ rel [syrr copt] Chr, Thl-sif: txt ABCD¹ a p 13. 36. 40 vulg æth [arm] Thl-fin. συναγοντες D¹(txt D²). επιεδωκαν E.

^{32.} elz (for τε) δε, with D-gr vulg E-lat syr copt Thl-fin: om sah æth-rom [arm (Tischdf)]: txt ABC E-gr HLP¹ p 13 rel D-lat (Syr) æth-pl Chr, Thl-sif. οντες, υπαρχοντες E: aft οντες ins πληρεις πνευματος αγιου D. om πολλου D 18. επεστηρισαν CE 73: txt ABDHLP¹ N-corr¹ p 13. 36 rel Chr: om και επεστ. N¹.

^{33.} rec for αποστ. αυτους, αποστολους (perhaps an explanatory gloss, substituted for the genuine text;—but more probably a mistake, owing to αποστ. being common to the two words), with EHL¹ rel syr copt[-wilk] Chr,: txt ABCD¹ a p 13. 36. 40 vulg [copt-boett] sah æth-rom Thl-fin.—N had εαυτους, but the ε has been marked and then erased.

[^{34.} rec εδοξε δε τω σιλα επιμειναι αυτου (explanatory anticipation of ver 40), with CD 13 rel [vulg-ed] syr-w-ast sah [copt-wilk æth] arm Ec Thl-fin (σειλεα D: παυλω æth: for επιμειναι, sustinere eos D-lat: for αυτου, αυτους CD¹, προς αυτους D-corr¹: om ABEHL¹PN c d g h l m p am (and demid fuld) Syr copt[-boett] Chr Thl-sif). add further μονος δε ιουδας επορευθη D vulg-ed [tol] arm (not ed-1805).]

^{35.} ο δε π. D. και μετα ετ. D¹(txt D⁵). at end κυ, which has perished in D¹, is supplied by D⁶(?).

per: but as καλῶς ἐποίησας, ch. x. 33; 3 John 6,—ye shall do well. See

the curious additions in var. readd. ἐρῶσθε] The customary 'valet' of the conclusion of epistles. ^{31.} παρακλήσει] It does not appear, because

παρεκάλεσαν follows in the sense of 'exhorted,' that this word need mean 'exhortation.' There was (De W.) very little exhortation in the letter: and it is much more natural to render it consolation here: it was the matter of their joy, which surely could not be said of the orders to abstain given in the letter. It has been observed by Mr. Pusey that syr. renders παρεκάλεσαν v. 32, by comforted. ^{32.} προφ. ὄντ. gives the reason for their superadding to the appointed business of their mission the work of exhorting and edifying. On προφ., see ch. xi. 27; xiii. 1; Eph. ii. 20, and notes. ^{33.} ποι. χρ., having continued some time: see reff. ^{34.} On every account it is probable that the words forming this verse in rec. (see var. readd.) are an interpolation. For, (1) manuscript evidence against them is weighty,

especially as D, in the case of insertions in the Acts, is of very low authority. (2) The αὐτοὶ is αὐτοὺς in C and D, and αὐτοῖς and αὐτόθι in some cursives; and D and the Vulg. add μόνος δὲ Ἰούδ. ἐπορεύθη; the former shewing the copying of an indistinct marginal gloss which was not understood, and the latter betraying the secret of the whole, viz. that the notice was interpolated to account for Silas being found again at Antioch in ver. 40. (3) Internally considered, the insertion is very improbable: coming after ἀπελύθησαν unexplained (which from its voice and tense implies that the dismissal actually took place and they departed) and followed by Παῦλος δὲ after ἔδοξε δὲ τῷ Σίλᾳ. On Silas's subsequent presence at Antioch, see note, ver. 40. We learn from Gal. ii. 10, that a condition was attached to the cordiality with which the Gentile mission of Paul and Barnabas was recognized by the chief Apostles: that they should remember the poor, i. e. the poor at Jerusalem:—that the wants of the mother church should not be forgotten by those converts, whose

d ch. x. 48 reff.

e see Luke

xxii. 32 (and

note).

f = Luke ii. 15.

ch. xiii. 2.

1 Cor. vi. 20.

Gen. xviii. 4.

g ch. vii. 23

reff.

h ch. xiii. 27

reff.

i ch. xiii. 5 reff.

k Gen. xliii. 27.

see Matt. iv.

24. Mark

xvi. 18.

l ch. xii. 25 reff.

m = ch. xxviii.

22 (Luke vii.

7. 2 Thess.

xi. 11. 1 Tim.

v. 17. Heb.

iii. 3. x. 29)

only. 1 Macc. xi. 28.

reff.

xxix. 28. Jer. xxxix.

(xxxi.) 37 only.

ix. 33.) Ezek. xliii. 21

only. t. Xen. Anab. v. 6

21, 23.

36 Μετὰ δέ ^dτινας ^dἡμέρας εἶπεν πρὸς Βαρνάβαν Παῦ-
 λος ^eἘπιστρέψαντες ^fδὴ ^gἐπίσκεψώμεθα τοὺς ἀδελφούς
^hκατὰ πόλιν πᾶσαν ἐν αἷς ⁱκατηγγείλαμεν τὸν ⁱλόγον
 τοῦ κυρίου, ^kπῶς ^kἔχουσιν. 37 Βαρνάβας δὲ ἐβούλετο
^lσυνπαραλαβεῖν καὶ Ἰωάννην τὸν καλούμενον Μάρκον.
 38 Παῦλος δὲ ^mἤξίου τὸν ⁿἀποστάντα ἀπ' αὐτῶν ἀπὸ
 Παμφυλίας καὶ μὴ ^oσυνελθόντα αὐτοῖς εἰς τὸ ^pἔργον, μὴ
^qσυνπαραλαμβάνειν ^qαὐτοῦ. 39 ἐγένετο δὲ ^rπαραξυσ-
 μός, ὥστε ^sἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν
 τε Βαρνάβαν ^tπαραλαβόντα τὸν Μάρκον ^uἐκπλεῦσαι εἰς

ABCDE
HLPs a
bcd fg
h k l m
o p 13

36. rec παυλ. bef πρ. βαρν., with DEHLP rel [syrr coptt æth arm(?) Bas.]: txt
 ABCN m p 13 vulg Thl-fin.—ins a bef παυλ. D. for δη, δε N¹. rec aft τους
 αδ. ins ημων (not perceiving the sense of τ. αδελφ.), with HLP rel æth [Bas.] Thl: τους
 D c 36. 137-80: om ABCEN a p 13. 40 vulg [syrr] coptt arm Chr. rec παρ, bef
 πολ., with DEHLP 13. 36 rel [vulg Bas.] Chr: txt ABCN k m. ois D. for
 κατηγγ., εκηρυξαμεν C 15-8. 36. 180 [arm?]. ins τα bef πως E.
 37. rec εβουλεσατο, with HLP rel Chr, Thl-sif: εβουλετο D [-gr]: txt ABCEN
 a c e p 13. 36. 40 vulg [D-lat] syrr copt æth Thl-fin. συναπαραλαβανειν A (13).
 rec (for kai) τον, with HLP 13 rel Syr sah æth Thl-sif: om D a c: kai τον BN
 p: txt ACE h k 36 vulg syr copt arm Chr Thl-fin. επικαλουμενον CD [N³(but
 corr'd)] c d k p 13. 40.

38. for ηξιου, ουκ εβουλετο λεγων D. αποστατησαντα(sic) A: αποστησαντα
 D. om απο παμφ. C² [C¹ doubtful]. συνελθοτα B¹(but corr'd). om αυτοις
 D. aft εργ. add εις ο επιμνησθησαν D tol. rec συμπααραλαβειν (corr'n for con-
 formity to ver 37), with EHLP rel Chr₁: txt ABCN a c p 36.—(συνπ., so AB¹CEN.)—
 for μη συμμ. τ., D has τουτον μη ειναι συν αυτοις.

39. rec for δε, ουν (corr'n to suit the sequence of the παροξ. on the last verse), with
 CEHLP rel 36 syrr [arm] Chr₁: txt ABDN p vulg coptt. αποχωρησαι E.
 τοτε βαρν. παραλαβον τ. μ. επλευσεν D: τον γε(or o γε) syr [om τον A].

Judaical bond to her was thus cast loose. This was an object which Paul was ever most anxious to subserve. See Gal. i. c. and note.] 35.] διδάσκοντες, to those who had received it,—εὐαγγελιζόμενοι, to those who had not.

36—CH. XVIII. 22.] PAUL'S SECOND MISSIONARY JOURNEY (unaccompanied by Barnabas, on account of a difference between them) THROUGH ASIA MINOR to MACEDONIA AND GREECE, AND THENCE BY SEA, TOUCHING AT EPHESUS, TO JERUSALEM AND BACK TO ANTIOCH.

36. μετὰ δέ τις ἡμ.] How long, we are not informed: but perhaps (?) during this time took place that visit of Peter to Antioch mentioned Gal. ii. 11 ff. when he sacrificed his Christian consistency and better persuasions to please some Judaizers, and even Barnabas was led away with the dissimulation. On this occasion Paul boldly rebuked him. See, on the whole occurrence, notes to Gal. i. c.

Δή, see above, ch. xiii. 2. ἐν αἷς. because πᾶσαν πόλιν involves a plurality:

so Xen. Mem. i. 2. 62, ἐάν τις φανερός γένηται . . . τοῦτοις θανάτος ἐστὶν ἡ ζήμια: cf. Herm. ad Viger. p. 40. 38. ἡξιού: Not as Vulg. 'rogabat:?' but 'æquum censebat,' as Beza. It gives Paul's refusal in the strongest manner. The position of the accusatives also forcibly expresses his decided rejection of one who had not dared to face the dangers of the untried country before. But Paul thought proper (as to) one who had fallen off from them from Pamphylia, and had not gone with them to the work, not to take with them that man. We may well believe that Paul's own mouth gave originally the character to the sentence. τὸν ἀποστ.] See ch.

xiii. 13. It hence is evident that his departure was not by the authority of the Apostles (as Benson). 39.] ὁ Παῦλος ἐζήτει τὸ δίκαιον, ὁ Βαρνάβας τὸ φιλάνωθρον, Chrysostom, who also remarks on their separate journeys,—ἐμοὶ δοκεῖ καὶ κατὰ σύνεσιν γεγενῆσθαι τὸν χωρισμόν, καὶ πρὸς ἀλλήλους εἰπεῖν ὅτι ἐπειδὴ ἐγὼ οὐ βούλομαι, σὺ δὲ βούλεις, ἵνα μὴ μαχώ-

Κύπρον.⁴⁰ Παῦλος δὲ ἔπιλεξάμενος Σίλαν ἔξηλθεν
^x παραδοθεὶς τῇ χάριτι τοῦ κυρίου ὑπὸ τῶν ἀδελφῶν.
⁴¹ διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἔπιστηρίζων
 τὰς ἐκκλησίας. XVI. ¹ κατήντησεν δὲ εἰς Δέρβην
 καὶ Λύστραν. ^c καὶ ἰδοὺ μαθητὴς τις ἦν ἐκεῖ ὀνόματι
 Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας ^d πιστῆς, πατρὸς δὲ
 Ἑλλήνος, ² ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστοις καὶ
 Ἰκονίῳ ἀδελφῶν. ³ τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ
 ἐξελεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς

iii. 11 only. 2 Macc. iv. 44. w. ἀντικρύς, ch. xx. 15 only L.P. (w. ἐπί, 2 Kings iii. 29 only.) c ch.
 xi. 11. xii. 7. xxvii. 24 al. d ch. x. 45 reff. e ch. x. 22 reff. f ch. xv. 40 reff. i = ch.
 g red., Matt. xiii. 31 al. of persons, here only. Num. iii. 6. h 1 Cor. vii. 18 reff. i = ch.

40. σαυλος E-gr. ἐπιδεξαμενος D. om του D¹(ins D³). rec
 (for κυρ.) θεου, with CEHP rel 36 [vulg-clem arm] syrr copt Chr₁ [Thl-sif]: txt
 ABDΣ p 13. 40 am(and demid fuld tol) sah Thl-fin. απο D.

41. ins την bef kil. BD Thl-fin. at end ins παραδίδους τας εντολας των πρεσ-
 βυτερων D [vulg] demid fuld(not am tol) arm(not ed-1805) [tradebantque iis ad cus-
 todendum mandata apostolorum presbyterorumque syr-mg].

CHAP. XVI. 1. διελθων δε τα εθνη ταυτα κατηντ. D syr-mg. ins και hef eis
 δερβ. AB a m 13. 36. 40 syr copt. ins eis bef λυστ. ABΣ c p. εκει bef
 ην D: om εκει 32-7. 57 æth. rec aft γυν. ins τινος, with HLP rel Syr sah Thl:
 om ABCDEΣ a k p 36. 40 vulg syr copt æth arm Chr. (13 def.) om ιουδαιας E.

2. ικονιου [E]Σ.

μεθα, διανεμώμεθα τοὺς τόπους. ὥστε πάν-
 τε εἰκοντες ἀλλήλοις τοῦτο ἐποιοῦν. Hom.
 xxxiv., p. 262. Yet it seems as if there
 were a considerable difference in the *cha-
 racter of their setting out*. Barnabas ap-
 pears to have gone with his cousin [see
 Col. iv. 10, note] without any special sym-
 pathy or approval; whereas Paul was com-
 mended to the grace of God by the as-
 sembled church. We find Mark after-

wards received into favour by Paul, see
 Col. iv. 10; 2 Tim. iv. 11; and in the
 former of those places it would seem as if
 he was dependent for his reception on
 Paul's special commendation.

40. Σίλαν] He may perhaps have come down
 again to Antioch (see ver. 33) *in Peter's
 company*. We find (see above on ver. 22)
 a Silvanus in 1 Pet. v. 12, the bearer of
 that epistle to the congregations of Asia
 Minor.

41. Συρίαν κ. Κιλικ.] See
 note, ver. 23. Here we finally lose sight
 of Barnabas in the sacred record.

CHAP. XVI. 1.] We have Derbe first, as
 lying nearest to the pass from Cilicia into
 Lycaonia and Cappadocia. Paul probably
 travelled by the ordinary road through the
 'Cilician gates,' a rent or fissure in the
 mountain-chain of Taurus, extending from
 north to south through a distance of eighty
 miles. See various interesting particulars
 in C. and H. i. p. 301 ff. and notes.

ἐκεῖ.] At *Lystra*: which, and not Derbe,
 was in all probability the birth-place of
 Timotheus: see on ch. xx. 4. This view is

confirmed by ver. 2. He had probably
 been converted by Paul during his former
 visit, as he calls him his *son in the Lord*,
 1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim. i. 2;
 perhaps at Antioch in Pisidia, see 2 Tim.
 iii. 10, 11. His mother was Eunice, his
 grandmother Lois,—both women of well-
 known piety, 2 Tim. i. 5. Whether his
 father was a proselyte of the gate or not, is
 uncertain: he certainly was *uncircumcised*.
 He would be, besides his personal aptness
 for the work, singularly fitted to be the
 coadjutor to Paul, by his *mixed extraction*
 forming a link between Jews and Greeks.

2.] Some of these testimonies were
 probably *intimations of the Spirit respect-
 ing his fitness for the work*; for Paul
 speaks, 1 Tim. i. 18, of τὰς προαγοῦσας ἐπὶ
 σὲ προφητείας (see ch. xiii. 1, 3). He was
 set apart for the work by the laying on of
 the hands of Paul and of the presbytery,
 1 Tim. iv. 14; 2 Tim. i. 6, after he had
 made a good confession before many wit-
 nesses, 1 Tim. vi. 12.

3. λαβὼν περι-
 έτ.] As E. V. took and circumcised him.
 Every Israelite might perform the rite; see
 Winer, Realw., art. 'Beschneidung.'

διὰ τ. Ἰουδ.] That he might not at once,
 wherever he preached, throw a stumbling-
 block before the Jews, by having with him
 one by birth a Jew, but uncircumcised.
 There was here no concession in doctrine
 at all, and no reference whatever to the
 duty of Timotheus himself in the matter.
 In the case of Titus, a *Greek*, he dealt

Ἰουδαίους τοὺς ὄντας ἐν τοῖς ^κ τόποις ἐκείνοις· ¹ ᾗδειςαν
 γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι Ἑλλην ^μ ὑπῆρχεν.
 4 ὥς δὲ ^π διεπορεύοντο τὰς πόλεις, ^ο παρεδίδουσαν αὐτοῖς
^ρ φυλάσσειν τὰ ^α δόγματα τὰ ^ι κεκριμένα ὑπὸ τῶν ὑπο-
 στύλων καὶ πρεσβυτέρων τῶν ἐν Ἱεροσολύμοις.
 5 Αἱ μὲν οὖν ^ς ἐκκλησίαι ^τ ἐστερεοῦντο τῇ ^υ πίστει, καὶ
^ν ἐπερίσσευον τῷ ἀριθμῷ ^ω καθ' ἡμέραν ^θ διήλθον δὲ τὴν
 Φρυγίαν καὶ Γαλατικὴν χῶραν, ^υ κωλυθέντες ὑπὸ τοῦ

o = 1 Cor. xi. 2 reff. (ch. xii. 4.) p. = Luke xi. 28. ch. vii.
 53. xxi. 24. 1 Tim. v. 21 al. Eccles. xii. 13. q Luke ii. 1. ch. xvii. 7. Eph. ii. 15. Col. ii.
 14 only. Ezek. xx. 26 B Ald. &c. (but appy error) only. Dan. vi. 9 Theod. r = ch. xx. 16. 1 Cor.
 v. 3. vii. 37. Tit. iii. 12. 2 Macc. xi. 25. s plur., Rom. xvi. 16 reff. t ch. iii. 7 reff.
 u ch. xiii. 8 reff. v 2 Cor. ix. 12. Phil. i. 9. Eccl. iii. 19. w ch. ii. 46 reff. x ch. xiii. 6 reff.
 y = Matt. xix. 14. ch. viii. 36 al. 1 Kings xxv. 26. pass., Rom. i. 13. Heb. vii. 23 only. Exod. xxxvi. 6.

3. πάντες CD m: txt ABEHLPS p rel Chr., οτι ελλην ο πατηρ αυτου (corrⁿ

for simplicity) ABCN a m 13. 36. 40 [copt] sah Thl-fin: txt DEHLP rel Chr Thl-sif.
 4. for ver, διερχομενοι δε τας πολεις εκηρυσσον και παρεδιδουσαν αυτοις μετα πασης
 παρησιας τον κν ιην χρν αμα παραδιδοντες και τας εντολας αποστ. (των απ. D⁵) κ. πρεσβ.
 τ. εν ιερ. D: aft τας πολ. ins εκηρυσσον μετα πασ. παρ. τ. κυρ. ιησ. χρ. syr-ing.
 [for διεπ., επορευοντο H Thl-sif.] rec παρεδιδου, with HLP rel 36 [Bas,] Chr:

παρεδιδουσαν C: txt ABDEN p 13 [Thl-fin]. rec ins των bef πρεσβ. (corrⁿ for
 uniformity), with EHLP rel Chr [Thl-sif]: om ABCDN a p 13 Bas Thl-fin. rec
 ιερουσαλημ, with EHLP [rel Bas] Chr [Thl-sif]: txt ABCDN a p 13 vulg Thl-fin.

5. om τη πιστ. D. περιεσσευον E 3. 65. 95¹ Chr-mss.
 6. rec διελθοντες, with [H]LP rel vulg(transeuntes . . vetati sunt) Chr, Thl: txt
 ABCDEN a c d e k m p 13. 36. 40 syrr coptt [æth] arm Epiph, Did, [Cæs.]. rec
 ins την bef γαλ. (corrⁿ for uniformity), with EHLP 36 Epiph, Did, [Chr]: om
 ABCDN p 13 Cæs.

otherwise, no such reason existing: Gal.
 ii. 3.

4. τὰς πόλ.] Iconium, and
 perhaps Antioch in Pisidia. He might at
 Iconium see the elders of the church of
 Antioch, as he did afterwards those of
 Ephesus at Miletus. If he went to An-
 tioch, he might regain his route into Phry-
 gia and Galatia by crossing the hills east of
 that city.

5.] This general notice,
 with μὲν οὖν, like those at ch. ix. 31, xii.
 24, marks the opening of a new section.

6—9.] This very cursory notice of
 a journey in which we have reason to think
 so much happened,—the founding of the
 Galatian and Phrygian churches (see ch.
 xviii. 23, where we find him, on his second
 visit, στήριζων πάντας τοὺς μαθητάς);
 the sickness of the Apostle alluded to Gal.
 iv. 13; the working of miracles and im-
 parting of the Spirit mentioned Gal. iii. 5;
 the warmth and kindness of feeling shewn
 to Paul in his weakness, Gal. iv. 13—15,—
 seems to shew that the narrator was not
 with him during this part of the route; an
 inference which is remarkably confirmed
 by the sudden resumption of circumstantial
 detail with the use of the first person, at
 ver. 10.

6. Φρυγίαν] There were
 two tracts of country called by this name:
 ‘Phrygiam utramque (alteram ad Helles-
 pontum, majorem alteram vocant)
 Eumeni restituerunt.’ Livy, xxxviii. 39.

It is with ‘Phrygia Major’ that we are
 here concerned, which was the great central
 space of Asia Minor, yet retaining the name
 of its earliest inhabitants, and on account
 of its being politically subdivided among
 the contiguous provinces, impossible to
 define accurately (see C. and H. i. p. 280,
 note 1).

The Apostle’s route must
 remain very uncertain. It is probable that
 he may have followed the great road (ac-
 cording to his usual practice and the natu-
 ral course of a missionary journey) from
 Iconium to Philomelium and perhaps as far
 as Synnada, and thence struck off to the
 N.E. towards Pessinus in Galatia. That
 he visited Colossæ, in the extreme S.W. of
 Phrygia, on this journey, as supposed by
 some, and maintained with some ingenuity
 by Mr. Lewin (Life and Epistles of St. Paul
 i. 191 ff.), is very improbable (see Wieseler,
 Chron. d. Apostgsch. pp. 28 ff.).

Γαλατικὴν χ.] The midland district, known
 as Galatia, or Gallo-græcia, was inhabited
 by the descendants of those Gauls who
 invaded Greece and Asia in the third cen-
 tury B.C., and after various incursions and
 wars, settled and became mixed with the
 Greeks in the centre of Asia Minor. They
 were known as a brave and freedom-loving
 people, fond of war, and either on their
 own or others’ account, almost always in
 arms, and generally as cavalry. Jerome (in

ABCDE
 HLPN a
 b c d f g
 h k l m
 o p 13

ἀγίου πνεύματος ² λαλήσαι τὸν ² λόγον ἐν τῇ Ἀσίᾳ, ^z ch. xi. 19 reff.
⁷ ἔλθόντες δὲ ^a κατὰ τὴν Μυσίαν ^b ἐπειράζον εἰς τὴν ^a of place, here
 Βιθυνίαν πορευθῆναι, καὶ οὐκ ^c εἴασεν αὐτοὺς τὸ πνεῦμα ^b = & constr.,
 Ἰησοῦ. ⁸ ^d παρελθόντες δὲ τὴν Μυσίαν ^e κατέβησαν εἰς ^c ch. xiv. 16 al.
 Τρωάδα. ⁹ καὶ ὄραμα ^g διὰ [τῆς] νυκτὸς τῷ Παύλῳ ^d constr., Mark
 only. (ch. xxiv. 7 al.) Deut. ii. 14. e ch. xviii. 22 reff. f ch. vii. 31 reff. g see
 ch. v. 19 reff. v. 48

ins μηδενι bef λαλησαι D. aft του λ. ins του θεου D vulg-ed spec Syr copt [æth-pl].
 7. for ελθοντες, γενομενην D¹-(νοι D⁸). rec om δε, with HLP rel Chr Cc Thl:
 ins ABCDEN a b¹ d k m p 13. 36. 40 syr [(Syr)] copt [æth] arm Ps- Ath₁ Epiph₁ Did₁.
 for επειρ-, ηθελαν D Syr. rec (for εις) κατα (perhaps merely a mistake,
 occasioned by κατα τ. μυσ. before: if an intentional alteration, the reason is not clear),
 with HLP rel Thl-sif: txt ABCDEN c k m p 13. 40 Epiph₁ Chr Cyr₁ Thl-fin. om
 2nd την D. rec πορευεσθαι (corrⁿ for the less usual inf. aor.), with CDHLP 13
 rel [Epiph₁] Chr Thl-sif: txt ABEN m p 36 Did₁ Thl-fin. rec om ιησου (see note),
 with HLP [p²] rel sah [arm-3-mss] Chr Thl; κυριου C¹ demid: txt ABC² DEN m p¹
 13. 36. 40 vulg syrr copt æth arm[-3-mss] Did₁ Cyr-p] Orig-ini.
 8. διελθοντες D [syr arm-mss]. κατηντησαν D-gr.
 9. εν οραματι D-gr E-lat Syr. om δια C. rec ins της, with CEHLPS p 13

the introduction to book ii. of his comm. on Galatians, vol. vii. p. 429) says that their speech was like that of the Germans in the neighbourhood of Treves: and perhaps Λυκαονιστί, ch. xiv. 11, spoken of the neighbouring district, may refer to this peculiardialect. But Greek was extensively spoken. They were conquered by the consul Cn. Manlius Vulso, 189 B.C. (Livy xxxviii. 12, see 1 Macc. viii. 2), but retained their own governors, called as before tetrarchs, and afterwards kings (for one of whom, Deiotarus, a protégé of Pompey's, Cicero pleaded before Cæsar); their last king, Amyntas, passed over from Antony to Augustus in the battle of Actium. Galatia, after his murder, A.D. 26, became a Roman province. The principal cities were Ancyra,—which was made the metropolis of the province by Augustus,—Tavium, and Pessinus: in all, or some of which, the Apostle certainly preached. He was detained here on account of sickness (δι' ἀσθένειαν τῆς σαρκός, Gal. iv. 13). See further in Prolegg. to Gal. § ii. κωλυθέντες] By some special intimation, like that in ch. xiii. 2. Ἀσία.] This name, applied at first to the district near the river Cayster in Lydia (Ἀσίᾳ ἐν λειμῶνι, Καύστριον ἀμφὶ ῥέεθρα, Hom. Il. β. 461), came to have a meaning more and more widely extended, till at last it embraced, as at present, the whole vast continent, forming one of the quarters of the globe. But we never find this meaning in Scripture. The Asia of the Acts is not even our Asia Minor,—which name is not used till Orosius (i. 2, p. 16) in the fourth century A.D.,—but only a portion of the western coast of that great peninsula. (A full account of the history of the territory

and its changes of extent will be found in C. and H., i. pp. 275 ff., and in Wieseler, pp. 32—35. I confine myself to its import in the Acts.) This, which was the Roman province of Asia,—Asia Propria, Plin. v. 28,—as spoken of in the Acts, includes only Mysia, Lydia, and Caria,—excluding Phrygia (ch. ii. 9 and here: 1 Pet. i. 1 it must be included) as in Pliny l. c.,—Galatia, Bithynia, Cilicia, Pamphylia, Lycia. See ch. xix. 26, &c.
 7. Βιθυνίαν] At this time a Roman province (senatorial: Hadrian, whose favourite province it was, took it from the senate). When they were come to (i. e. to the borders of) Mysia, they attempted to go into B. The expression πν. Ἰησοῦ is remarkable, as occurring in all the great MSS., and from its peculiarity bearing almost unquestionable trace of genuineness,—the idea being quite untenable that the word Ἰησοῦ has been inserted here, and no where else, on doctrinal grounds. If the report of this journey came from an unusual source, an unusual expression would be accountable.
 8.] παρελθόντες must from the context mean 'having passed by,' i. e. as regarded their work of preaching (cf. ch. xx. 16),—and not 'having passed by' as avoiding it; for they could not get to the coast without entering Mysia. I adhere to this interpretation, notwithstanding what has been said against it by Dr. Bloomfield (Gr. Test. edn. 9). For this sense of παρέρχομαι, which is not figurative at all, but involved in the literal, cf. Hom. Il. θ. 239: Aristoph. Vesp. 636, 7: Plato, Phædr. p. 278 fin.
 Τρωάδα.] Troas (Alexandria Troas, in honour of Alex. the Great: now Eski Stamboul) was a colony juris Italici (see on ver.

h ch. ii. 3 reff. ^h ὥφθη, ἀνὴρ Μακεδὼν τις ἐστὼς ⁱ παρακαλῶν αὐτὸν καὶ ABCDE
ⁱ λέγων ^k Διαβὰς εἰς Μακεδονίαν ^l βοήθησον ἡμῖν. ¹⁰ ὥς HLPN a
 δὲ τὸ ^f ὄραμα εἶδεν, εὐθέως ^m ἐζητήσαμεν ⁿ ἐξελεῖν ⁿ εἰς b c d f g
 τὴν Μακεδονίαν, ^o συμβιβάζοντες ὅτι ^p προσέκληται ἡμᾶς h k l m
o p 13

1 ch. ii. 3 reff. ¹ ver. 15 reff. ¹ Luke xii. 26. ¹ Heb. xi. 29 only. ¹ Kings xiii. 7. ¹ Matt. xv. 25. ¹ Mark ix. 22. ¹ 24. ch. xxi. 28. ¹ 2 Cor. vi. 2, from Isa. xlix. 8. ¹ Heb. ii. 18. ¹ Rev. xii. 16 only. ¹ m — ch. xiii. 8 reff. ¹ n ch. xi. 25 reff. ¹ o 1 Cor. ii. 16 reff. ¹ p ch. xiii. 2 reff.

rel Chr: om A²(and appy A¹) BD 40. rec ωφθη bef τω παυλῳ, with ACD¹HLP
 rel 36 syrr [coptt aeth arm] Chr.; txt B D-corr EN m p 13. 40 vulg. ins ωσει bef
 ανηρ D Syr sah. rec τις bef μακεδων, with HLP rel Chr: [om τις copt aeth:] txt
 ABCDEN m p 13 Thl-fin.—rec aft ανηρ τις ins ην, with HLP rel Chr Thl-sif: aft
 μακεδων τις ABCD⁵N a m p 13 Thl-fin (these variations of position shew the word to
 be spurious, inserted to fill up the imagined constr, it not being observed that ανηρ &c
 is in apposition with οραμα): om D¹E 3. 47. 95¹. 103 Syr copt aeth arm. aft εστως
 ins κατα το προσωπον αυτου D syr-w-ast[: simly] sah. ins και bef παρακαλων
 (supplementary corr) ABCE¹N a p 13 vulg (syrr) aeth: om DHLP rel coptt [arm]
 Chr.; om αυτον D.

10. for ως to οτι, διεγερθεῖς οὖν διηγήσατο τὸ ὄραμα ἡμῖν καὶ ἐνοήσαμεν ὅτι D, simly
 sah. ἐζητήσαμεν(sic) N [m¹]. om την (for uniformly with εἰς μακ. above:
 but that was the first this the second mention) BCELPN a k p 13 Thl-sif: ins AH rel
 Thl-fin. om ημας N¹.

12), and a free city, and was not reckoned as belonging to either of the provinces Asia or Bithynia. Whether it was for this reason that Paul and his companions visited it, is uncertain. He may have had the design of crossing to Europe, if permitted, which the subsequent vision confirmed. See ch. xx. 5; 2 Cor. ii. 12; 2 Tim. iv. 13.

9.] The vision seems to have appeared in the same way as that sent to Peter in ch. x. It was an unreal apparition, designed to convey a practical meaning. The context precludes our understanding it as a dream. Μακεδῶν]

known probably by the affecting words spoken by him. There would hardly be any peculiarity of dress by which a Macedonian could be recognized. 10.

ἐζητήσαμεν] by immediate enquiry for a ship. This word is remarkable as the introduction of the first person in the narrative: which however is dropped at ver. 40, on Paul's leaving Philippi, and resumed again, ch. xx. 5, on occasion of sailing from Philippi. Thence it continues (in all places where we have reason to expect it: see below) to the end of the book. On the question, what is implied by this, we may remark, (1) That while we safely conclude from it that the writer was in company with Paul when he thus speaks, we cannot with like safety infer that he was not, where the third person is used. This latter must be determined by other features of the history. For it is conceivable that a narrative, even where it concerns all present, might be, in its earlier parts, written as of others in the third person, but might, when more intimacy had been established, or even by

preference only, be at any point changed to the first. And again, the episodes where the chief person alone, or with his principal companion or companions, is concerned, would be many, in which the narrator would use the third person, not because he was not present, but because he was not concerned. This has not been enough attended to. If it be thought fanciful, I may refer to an undoubted instance in the episode, ch. xxi. 17, γενομένων ἡμῶν εἰς Ἱερ., to ch. xxvii. 1, ὥς δὲ ἐκρίθη τ. ἀποπλεῖν ἡμᾶς, . . . during the whole of which time the writer was with or in the neighbourhood of Paul, and drops the we, merely because he is speaking of Paul alone. (2) One objection raised by De Wette to the common view, that Luke accompanied Paul from this time (except as above), is, that several times Paul's companions are mentioned, but Luke is never among them. On examining however one of the passages where this is done, we find that after the enumeration of Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, we are told, οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι: so that the writer evidently regards himself as being closely associated with Paul, and does not think it requisite to enumerate himself among the companions of the Apostle. This may serve as a key to his practice on other occasions. On the whole, and after careful consideration of the subject, I see no reason to doubt the common view, that Luke here joined the Apostle (whether, as Wieseler suggests, as a physician, on account of his broken health, must of course be matter of conjecture, but is not improbable), and from this time (except from ch. xvii. 1—

ὁ θεὸς ¹εὐαγγελίσασθαι αὐτοὺς. ¹¹ ἁναχθέντες δὲ ^q const., ch. viii. 25 reff. ^r ch. xiii. 13 reff. ^s ch. xxi. 1 only †. ^t abs., ch. xx. 15. xxi. 18 (vii. 26. xxiii. where only †.

ἀπὸ Τρωάδος ⁸εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ δὲ ⁹ἐπιούσῃ εἰς Νεάπολιν, ¹² κακέιθεν εἰς Φιλίππους, ¹³ ἧτις ¹⁴ἐστὶν πρώτη τῆς ¹⁵μερίδος τῆς Μακεδονίας πόλις, ¹⁶ κο-
 11) only. Prov. xxvii. 1. u ch. x. 41 reff. v ch. viii. 21 reff. Ezek. xlv. 7.

rec (for θεος) κυριος, with DHLP rel syrr sah [arm] Chr, Thl-sif Iren-int, : txt ABCEN a l p 13. 36 vulg copt æth Thl-fin. αυτοις A [d k] 13 Thl-sif: τους εν τη μακεδ. D.

11. rec for δε, ουν (corr'n to suit the sequence on the foregoing ver), with BCHL P(appy) rel 36 syr-txt sah [arm Iren-int,] Thl-sif: txt A(D)EN m p 13 vulg syr-mg copt Chr Thl-fin.—τη δε επαυριον αχθ. (αναχθ. D⁵) απο D 137 [syr-mg]. rec ins

της bef τρωαδος, with HL P(appy) rel Thdrt Thl: om ABCDEN c m p 13. 40 Chr,.

rec (for τη δε) τη τε, with H rel vulg æth [arm] Chr Thl: και τη D: txt A B(δ') CELN a b c m o p 13 syr coptt. (P uncert.) aft επιουσ. ins ημερα D. νεαν πολιν ABD⁵N.

12. rec εκειθεν τε, with HP rel Chr EcE Thl-sif[, et inde] vulg Syr copt æth: εκ. δε L [c] 137 syr sah: txt A B(sic: see table) CDEN a m p 13. 36 Thl-fin. for πρωτ., κεφαλη D Syr.

om 1st της B: om της μερ. D c 14¹. 96. 105-37-42 syr æth Chr, : μερις E-gr [arm]. om 2nd της (to make the sense clearer: μακεδονια πολ. expressing 'Macedonian city' better than της μακεδονιας πολ.) ACEN a m p 40: ins BDHLP Chr. (13 def.)

xx. 5) accompanies him to the end of the history. See the question of the authorship of the Acts further discussed in the Prolegg. § i. 12—14. 11.] They had a fair wind on this occasion: in ch. xx. 6,

the voyage in the opposite direction took five days. This is also implied by εὐθυδρομήσαμεν: see ref., where it has the same sense, viz., ran before the wind. The coincidence of their going to Samothrace also shews it: determining the wind to have been from the S. or S.S.E. It is only a strong southerly breeze which will overcome the current southwards which runs from the Dardanelles by Tenedos (C. and H. i. p. 336): and this, combined with the short passage, is another mark of the veracity of our narrative. They seem to have anchored N. of the lofty island of Samothrace, under its lee. εἰς Νεάπολιν]

In an E. by N. direction, past the island of Thasos. It was not properly in Macedonia, but in Thrace, and twelve (ten, C. and H. i. 339, from the Jerusalem Itinerary) Roman miles from Philippi, which was the frontier town of Macedonia strictly speaking: see below. It was by Vespasian, together with the whole of Thrace, attached to the province of Macedonia (Winer, Realw.). Some Roman ruins and inscriptions serve to point out the Turkish village of Cavallo as its site. 12.

Φιλίππους] Philippi was built as a military position on the site of the village Krenides (also called Datos, Appian, Beil. Civ. iv. 105, οἱ δὲ Φίλιπποι πόλις ἐστίν, ἡ Δάτος ὀνομάζετο πάλαι, καὶ Κρηνίδες ἔτι πρὸ Δάτου· κρῆναι γάρ εἰσι περὶ τῷ λόφῳ ναμάτων πολλά), by Philip the Great of Macedon. The plain between the Gangites,

on which the town is situate, and the Strymon, was the field of the celebrated battle of Antony and Octavius against Brutus and Cassius (cf. Dio Cassius, xlvii. 41 ff.: Appian, ubi supra): see more below. There is now an insignificant place on its site retaining the name Filiba (or Philippigi?). Winer, Realw.

πρώτῃ τῆς μερίδος τῆς Μακεδονίας πόλις] The first Macedonian city of the district. It was the first Macedonian city to which Paul and his companions came in that district,—Neapolis properly belonging to Thrace. And this epithet of πρώτη would belong to it not only as regarded the journey of Paul and Silas, but as Wieseler remarks (Chron. d. Apgsch. p. 37, note) as lying furthest eastward, for which reason also the district was called Macedonia prima, though furthest from Rome. The other explanations are, (1) 'chief city,' as E. V. But this it was not: Thessalonica being the chief city of the whole province, and Amphipolis of the division (if it then subsisted) of Macedonia prima:—(2) πρώτη is taken as a title of honour (Hug, Kuin., De Wette), as we find in the coins of Pergamus and Smyrna (but not in the case of any city out of Asia Minor): (3) πόλις κολων. are united (Grot.),—'the first city which was a colony.' But there could be no reason for stating this: whereas there would be every reason to particularize the fact that they tarried and preached in the very first city to which they came, in the territory to which they were sent. μερίδος would seem to import that the division into Macedonia prima, secunda, &c., made long before this by Æmilius Paulus (Livy, xlv. 29), still

x ch. xii. 19
 reff.
 y ch. x. 48 reff.
 z Luke iv. 16.
 ch. xiii. 14
 only. Exod.
 xx. 8. see
 ch. xx. 7 reff.
 iv. 1.

λωνία. ἦμεν δὲ ἐν ταύτῃ τῇ πόλει ^x διατρίβοντες ^y ἡμέρας
^y τινάς, ¹³ τῇ τε ^z ἡμέρᾳ τῶν ^z σαββάτων ^a ἐξήλθομεν ^a ἔξω
 τῆς ^b πύλης παρὰ ποταμόν, οὗ ^c ἐνομιζέτο ^d προσευχῇ εἶναι,

a Matt. xxi. 17. Heb. xiii. 13. b Luke vii. 12. Heb. xiii. 12. Ruth
 c = here only†. 2 Macc. xiv. 4. d ver. 16 only†. Jos. Antt. xiv. 10. 23 (see note).

ἡμεν D¹-gr] (txt D⁸). for ταυτη, αυτη D-corr HLP rel Chr, Thl: txt ABCD¹EN
 a k p 13. 36 Syr.—τη bef αυτη b o.

13. for τε, δε D a c o 13 vulg E-lat syr coptt Thl. ree for πυλης, πολεως (per-
 haps a margl expl of της πυλης: perhaps an error), with EHLP rel 36 syr [copt-ms
 arm] æth-rom Chr: txt ABCD⁸ a p 13. 40 vulg coptt. ins τον bef ποταμ. D 1412
 Thl-sif. ἐνομιζομεν ABC 13. 40 copt æth-rom (-αμεν C): ἐνομιζεν N: εδοκει D
 Epiph (alterations from misunderstanding: see note): putabant arm: videbatur vulg:
 txt A¹(appy) EHLP rel 36 Chr Thl. προσευχην A²CN p 13. 40 copt æth: ευχη

subsisted; this however is not necessary:
 μερίς might be merely a geographical sub-
 division. Wordsworth finds his solu-
 tion of the difficulty in "the Hellenistic
 sense of the word μερίς, viz. a frontier or
 strip of border land, that by which it (?) is
 divided from some other adjacent territory:
 see Ezek. xlv. 7." But this supposed sense
 may be questioned. Certainly in the place
 cited μερίς has no such meaning. It there
 represents ῥῆγ, which is merely a part or

portion. **κολωνία**] Philippi was made
 a colonia by Augustus, as a memorial
 of his victory over Brutus and Cassius,
 and as a frontier garrison against Thrace.
 Its full name on the coins of the city
 was Colonia Augusta Julia Philippensis.
 A Roman colony was in fact a portion
 of Rome itself transplanted to the pro-
 vinces (Aulus Gellius, xvi. 13, calls them
 'ex civitate quasi propagatæ—populi Ro-
 mani quasi effligies parvæ simulacraque').
 The colonists consisted of veteran soldiers
 and freedmen, who went forth, and de-
 termined and marked out their situation,
 with all religious and military ceremo-
 nies. The inhabitants of the colonie
 were Roman citizens, and were still en-
 rolled in one or other of the tribes, and
 possessed the privilege of voting at Rome.
 In them the Roman law was strictly
 observed, and the Latin language was
 used on their coins and inscriptions.
 They were governed by their own senate
 and magistrates (Duumviri, as the consuls
 at Rome: see on στρατηγοί below, ver.
 20), and not by the governor of the
 province. The land on which they stood
 was tributary, as being provincial, un-
 less liberated from tribute by the special
 favour of the *jus italicum*, or Quiritarian
 ownership of the soil. This Philippi
 possessed, in common with many other
 colonie and favoured provincial towns.
 The population of such places came in pro-
 cess of time to be of a mixed character:
 but only the descendants of the original

colonists by Roman wives, or women of a
 people possessing the civitas, were Roman
 citizens. Hence new supplies of colonists
 were often necessary. See article 'Colonia'
 in Smith's Dict. of Antt., and C. and H.
 i. pp. 341, f.

ἐν ταύτῃ τῇ πόλει] In this city,—as distinguished from the
 suburban place of prayer to which they
 afterwards, on the Sabbath, ἐξήλθον ἔξω
 τῆς πύλης. Perhaps ταύτη may have been
 changed to αὐτῇ, to make the contrast
 stronger. ἐν αὐτῇ τῇ πόλει, as distin-
 guished from ἔξω τῆς πύλης, would be too
 strong an expression for the calm simplicity
 of St. Luke's narrative style.

13. **ποταμόν**] a (or, the) river; viz. the small
 stream Gangites, or Gangas: Leake, p. 217,
 cited by C. and H. i. 341; not, as Meyer
 and De Wette, the Strymon, the nearest
 point of which was many miles distant.
 The name Krenides, formerly borne by the
 city, was derived from the fountains of this
 stream. From many sources we learn,
 that it was the practice of the Jews to hold
 their assemblies for prayer near water,
 whether of the sea, or of rivers: probably
 on account of the frequent washings cus-
 tomary among them. Thus a decree of the
 Haliarnasseans in Joseph. Antt. xiv. 10.
 23, allows the Jews τὰς προσευχὰς ποιέει-
 θαι πρὸς τῇ θαλάσῃ κατὰ τὸ πάτριον ἔθος.
 Thus Juvenal, speaking of the 'madida
 Capena' at Rome, adds, 'Nunc sacri fontis
 nemus, et delubra locantur Judæis,' iii. 13.
 And Tertullian, de Jejuniiis, ch. 16, vol. ii.
 p. 976, 'Judæicum certe jejunium ubique
 celebratur, quum ommissis templis per omne
 litus quocumque in aperto aliquando jam
 precem ad cælum mittunt.' And ad
 Nationes, i. 13, vol. i. p. 579, he speaks of
 the 'orationes litorales' of the Jews. See
 also Philo in Flacc. § 14, vol. ii. p. 535.

οὗ ἐνομ. προς. εἶναι] Where a
 meeting for prayer was accustomed to be:
 i. e. 'where prayer was wont to be made,'
 as E. V. That this is the meaning here, is
 plain from the use of ἐνομιζέτο εἶναι, which

καὶ ^e καθίσαντες ἐλαλοῦμεν ταῖς ^f συνελθούσαις γυναῖξιν. ^e abs., Matt. v. 1. xiii. 48. 1^h καὶ τις γυνὴ ὀνόματι Λυδία, ^g πορφυρόπωλις πόλεως ^h Θυατείρων, ^h i σεβομένη τὸν ⁱ θεόν, ἤκουεν, ἧς ὁ κύριος ⁱ ch. xiii. 14. 1 Cor. x. 7. 1^k διήνοιξεν τὴν καρδίαν ^l προσέχειν τοῖς λαλουμένοις ὑπὸ ^l Isa. xxx. 8. f ch. i. 6 reff. τῷ Παύλῳ. ^l here only +. g ch. xiii. 43. reff. 15 ὥς δὲ ἐβαπτίσθη, καὶ ὁ ^m οἶκος αὐτῆς, ⁱ ch. xviii. 7. 13 only. Job i. 9 A. Ald. ⁿ παρεκάλεσεν ⁿ λέγουσα Εἰ ^o κεκρίκατέ με ^p πιστὴν τῷ ^k = Luke xxiv. 45. (ch. vii. 56 reff.) ^p κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου * ^q μέινατε. ^l 2 Macc. i. 4. 1 = ch. viii. 6. o = ch. xiii.

reff.
46 reff.

m = ch. x. 2 reff.
p here only. see 1 Cor. iv. 17.

n Matt. viii. 5. xviii. 29. Mark v. 12 al.
q = ch. xxi. 7, 8 reff.

m 99 : txt A¹(app) BEHLP rel 36.
CE N¹ (N³ disapproving) aeth.

συνεληλυθυiais D.

aft συνελθ. add ημιν

14. ins της bef πολως D.
[for θεον, κυριον D¹(and lat, but -gr corrd eadem manu).] ins ητις bef ηκ. E.
om του BD.

[for θεον, κυριον D¹(and lat, but -gr corrd eadem ηκουσεν D¹-gr L a c k 13 vulg Chr Thl-fin.

15. ins αυτη bef κ. ο οικ. EN³ d h 36-8. 93-7. 106-marg 113-77-80 demid fuld [syrr] sah arm Chr₁. ins πας bef ο οικ. D a 43. 69 aeth. for κυριω, θεω D-gr aeth

* μένετε (corr_n to more usual?) ABDE_N p 13 : μεινατε CHLP rel 36 Chr

[Bas₁].

could certainly not be said if the *προσευχή* were in this case a *building dedicated to prayer*. Were there no such qualification, we should understand the word of a *προσευκτήριον* or *synagogue*, as frequently used: *τινας δὲ οἴκους ἑαυτοῖς κατασκευάσαντες ἢ τόπους πλατεῖς φόρων δίκην, προσευχὰς ταύτας ἐκάλουν· καὶ ἦσαν μὲν τὸ παλαιὸν προσευχῶν τόποι ἐν τε τοῖς Ἰουδαίοις ἔξω πόλεως, καὶ ἐν τοῖς Σαμαρείταις*. Epiphanius, *Hær.* 80, § 1, p. 1067: and again, soon after, ἀλλὰ καὶ προσευχῆς τόπος ἐν Σικίμοις, ἐν τῇ νυνὶ καλούμενῃ Νεαπόλει, ἔξω τῆς πόλεως, ἐν τῇ πεδιάδι, ὡς ἀπὸ σημείου δύο, θεατροειδῆς, οὕτως ἐν ἄλλῃ κ. αἰθρῷ τόπῳ ἐστὶ κατασκευασθεῖς, ὑπὸ τῶν Σαμαρειτῶν πάντα τὰ τῶν Ἰουδαίων μιμουμένων. Josephus, *Vita* p. 54, says, συναγούται πάντες εἰς τὴν προσευχήν, μέγιστον οἶκημα πολλὸν ὄχλον ἐπιδέξασθαι δυνάμενον.

The *προσευχή* here was probably one of the open places spoken of in the above extracts from Epiph. The close of the verse also agrees best with an open place of resort. There seem to have been few, if any, *Jews* in Philippi: this assembly consisting merely of women attached to the Jewish faith. We hear of no opposition arising from Jews. There appears (ch. xvii. 1) to have been no synagogue.

14. *πορφυρόπωλις*] The guild of dyers (*οἱ βαφεῖς*) at Thyatira have left inscriptions, still existing, shewing the accuracy of our narrative. The celebrity of the purple dyeing of the neighbourhood is as old as Homer: ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μήνῃ Μηρόνις ἤε Κάειρα, παρήϊον ἔμμεναι ἵππων, *Il.* δ. 141. So also Claudian, de Raptu Proserp. i. 270: 'non sic decus ardet eburnum *Lydia* Sidonio quod

fœmina tinxerit ostro' (Lewin, i. 242).

Thyatira was a city of the province of Asia. Thus, although forbidden to preach the word in *Asia*, their first convert at Philippi is an *Asiatic*. Lydia is a *proper name*, not 'ita dicta a solo natali,' as Grot.: though its origin may have been that. It was a common female name. See Hor. Od. i. 8; iii. 9. *σεβ. τ. θ.* A proselyte; see reff. N. T. ἤκουεν, was listening,—when διήνοιξεν, the act of God, took place. διήνοιξεν] 'cor clausum per se: sed Dei est id aperire.' Bengel.

τ. λαλουμένοις] It appears rather to have been a *conversation* (ἐλαλοῦμεν, *we spoke*—and not τὸν λόγον) than a set discourse: the things which Paul was saying.

15. ἐβαπτ., κ. ὁ οἶκος αὐτ.] It may be (as Meyer maintains) that no inference for infant-baptism is hence deducible. The practice, however, does not rest on *inference*, but on the *continuity and identity of the covenant of grace to Jew and Christian*, the *sign only* of admission being altered. The Apostles, as *Jews*, would have proposed to administer baptism to the children, and Jewish or proselyte converts would, *as matter of course*, have acceded to the proposal; and that the practice thus by universal consent, tacitly (because at first unquestioned) pervaded the universal church, can hardly with any reason be doubted. See note on 1 Cor. vii. 14.

εἰ κεκρίκατε] If ye have judged me; modestly alluding to the decision respecting her faithfulness implied by their baptizing her, and assuming that such a judgment had been passed. Similarly εἰ ἡμεῖς ἀνακρινόμεθα, ch. iv. 9.

16.] This happened on other occasions; not on the

^r Luke xxiv. 29 only. Gen. xix. 9. 1 Kings xxviii. 23. s constr., ch. xxi. 17 reff. t ver. 13. u ch. xii. 13 al. Gen. xxi. 17. v = John vii. 20. viii. 48. Ac. ch. xix. 13. w here only +. x Luke viii. 27. y Mr. (Mk. v. r.) xiv. 31. John iv. 51. xi. 20, 30. xii. 18 only +. Tobit vii. 1 (not N). y ch. xix. 24. z = here bis. ch. xix. 24 (25. Luke xii. 58. Eph. iv. 19) only. L.P. (Gen. xxix. 27.) Xen. Mem. iii. 10. 1. a = ch. xvii. 31. xxviii. 2 al. Ps. xix. 7. b = Matt. x. 24. Luke xvi. 5. Judg. xix. 11. c here only. Deut. xviii. 10. e ch. xiv. 14 reff. f ch. iv. 29. Tit. i. g Mark v. 7 || L. Heb. vii. 1. Gen. xiv. 18. see ch. i here only. see Matt. xxi. 32. Luke xx. 21. ch. ii. 28 al.

καὶ ἡ παρεβιάσατο ἡμᾶς. ¹⁶ ἐγένετο δὲ πορευομένων ^s ἡμῶν εἰς τὴν ἱερουσαλὴν ^u παιδίσκην τινὰ ^v ἔχουσαν πνεῦμα ^w πύθωνα ^x ὑπαντῆσαι ^s ἡμῖν, ἥτις ^{yz} ἐργασίαν πολλὴν ^{ya} παρείχεν τοῖς ^b κυρίοις αὐτῆς ^c μαντευομένη. ¹⁷ αὕτη ^d κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν, ^e ἔκραζεν ^e λέγουσα Οὗτοι οἱ ἄνθρωποι ^f δοῦλοι τοῦ ^g θεοῦ τοῦ ^h ἐνφίστου εἰσίν, οἵτινες ^h καταγγέλλουσιν ἡμῖν ⁱ ὁδὸν ⁱ σωτηρίας. ¹⁸ τοῦτο δὲ ἐποίει ^k ἐπὶ πολλὰς ἡμέρας. ¹ διαπονηθεὶς δὲ ὁ Παῦλος

υμᾶς ^N1.

¹⁶. rec om την, with DHLP rel Chr₁; ins ABCE^N p 13. 40 Orig₁ Thl-fin. οχουσαν ^N1. rec πυθωνος (see note), with D-corr¹ EHL P(ποιθ.) 13. 36 rel tol syr-mg-gr Chr: txt ABC¹D¹N p vulg Orig. rec απαντησαι, with ADHLP rel Chr: txt BCE^N p 13. 36 Orig₁. υμιν ^N1. παρειχετο C. for αυτης, δια τουτου D¹-gr(but marked for erasure); per hoc D¹].

¹⁷. κατακολουθουσα B D-gr ^N 36. 180. om τω B Orig. εκραζον and pref. και D¹-gr(txt D⁸). om ανθρωποι D¹(and lat¹: ins D⁵) Lucif₁. for καταγγ., ευαγγελιζοντε D(-tes D¹). elz υμιν (alteration, as better suiting the person speaking), with BD E-gr ^N a b o 36 vulg syr æth-pl [arm] Thdr₃; txt AC²HLP p¹sic) 13 rel E-lat copt æth-rom Orig Chr Thdr₁[-ed-rom₁] Eustath Lucif₁. [C¹ uncert.]

¹⁸. om Ιστ δε H sah. om ο AB^N: ins CDEHLP rel 36 Chr₁.—επιστρ. δε ο π. τω

same day, as Heinrichs and Kuinoel fancy. In that case (besides other objections), if they had gone back from the house of Lydia to the place of prayer, the word would certainly have been ἐξεληόντων, and not πορευομένων. In ver. 15 is implied their taking up their abode with Lydia:—in this verse that they *habitually* resorted to this place of prayer to teach, and that what follows happened on such occasions.

It may be remarked that the E. V. of πορευομένων εἰς (τὴν) ἱερουσαλὴν, 'as we went to prayer,' has given rise to a curious abuse of the expression 'going to prayer,' in the sense of 'beginning to pray,' among the lower classes in England. ἔχουσαν πνεῦμα πύθωνα.] On the whole sub-

ject of demoniacal possession, see note on Matt. viii. 32. This was a case in which the presence of the spirit was a *patent fact*, recognized by the heathen possessors and consultants of this female slave, and by them turned to account; and recognized also by the Christian teachers, as an instance of one of those works of the devil which their Lord came, and commissioned them, to destroy. All attempt to explain away such a narrative as this by the subtleties of rationalism (as e. g. in Meyer, and even Lewin, i. 243, and apparently Hackett, p. 222), is more than ever futile. The fact of the *spirit leaving* the girl, and the masters *finding the hope of their gains*

gone, is fatal: and we may see, notwithstanding all his attempts to account for it psychologically, that Meyer feels it to be so. πύθωνα.] Plut. de Defectu Oracul.

p. 414, says ὥσπερ τοὺς ἐγγαστριμύθους Εὐρυκλέας (from a prophet, Eurycles), πάλαι, νυνὶ Πύθωνας προσαγορευομένους. It is difficult to decide internally between the probabilities of πύθωνα and πύθωνος: I have retained the ancient reading, both from its external authority, and because I find so many Commentators explaining πύθων as to be a name of Apollo, or the serpent Python, that the alteration into the gen. may thus be easily accounted for. Bp. Wordsworth has an interesting note on the probable reason for this new term appearing in the narrative, now that St. Paul is brought directly into contact with Greek and Roman divination.

¹⁷.] ἔκραζεν, used to cry out: several occasions are referred to. The recognition of Paul and his company here by the spirit is strictly analogous to that of our Lord by the demons, Matt. viii. 29; Luke iv. 34: and the same account to be given of both: viz. that the *evil spirit knew and confessed* the power of God and His Christ, whether in His own Person or that of His servants. ¹⁸. διαπονηθεὶς.] Not mere annoyance is expressed by this word, but rather holy indignation and sorrow at what he saw and heard; the Christian soldier

ABCDE
HLP^N a
b c d f g
h k l n
o p 13

καὶ ^m ἐπιστρέψας τῷ πνεύματι εἶπεν ⁿ Παραγγέλλω σοι ^o ἐν ^m ὀνόματι Ἰησοῦ χριστοῦ ^p ἐξελεθῆν ἀπ' αὐτῆς. καὶ ^p ἐξῆλθεν ⁿ αὐτῇ τῇ ^a ὥρᾳ. ¹⁹ ἰδόντες δὲ οἱ ^b κύριοι αὐτῆς ὅτι ἐξ-
 ἦλθεν ἡ ^r ἐλπίς τῆς ^z ἐργασίας αὐτῶν, ^s ἐπιλαβόμενοι τὸν
 Παῦλον καὶ Σίλαν ^t εἴλκυσαν εἰς τὴν ^u ἀγορὰν ἐπὶ τοὺς
 ἄρχοντας, ²⁰ καὶ ^v προσαγαγόντες αὐτοὺς τοῖς ^w στρατηγοῖς
 εἶπαν Οὗτοι οἱ ἄνθρωποι ^x ἐκτάρ' αἰσίουσιν ἡμῶν τὴν πόλιν
 Ἰουδαῖοι ^y ὑπάρχοντες, ²¹ καὶ ^z καταγγέλλουσιν α ^ε θῆ ^α

vii. 21. x. 21. xii. 12. xiii. 31. xx. 19 only. L. Dan. v. 5 only.
 i. 18. iv. 4. Col. i. 23. s acc. ch. ix. 27 reff.
 32. xviii. 10. xxi. 6, 11) only. Jer. xlv. (xxxviii.) 13. see ch. xxi. 30.
 xxvii. 12. v Matt. xviii. 24. Luke ix. 41. ch. xxvii. 27. 1 Pet. iii. 18 only. Gen. xlviii. 9.
 w = here, &c. 5 times only. (ch. iv. 1 reff.) x here only. Ps. lxxxvii. 16.
 z ch. xiii. 5 reff. a ch. vi. 14 reff.

m = ch. ix. 10.
 constr., see
 note.
 n inf. aor.,
 Mark viii. 6.
 ch. x. 42.
 1 Cor. vii. 10.
 1 Tim. iv. 13.
 Josh. vi. 6.
 o ch. iv. 7 reff.
 p ch. viii. 7
 reff.
 q Luke ii. 28.
 xxiv. 33. ch.
 xxii. 13 only.
 Dan. iii. 6 (15.
 iv. 30 [33]
 Theod.) only.
 w. ἐν, Luke
 r constr., Gal. v. 5. Eph.
 t = here (John vi. 44. xii.
 u ch. xvii. 17. Erek.
 Gen. xlviii. 9.
 y ch. ii. 30 reff.

πν. καὶ διαπον. D. παραγγέλω C a [syrr-mg-gr] : παραγγέλω p. rec ins τω bef
 on., with DHLP 13 rel Qc Thl : om ABCEN c h p Eustath., [Ps.] Ath Chr., [Eucher].
 ινα εξελεθς D : εξελθε 13. for εξηλθ. αυτ. τ. ω., ευθεως εξηλθ. D aeth-rom.
 19. καὶ ἰδοντ. B Syr æth : om δε Δ¹ D-lat.—ως δε εἶδαν οἱ κυρ. της πεδισκης στι
 απεστερησθαι της εργ. αυτ. ης εἶχαν δι αυτης D. rec ins τω bef σιλ. (corr'n for
 uniformity), with ABEHLPR p 13. 36 rel Eustath Chr : om CD L. ηλκυσαν C :
 ευραν E.

20. προσαγαγοντας D¹[-gr](txt D-corr¹). (ειπαν, so ABE H[e sil] & p.)

21. [καταγγελουσιν H b¹ m o p.] τα εθνη D¹(and lat¹) 15¹ : ηθη L : sectam tol

was goaded to the attack, but the mere satisfaction of anger was not the object, any more than the result, of the stroke. It is doubtful here, in mere grammar, whether the dat. τῷ πνεύματι is to be constructed with ἐπιστρέψας or with εἶπεν. But considering 1) that the *spirit* could hardly be the object of a bodily movement on the part of the Apostle, except as represented by the possessed damsel, and 2) that ἐπιστρέφω is never elsewhere found with a dative, but always with a preposition, εἰς or πρὸς or ἐπὶ, it is much the best to take τῷ πνεύματι with εἶπεν, and believe it to be thrown forward before its verb for the sake of emphasis.

19.] Her masters (a partnership of persons, not plur. for sing. They may have been the hæredes of some one to whom she had belonged) perceived that the hope of their gain had gone out (*with the dæmon*).

ἐπιλ. . . εἴλκ. gives the idea of force having been used. So we have 'obtorto collo ad prætorem trahor,' Plaut. Poen. iii. 5. 45.

Paul and Silas only are apprehended as having been the principal persons in the company. When De Wette says that, if Luke here were the narrator, he must say something of Timotheus, as he mentions him ch. xvii. 14, xviii. 5,—and yet holds (on ver. 10) that Timotheus himself is the narrator, he forgets that the same reasoning will apply to *him also*, if it applies at all, which I much doubt. When two persons of a company are described as being apprehended, we do not need an express asser-

tion to assure us that the rest were not.

ἐπὶ τ. ἄρχοντας said generally : they dragged them to the forum to the authorities,—afterwards specified as στρατηγοί.

20. στρατηγοῖς] The Duumviri of the colony, of whom at Capua Cicero says, 'cum in cæteris colonis Duumviri appellentur, hi se Prætores (στρατηγούς) appellari volebant.' De Leg. Agr. c. 34. 'Messinenses,' says Wetstein, 'etiam nunc (cir. 1750) Prætores sive Præfectum urbis Stradigo appellant.' The name, as a rendering of Prætor, had come from the Greek title of similar magistrates : so Aristotle, Politic. vii. 3, ἐν ταῖς μικραῖς πόλεσι μία περὶ πάντων (ἀρχή)· καλοῦσι δὲ στρατηγούς καὶ πολεμάρχους.

Ἰουδ. ὑπάρχοντες . . . 'Ρωμ. οὖσιν] The distinction between ὑπάρχων and ὢν seems to be, that the former is used of something which the speaker or narrator wishes to put forward into notice, either as unknown to his reader or hearer, or in some way to be marked by him for praise or blame : whereas the latter refers to facts known and recognized, and taken for granted by both. Thus, we may notice that, when the fact of *Paul and Silas* being Romans is announced to the jailor, it is not ἀνθ. 'Ῥωμαῖους ὄντας, but ὑπάρχοντας ; whereas here, both parties, the speakers and the addressed, being indisputably Romans, we have 'Ῥωμαῖοις οὖσιν. The account of this may be, that ὑπάρχω is predicated of something of which the speaker informs the hearer, some *prior* knowledge which he possessed and now imparts,—εἰμί being

b w. pres., chr. (xxi. 27)
 xxii. 29.
 Matt. xiv. 4
 al.
 c ch. xv. 18.
 Mark iv. 20.
 i Tim. v. 19.
 Heb. xii. 6
 (from Prov.
 iii. 12) only.
 Exod. xxiii. 1.
 d here only t.
 Num. xvi. 3
 compl.
 e here only t.
 2 Macc. iv. 38
 only.
 f 2 Cor. xi. 25
 only f. Judg.
 vi. 11.
 g Luke x. 30.
 Rev. xxi. 18.
 h Matt. v. 25, xxiii. 30. Luke xii. 58, xlii. 19, 25. Rev. ii. 10. (see Jer. xlv. [xxxvii.] 21.)
 i here, &c. 3cc only t. (see Gen. xxxix. 21, &c.)
 only t. (Gen. xxiv. 25 only.) Tobit vi. 4 (3) [not S].
 e Heb. vi. 19 only. Levit. xvi. 2 (15).
 q = here only. Job xxxiii. 11 BN f &c. (not A).
 s Mark xlii. 35. Luke xi. 5. ch. xx. 7 only. Ps. cxviii. 62.
 ii. 12 only. Isa. xii. 4. Dan. iii. 23 Theod. absol., Matt. xxvii. 30 1/2 Mk. only. 1 Macc. xiii. 47.
 only t. (rōasīs, 1 Kings xv. 22.)
 16 1/2 Mk. Paul, Eph. iii. 1 al. Heb. x. 34. xiii. 3 only. Lam. iii. 34.
 w Acts, here bis, ch. xxviii. 16 v. r., 17 al. 3. Matt. xxvii. 15.
 x ch. ii. 2. xxviii. 6 only. Josh. x. 9.

ABCDH
 HILPSA
 b c d f g
 h k l m
 o p 17

Lucif., a ουκ εξ. ημας παραδεχσθαι ουτε ποι. ρω. υπαρχουσιν D.

22. και πολυς οχλ. συνεπεστη κατ αυτ. κραζοντες τοτε (και D⁸) οι D.

(περιρρξ., so AB¹CDEHLS p 13.)

23. for τε, δε B p 40 E-lat copt.

for παραγγειλαντες, παραγγιλας τε R¹.

τρηισθαι D.

24. for os, ο δε D[-gr, qui D-lat].

rec (for λαβων) ειληφως, with HLP rel Chr:

txt ABCDEN a m p 13. 36. 40.

for εβαλεν, ελαβεν A.

rec αυτων bef ησφ.

(corr'n of order), with C²DEHLP rel 36 Chr₁: txt ABC¹N p 13.

ησφαλισαντο

D¹. εν τω ξυλω D al.

25. om το R.—κατα δε μεσον της νυκτος D¹(txt D³).

ins ο bef παυλος D b o.

ins ο bef σιλας C.

ins και bef οι δεσμ. C Orig.

δεσμοι D¹(txt D³).

predicated of the bare matter of fact. See ch. xvii. 27, 29; xxi. 20 (for both); xxii. 3; Gal. ii. 14 al, for ὑπαρχων: and for ὧν, John iii. 4; iv. 9 bis; Rom. v. 10 al.

‘Versute composita fuit hæc criminatio ad gravandos Christi servos: nam ab una parte obtundunt Romanum nomen, quo nihil erat magis favorabile; rursum ex nomine Judaico, quod tunc infame erat (especially if the decree of Claudius, expelling them from Rome, ch. xviii. 2, had at this time been enacted) conflant illis invidiam: nam, quantum ad religionem, plus habebant Romani affinitatis cum aliis quibuslibet, quam cum gente Judaica.’ Calvin.

21. εθη . . .] “Dio Cassius tells us that Mæcenas gave the following advice to Augustus:—τὸ μὲν θεῖον πάντῃ πάντως αὐτὸς τε σέβον κατὰ τὰ πάτρια, καὶ τοὺς ἄλλους τιμᾶν ἀνάγκασε· τοὺς δὲ ξενίζοντάς τι περὶ αὐτὸ καὶ μίσει καὶ κόλασιν· and the reason is alleged, viz. that such innovations lead to secret associations, conspiracies, and cabals, ἀπερ ἥκιστα μοναρχία συμφέρει.” (C. and H. i. p. 356.) So Julius Paulus, Sentent. v. 21. 2, cited by Wetst., ‘Qui novas et usu vel ratione incognitas religiones inducunt, ex quibus animi hominum moveantur, honestiores deportantur, humiliores capite premuntur.’

22. The multitude probably cried out tumultuously, as on other occasions (see Luke xxiii. 18; ch. xix. 28, 34; xxi. 30; xxii. 22, 23),—and the duumviri, without giving them a trial (ἀκατακρίτους, ver. 37), rent off their clothes, scil. by the lictors (τοῖς ραβδούχοις ἐκέλευσαν τὴν ἐσθῆτά τε περικταρῆσαι καὶ ταῖς ράβδοις τὸ σῶμα ζαίνειν, Dion. Hal. ix. 39). The form was, ‘Summove, licitor, despolia, verbera,’ Seneca (C. and H. i. 357). See also Livy, ii. 8; Valer. Max. ii. 28, in Wetst. Erasmus fancied that the duumviri rent *their own* clothes from indignation: but, to say nothing of the improbability of such a proceeding on the part of a Roman magistrate, a man could not very well περιρρῆσαι his own garments

24. τὸ ξύλον] Also called κάλον, ποδοκάκη, and ποδοστράβη, and in Latin, *nervus*: so ‘noctui nervo vinctus custodibitur,’ Plaut. Cap. iii. 5. 71. Eusebius (v. 1, vol. ii. p. 16, ed. Heinichen) mentions, speaking of the martyrs in Gaul, τὰς ἐν τῷ ξύλῳ διατάσεις τῶν ποδῶν ἐπὶ πέμπτον διατεταγμένων τρύπημα.

25. προσευχ. ὕμν.] Not as E. V., ‘prayed and sang praises,’—but, praying, sang praises, or in their prayers, were singing praises. The distinction of modern times

δε ὁ σεισμος ἐγενετο μέγας, ὥστε ^{za} σαλευθῆναι τὰ ^{ab} θεμέλια γ — Matt. viii.
 τοῦ ^c δεσμοτηρίου ἠνεόχθησαν δὲ ^d παραχρῆμα αἱ θύραι 24. xxiv. 7.
 πᾶσαι, καὶ πάντων τὰ ^e δεσμὰ ^f ἀνέθη. 27 ^g ἔξυπνος δὲ Rev. v. 12
 ἠγενόμενος ὁ ⁱ δεσμοφύλαξ καὶ ἰδὼν ἀνεωγμένας τὰς αἱ. Ezek.
 θύρας τῆς φυλακῆς, ^{kl} σπασάμενος τὴν ^{km} μάχαιραν ἥμελλεν xxviii. 19.
 ἑαυτὸν ⁿ ἀναιρεῖν, νομίζων ^o ἐκπεφευγῆναι τοὺς ^w δεσμίους. z ch. iv. 31 reff.
 28 ^p ἐφώνησεν δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων Μηδὲν 31. lxxxi. 9.
 πράξεῖς σεαυτῷ ^q κακὸν ἅπαντες γὰρ ἔσμεν ^r ἐνθάδε. b neut. plur.,
 29 ^s αἰτήσας δὲ ^t φῶτα ^u εἰσεπήδησεν, καὶ ^v ἔντρομος γενό here only.
 μένος ^w προσέπεσεν τῷ Παύλῳ καὶ Σίλᾳ, 30 καὶ ^x προ- mase., Heb.
 αγαγὼν αὐτοὺς ἔξω ἔφη Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; xi. 10. Rev.
 31 ^y ἔκτισεν αὐτοὺς ἐν τῇ πόλει. 32 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. xxi. 14, 19.
 33 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. 34 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. c Matt. xi. 2.
 35 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. 36 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. ch. 24. 23
 37 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. 38 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. Gen.
 39 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. 40 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. xxxix. 22 bis.
 41 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. 42 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. xl. 3, 5 only.
 43 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. 44 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. d ch. ii. 7 reff.
 45 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. 46 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. e neut. pl., Luke
 47 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. 48 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. viii. 29. ch.
 49 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. 50 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. xx. 23 only r.
 51 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. 52 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. δεσμοί,
 53 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. 54 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. (Paul) Phil.
 55 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. 56 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. 130. Ezek.
 57 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. 58 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. ii. 25.
 59 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. 60 καὶ ἔκτισεν αὐτοὺς ἐν τῇ πόλει. f a. ch. xxviii.

40 (Eph. vi. 9. Heb. xiii. 5, from Deut. xxi. 6) only $\dot{\nu}$. (Ezek. i. 25 [26] A Ald. comp.) $\dot{\nu}$ = ch. xxviii.
only $\dot{\nu}$. Esdr. iii. 3 only. h ch. i. 18 al. $\dot{\nu}$. i ver. 23. k Mark xiv. 47. Num. xxi. 31.
l as above (k) only. Josh. v. 13. m ch. xii. 2 reff. n = ch. v. 33 reff. o abs., Heb.
ii. 3. xii. 25 only. Isa. lxxv. 7. (Rom. ii. 3 reff. Judg. v. 11.) p Luke xxiii. 46. Rev. xiv. 18.
q = and constr., v. $\pi\omega\tau\epsilon\alpha$ ch. ix. 13. r Luke xxiv. 41. John v. 15, 16. ch. x. 18. xvii. 6. xxv. 17
24 only $\dot{\nu}$. s Matt. vi. 10. Luke i. 63. ch. xii. 20. xii. 23. 3 kings xii. 4.
t = comp. Macc. x. 29. $\epsilon\pi\alpha\gamma\epsilon\lambda\lambda\epsilon\iota\sigma\theta\epsilon\iota\varsigma\ \phi\omega\varsigma\ \epsilon\lambda\theta\epsilon\iota\tau\epsilon\ \nu\alpha\iota\ \nu\omicron\mu\iota\sigma\tau\epsilon\varsigma$ Xcn. Hellen. v. 1. 8.
u here only. Acts v. 19 only. $\epsilon\pi\alpha\gamma\epsilon\lambda\lambda\epsilon\iota\sigma\theta\epsilon\iota\varsigma\ \phi\omega\varsigma\ \epsilon\lambda\theta\epsilon\iota\tau\epsilon$ v = ch. vii. 32 reff. v = Mark ii.
11. vii. 25. Luke v. 8, viii. 28, 47. Matt. xiv. 12, 13. Matt. vii. 6 only. Ps. xiv. 6. ch. xii. 6 reff.

26. rec **ανεωχθ.**, with HLP rel Chr₁: **ηνωχθ.** AEN p 13 Orig₁: txt BCD m Thl-fin.
 rec for 2nd **δε, τε** (*perhaps to avoid the recurrence of δε,—perhaps because the copulative is more natural*), with CHLP rel [vulg Syr aeth arm] Chr: txt ABDEN
 a c¹ h k m p 13 syr copt Thl-fin. om παραχρημα B Lucif₁. ανελυθη D¹
 [relaxata sunt D-lat] N¹.

27. for ἐξ, δε, και ἐξ. D Syr aeth. δεσμοφυλας(sic) N. τ. θυρ. bef ἀνεωγ.
C vulg(not am demid fuld [tol]). ins και bef σπασ. D-gr¹. rec om την, with
ΔΕΗLPN p² 13. 36 rel Chr₂: ins BCD p¹. (ημελλ., so ABCELPN p.)
ἀνελειν C¹. ἐκπεφυγεναι A.

29. φωτα δε ετησας D. for γεν., υπαρχων C¹ D-gr c k² 40. aft *prosep.*
ins *pros tous podas* D¹[and lat] vulg (sy-r-w-o) [copt] sah Lucif₁. rec ins *τω bef*
σιλα (corr for uniformity), with AC²EHLPS¹ p 13[e sil] 36 rel.: om BC¹D.

30. κ. προηγαγεν αυτ. εξω D: add tous λοιπους ασφαλισμενος και D(om και D-corr)
 syr-w-ast(adding further *appropinquavit*).—προαγων **℣**¹. for εφη, ειπεν αυτοις
 D coptt [Syr aeth].

between prayer and praise, arising from our attention being directed to the *shape* rather than to the essence of devotion, was unknown in these days: see Col. iv. 2.

'Nilil erus sentit in nervo, quum animus in cœlo est.' Tertullian ad Martyres, c. 2, vol. i. p. 623. The imperfects shew that they *were singing*, and the prisoners (in the outer prison) *listening*, when the earthquake happened.

26. πάντων τὰ δεσμὰ ἀνέθη] i.e. *of all the prisoners in the prison*: see below (ver. 28), ἅπαντες γὰρ ἔσμεν ἐνθάδε. Doubtless they were gracious purposes in this for those prisoners, who before were listening to the praises of Paul and Silas; and the very form of the narrative, mentioning this listening, shews *subsequent communication* between some one of these and the narrator. Their chains were

and the narrator. Their chains were loosed, not by the earthquake, but by miraculous interference over and above it. It is some satisfaction to find, that

neither Meyer, De Wette, nor Kuinoel have attempted to rationalize this wonderful example of the triumph of prayer. See some excellent remarks on Baur's attempt to do so, in Neander, *Plf.* u. L. p. 302, note 3. 27. ἡμελ. εἰαυτ.

ἀναπ.] The law de Custodia Reorum (Wetst.) says, 'Ad commentariensem receptarum personarum custodia observatioque pertineat, nec putet, hominem abjectum atque vilem obijciendum esse iudici, si reus modo aliquo fuerit elapsus. Nam ipsum volumus hujusmodi pœnæ consumi, cui obnoxius docebitur fuisse, qui fugerit.' Dean Howson notices, by the examples of Cassius, Brutus, Titinius, and many of the proscribed, after the battle,—that Philippi is famous in the annals of suicide (p. 361). 29. φῶτα] Not as

30. προαγ. αὐτ. ἔξω] Into the outer prison : not perhaps yet *outside* the prison, which (from ἀναγαγών, ver. 34, when he takes

γ ch. ix. 42
reiff.
z ch. x. 2 reff.
a ch. xi. 19 reff.
b = John xix.
16. ch. xxi.
24. xxiii. 18.
c ch. xxiii. 23.
d ch. ix. 37 reff.
e = Heb. x. 22.
Sir. xxx.
(xxxiv.) 25.
f ch. iii. 7 reff.
g ch. ix. 39 reff.
h = Mark viii.
9. 7. 4 Kings
vi. 22.
= Matt. xv.
27. ch. vi. 2.
Ps. lxxvii. 20.
m dat., = ch. xviii. 8. John v. 24. viii. 31. Rom. iv. 3, from Gen. xv. 6. Tit. iii. 8. 1 John v. 10. n ch.
xii. 18 reff.

31 οἱ δὲ εἶπαν ὃ Πίστευσον ὃ ἐπὶ τὸν κύριον Ἰησοῦν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. 32 καὶ ἐλάλησαν αὐτὰ τὸν λόγον τοῦ κυρίου, σὺν πᾶσιν τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. 33 καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρήμα, ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον παρέθηκεν τράπεζαν καὶ ἡγαλλιάτο πανοικεῖ πεπιστευκῶς τῷ θεῷ. 35 ἡμέρας δὲ γενομένης

ΑΒΓΔΕ
ΗΛΡΣΑ
β γ δ ε ζ
η θ ι κ
λ μ ν
ο π ρ

31. (εἶπαν, so AB C(appy) DEΣ p.) πιστεύσαν Σ¹. for ἐπι, εἰς E lect-12. rec aft ἰησοῦν ins χριστον, with CDEHLP rel 36 [syrr sah aeth arm] Thdr₁ Chr₂; om ABΣ p 13 vulg copt Lucif₁. ins πας bef ο οἶκος E a g 13 aeth arm. 32. om του D. for κυρ., θεου BΣ¹. rec (for συν) καὶ (alteration for simply, and to suit συ καὶ ο οἶκ. above), with EHL syrr [copt aeth arm] Chr: txt ABCDPΣ p 13. 36. 40 vulg Lucif₁ (συμ Σ p). 33. ἔλουσεν D¹ (and lat: txt D²). αὐτος bef εβ. D. ins οικειοι bef αυτου A; υιοι m lect-17: μετ Thl-fin.—ο οἶκος αυτου 40 vulg. (These exx may serve to illustrate the practice of insertion to fill up any ellipsis.) απαντες BΣ [c]. 34. καὶ αναγ. τε D¹[-gr]: av. δε C 13. 36 copt syrr. rec aft οικ. ins αυτου, with ADEHLΣ 13 rel vss Chr: om BCP c p 36. 40 [Chr₁] Lucif₁. ins καὶ bef παρεθηκεν D¹. [aft παρεθ. ins αυτοις E vulg Syr coptt arm.] rec ηγαλλιασατο (alteration to more usual historic tense), with ABC² E-gr HILΣ p 13. 36 rel vulg copt [aeth arm Lucif₁] Thl-fin: txt C¹(appy) DP b g h m o E-lat syrr sah Chr Thl-sif. rec παροικι, with B²HLP rel: συν τω οικω αυτου D: om E: txt AB¹CΣ 13. for τω θεω, επι τον θεον [in domino] D.

them to his own house) seems to have been underground, or at all events on a lower level in the same building. In this same space they seem to have been joined by the jailor's family,—to have been converted and baptized them, and to have been taken (to the well?) and washed from their stripes; and afterwards to have been led up (by stairs? see ref.) to his house, and hospitably entertained. The circumstantiality of the account shews that *some eye-witness* related it. His question, connected with the ὁδὸν σωτηρίας of the daemoniac in ver. 17, makes it necessary to infer, as De Wette well observes, that he had previously become acquainted with the subject of their preaching. He wanted no means of escape from any danger but that which was *spiritual*: the earthquake was past, and his prisoners were all safe. Bengel admirably remarks: 'Non audierat hymnos Pauli, nam dormierat, sed tamen vel antea vel postea senserat, quis esset Paulus.'

31. ἐπὶ τ. κύριον] Not without allusion to the κύριοι, by which name he had just addressed them. So Bengel: 'non agnoscent se dominos.' Considering *who the person was* that asked the question,—a heathen in the depths of ignorance and sin,—and how indisputably therefore the answer embraces *all sinners whatever*,—there perhaps does not stand on record in the whole book a more important answer than this of Paul:

—or, I may add, one *more strikingly characteristic of the Apostle himself and his teaching*. We may remark also, in the face of all attempts to establish a development of St. Paul's doctrine according to mere external circumstances,—that this reply was given before any one of his extant epistles was written.

καὶ ὁ οἶκός σου does not mean that *his* faith would save his household,—but that the same way was open to them as to him: 'Believe, and thou shalt be saved: and the same of thy household.' 33. ἔλουσεν ἀπό] A pregnant construction: 'washed them, so that they were purified from the blood occasioned by their stripes:' see reff. This is much more natural than to take ἀπό (as in ἀπὸ τῆς χαρᾶς (ch. xii. 14) and the like) as signifying 'on account of' (see Bernhardy, Syntax, p. 225).

34.] ἀναγ., see reff. and note on ver. 30. ΠΕΠΙΣΤΕΥΚΩΣ] Winer renders 'as one who has placed his trust in God:' but, as De W. observes, πεπιστευκός must give the *ground* of his rejoicing (see 1 Cor. xiv. 18 (rec.), εὐχαριστῶ . . . λαλῶν, 'I give thanks . . . that I speak'). Thus the meaning will be, *rejoiced that he with all his house had been led to believe* (and thus as a necessary consequence to believe in) God. The expression ΠΕΠΙΣΤ. ΤΩ ΘΕῷ could only be used of a converted *heathen*, not of a *Jew*: in ch. xviii. 8, of a Jew,

6 pres., Mark
g. 14. John
1. 40. 11. 9.
ch. iv. 13. ix.
26. Heb. xi.
8. 13. al.
Winer, edn.
6. 3. 40. 2. c.
e. ch. xvii. 9
al.
i constr. Luke
v. 3. vii. 37.
John iv. 40.
ch. iii. 3. x.
48. xviii. 20.
xxiii. 18.
1 Thess. v. 12 only. w. 17a, Mark vii. 26. Luke vii. 36. w. 8. 20. ch. xxiii. 20.
J w. 12 only. w. 17a, Mark vii. 26. Luke vii. 36. w. 8. 20. ch. xxiii. 20.
1 w. 12 only. w. 17a, Mark vii. 26. Luke vii. 36. w. 8. 20. ch. xxiii. 20.
o = ch. xv. 40 reff.

δὲ τοῖς ἱστρατηγοῖς οἱ ἱραβδοῦχοι τὰ ῥήματα ταῦτα
ἐφοβήθησαν δὲ ἀκούσαντες ὅτι Ῥωμαῖοι εἰσιν, 39 καὶ
ἐλθόντες ἡ παρεκάλεσαν αὐτούς, καὶ ἐξαγαγόντες ἡρώ-
των κ ἀπελθεῖν κ ἀπὸ τῆς πόλεως. 40 ἐξελθόντες δὲ
ἐκ τῆς φυλακῆς ἰεῖς ἦλθον πρὸς τὴν Λυδίαν, καὶ
ἡ ἰδόντες ἡ παρεκάλεισαν τοὺς ἀδελφούς, καὶ ὁ ἐξήλθον.
XVII. 1 ἡ Διοδευσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολ-

ABDE
HLPs a
b c d f g
h k l m
o p 13

1 Thess. v. 12 only. w. 17a, Mark vii. 26. Luke vii. 36. w. 8. 20. ch. xxiii. 20.
J w. 12 only. w. 17a, Mark vii. 26. Luke vii. 36. w. 8. 20. ch. xxiii. 20.
o = ch. xv. 40 reff.

k = Mark v. 17.
n = ch. xv. 32 reff.

for 1st δε, τε E-gr N Syr æth. for τοῖς, αυτοῖς οἱ D¹. aft ταυτα
ins τα ρηθεντα προς τους στρατηγους D[simly] Syr. rec και εφοβ. (corrui to more
natural copula), with EHLP rel vulg [syrr sah æth] Chr: txt ABN p 36. 40 copt.—οι
δε ακουσαντες οτ. ρω. εισ. εφοβηθ. D[simly Syr].

39. for κ. ελθοντ., και παραγενομενοι μετα φιλων πολλων εις την φυλακην D [137 syr
also add εις τ. φυλ.]. ηρωτουαν A Thl-fin: -τησαν E. rec (for απελθειν απο)
εξελθειν, with HLP rel Chr: εξελθ. εκ (D)E: εξελθ. απο a: txt ABN p 13. 36. 40.—
παρεκαλεσαν αυτους εξελθειν ειποντες ηγνοησαμεν τα καθ υμας, οτι εσται ανδρες δικαιοι
(syr thus far w-ast) και εξαγαγοντες παρεκαλεσαν αυτους λεγοντες εκ της πολεις ταυτης
εξελθατε μηποτε παλιν συντραφωσιν ημειν επικραζοντες καθ υμων D, simly 137 [syr].

40. for εκ, απο BN a li 38 Thl-fin. ηλθον D E-lat. rec for προς, εις
(see note: and cf Mark v. 12, 13): txt ABDEHLPN rel vulg sah arm Chr Thl.
rec 1 ουτ. τ. αδελφ. παρεκ. αυτους, with EHLP rel 36 vulg syrr sah æth [arm] Chr:
txt ABN p 13. 40 copt.—ιδ τ. αδ. διηγησαντο οσα εποιησεν κυριος αυτοις παρεκαλεσαντες
(παρακαλεσαν(sic) τε D-corr) αυτους και D. εξηλθαν DN.

CHAP. XVII. 1. διελθόντες E. for αμφιπ., πολιν N¹(txt N-corr¹). ins την
bef απολλ. (for uniformity) ABEN a p 13: om (D)HL[P] rel.—την απ. κ. την αμφ. E.
και κατηλθον (om και D-corr: κατηλθ. και D¹) εις απολλωνιδα κακειθεν εις D.

marks, 'St. Paul submitted to be scourged by his own countrymen (five times, 2 Cor. xi. 24): for, though he might have pleaded his privilege as a Roman, to the Jews he "became as a Jew," observing their ceremonies, and submitting to their law.'

38. ἐφοβ.] For the account which they might have to give at Rome, as in Verres' case, or even for their popularity with the very mob of Roman citizens who had demanded the punishment.

39. παρεκάλεσαν] Not 'comforted': but, as E. V., besought them: viz. not to make their treatment matter of legal complaint. In the request to depart from the city, the prætors seem to shew fear of a change in the temper of the mob. See the curious addition in the var. readd.

40.] They do not depart hastily, or as though forced, but wait to reassure the brethren. πρὸς has probably been altered to εἰς, on account of the verb, not because Λυδίαν was mistaken (Meyer) for the country of that name.

παρεκ.] exhorted, is better than 'comforted,' E. V. The one in this case would imply the other.

CHAP. XVII. 1.] Here (or rather perhaps at ἐξήλθον, in the preceding verse) we have the first person again dropped,—implying apparently that the narrator did not accompany Paul and Silas. I should be inclined to think

that Timotheus went with them from Philippi,—not, as is usually supposed, joined them at Berea: see below on ver. 10.

Διοδεύσαντες] The ὁδός, on which they travelled from Philippi to Thessalonica, was the Via Egnatia, the Macedonian continuation of the Via Appia, and so named from Egnatia ('Gnatie lymphis iratis exstructa,' Hor. Sat. i. 5), in the neighbourhood of which the latter meets the Adriatic. It extended from Dyrrhachium in Epirus to the Hebrus in Thrace, a distance of 500 miles. The stages here mentioned are thus particularized in the itineraries: Philippi to Amphipolis, 33 miles: Amphipolis to Apollonia, 30 miles: Apollonia to Thessalonica, 37 miles. See more particulars in C. and H., i. pp. 368 ff.

Ἀμφίπολιν] Anciently called ἐννέα ὁδοί, Thucyd. i. 100. Herod. vii. 114, lying in a most important position, at the end of the lake Cercinitis, formed by the Strymon, commanding the only easy pass from the coast of the Strymonic gulf into Macedonia. ('Amphipoleos, quæ objecta claudit omnes ab oriente sole in Macedoniam aditus,' Liv. xlv. 30.) In consequence of this, the Athenians colonized the place, calling it Amphipolis, ἐπ' ἀμφότερα περιβρέντος τοῦ Στρυμόνος, Thuc. iv. 102. It was the spot where Brasidas was killed, and for

λωνίαν ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν [ἡ] συναγωγὴ τῶν Ἰουδαίων. ² κατὰ δὲ τὸ εἰώθος τῷ Παύλῳ εἰσῆλθεν πρὸς αὐτοὺς καὶ ἐπὶ σάββατα τρία διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν ³ διανοίγων καὶ παρατιθέμενος ὅτι τὸν χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ χριστὸς ὁ Ἰησοῦς ὃν ἐγὼ καταγγέλλω ὑμῖν. ⁴ καὶ τινες ἐξ αὐτῶν ἐπέισθησαν καὶ προσ-

9. Exod. vi. 27. 2 Macc. xi. 20. u = ch. xxviii. 23. v = plur. absol., John v. 39. ver.
11. ch. xlviii. 24, 28 al. Paul. Rom. xv. 4. 1 Cor. xv. 3, 4 only. w = Luke xxiv. 32. (ch. vii. 56
reff.) x Matt. xiii. 24, 31. Exod. xix. 7. w. ὅτι. here only. y = ch. iv. 12 reff.
z = ch. x. 41 reff. a ch. ix. 20 reff. b ch. xiii. 5 reff. c absol., ch. xxi. 14 reff.
d here only. τ. τῷ . . . πατρὶ τῶν ὁλῶν προσκεκληρωμένοι, Philo de Fortit. § 7, vol. ii. p. 381.

ins την bef θεσσαλ. B 104.

EHLP rel [arm-ms] Chr Thl.

2. καὶ κατὰ D¹ (and lat) [Syr] aeth. εἰσῳθος (sic) [D¹-gr]. ο παυλος D vulg
[E-lat arm] Syr aeth. om kai D [sah]. διεεξατο (alteration to *historia*
aorist) ABN p 13 [syrr copt]: διελεχθη D E-gr c 36. 40 Chr-comm₁: txt HLP rel vulg
E-lat [sah aeth arm] Chr. for απο, εκ D.

3. om τον D¹ (ins D¹) [τ. χρ. aft εδει m 40 Syr arm (Tischdf) Thl-fin]. rec
o χρ. ιησ., omg 2nd ὁ, with HLP 13 rel Thl: χρ. ιησ. AD p Chr₁: ιησ. o χρ. E c f h
Chr₁: ιησ. χρ. N: [Chr. Jes. am demid tol syr sah aeth arm-ed: Jes. Chr. vulg-ed
Syr copt arm-mss:] txt B.

previously failing to succour which Thucydides was exiled: see Thucyd. iv. and v., and Grote's Hist. of Greece, vol. vi. p. 625 ff., where there is a place of Amphipolis. After this it was a point of contention between the Athenians and Philip, and subsequently became the capital of Macedonia Prima,—see Livy. xlv. 30, where Paulus Æmilius proclaims, at Amphipolis, the freedom and territorial arrangements of Macedonia. It is now called Emboli.

² Ἀπολλωνίαν] Its situation is unknown, but was evidently (see the distances above given) inland, not quite half-way from Amphipolis to Thessalonica, where the road crosses from the Strymonic to the Thermaic gulf. Leake saw some ruins at about the right spot, but did not visit them: and Cousinéri mentions seeing, on an opposite hill, the village of Polina. Pliny mentions it (N. H. iv. 10), 'regio Mygdoniæ subiacens, in qua recedentes a mare Apollonia, Arethusa.' It must not be confounded with a better known Apollonia near Dyrrhachium, on the western coast, also on the Via Egnatia. See C. and H. i. pp. 376 f.

Θεσσαλονίκη] At this time the capital of the province Macedonia and the residence of the proconsul (Macedonia had been an *imperial*, but was now a *senatorial province*). Its former names were Emathia, Halia, and Therma: it received its name of Thessalonica from Cassander, on his rebuilding and embellishing it, in honour of his wife Thessalonica, sister of Alexander the Great. So Strabo, lib. vii. excerpt. 10: who, ib. excerpt. 3, calls it Θεσσαλονικεῖα. It was made a *free city* after the battle of

Philippi: and every thing in this narrative is consistent with the privileges and state of an *urbis libera*. We read of its δῆμος ver. 5, and its πολιτάρχαι ver. 6: not, as at the Roman colony of Philippi, of ῥαβδ-οῦχοι (lictors), and στρατηγοί (duumviri), ch. xvi. 20, 35. It has ever been an important and populous city, and still continues such (pop. 70,000), being the second city in European Turkey, under the slightly corrupted name of Saloniki. For a notice of the church there, see Prolegg. to first Ep. to the Thessalonians, § ii. [ἡ] συναγ.]

The article is in all probability genuine: implying that there was no other synagogue for the towns lately traversed: and shewing the same minute acquaintance with the peculiarities of this district as our narrative has shewn since the arrival at Neapolis. 2. κατὰ τ. εἰώθ.] See marg. reff. in E. V Paul was most probably suffering still from his 'shameful treatment' at Philippi, 1 Thess. ii. 2 διελέγ.] argued, see reff. ἀπὸ τ. γραφ. is best

taken with διελέγ., not with διανοίγων: see reff. 3. ὅτι οὗτος . . .] See examples of the change of construction, ch. i. 4; xxiii. 22; Luke v. 14. The rendering is nearly as E. V., literally, that this is the Christ, namely, Jesus, whom I preach unto you. So Meyer. The ὁ χριστός takes up τὸν χριστὸν above, and attaches to ὁ Ἰησοῦς the office concerning which this necessity of suffering, &c., was predicated.

Even the particularity of this παθεῖν (ἀπέθανεν) κ. ἀναστῆναι is reproduced in 1 Thess. iv. 14. 4. προσκεκληρώθ.] were added (as if by lot, that being deter-

e ch. xiii. 43
reff.
f = Matt. xxii.
22. Luke xv.
52 ch. xiii.
20 reff. Dan.
x. 13.
g ch. xii. 18 reff.
h = ch. vii. 9
reff.
i ch. xviii.
26. Matt. xvi.
22. Mk. 4.
2 Macc. viii.
1.
k = here (ch.
xix. 38)
only t.
Herod. ii.
141 al. (see
Westem.)
l here only t.
m Matt. ix. 33 || Mk. ch. xx. 10 only. Judg. iii. 26. Nahum ii. 3. Wisd. xviii. 19. Sir. xl. 6 only. (-βος, ch. xxi. 34.)
n ch. vi. 12. (absol.) Jer. xxi. 2. o = ch. xiii. 8 reff.
r ch. viii. 3 reff.
xxiv. 5.
y ch. xvi. 28 reff.

ABDE
HLPs a
b c d f g
h k l m
o p 13

εκκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε ^eσεβομένων ^{ABDE}
^fἙλλήνων πλήθος πολύ, γυναικῶν τε τῶν ^fπρώτων ^gοὐκ ^{HLPs a}
^gὀλίγαι. ^hζηλώσαντες δὲ οἱ Ἰουδαῖοι καὶ ⁱπροσλαβό- ^{b c d f g}
μενοι τῶν ^kἀγοραίων ἄνδρας τινὰς πονηροὺς καὶ ^lὄχλο- ^{h k l m}
ποιήσαντες ^mἐθорύβουν τὴν πόλιν, καὶ ⁿἐπιστάντες τῇ ^{o p 13}
οἰκίᾳ Ἰάσονος ^oἐξήτουν αὐτοὺς ^pπροαγαγεῖν εἰς τὸν ^qδήμον·
^gμὴ εὐρόντες δὲ αὐτοὺς ^rἔσυρον [τὸν] Ἰάσονα καὶ τινὰς
^sἀδελφούς ἐπὶ τοὺς ^tπολιτάρχας, ^uβοῶντες ὅτι οἱ τὴν
^vοἰκουμένην ^wἀναστατώσαντες ^xοὔτοι καὶ ^yἐνθάδε πάρεσιν,

4. **ΕΠΙΣΤΕΥΣΑΝ** E c 13. 40. om 2nd τω B. aft τω σιλαια(sic) ins τη διδαχη πολλοι, omg τε, D. ins και bef ελληνων AD 13. 40 vulg copt. rec πολ. bef πλ., with HLP rel Chr; Thl-sif: txt ABDEs a c h k m p 13 vulg arm Chr; Thl-fin. for γυν. τε, και γυναικες D.

5. rec ins απειθουντες bef ιουδαιοι, with D b k o; ins οι απειθ. aft ιουδ. HLP a d f g h m, and aft και προσλαβ. c 137: om AB [E(but see below)] **π** p 13. 36. 40. 142 vulg syrr coptt [ath-pl] arm.—om ζηλωσαντες and και, transposing προσλαβ. to beg of ver, HLP b d f g h l o 142: txt ABEN p 13. 36. 40 vulg syrr coptt arm.—οι δε απειθ. ιουδ. συνστρεψαντες, omg κ. προσλ., D.—ζηλωσαντες προσλαβόμενοι, omg all the rest, 66 aeth[-rom]. rec τινες bef ανδρας, with DHLPS rel [Thl-sif]: txt ABE a h k p 13 vulg Thl-fin.—(τιν. αν. bef των αγ. D [arm].) aft πονηρ. ins απειθησαντες E. om και οχλοσ. D. εθорυβουσιν D. rec επισταντες τε (for κ. επ.), with HLP rel Chr; και επιστευσαν(sic) 13: txt ABDEs a k m p 13 [Treg] Thl-fin. ιασωνος ADE d h k l m Thl-fin, so (exc A) in vv 6, 9. [αυτον Δ¹(appy).] rec αγαγειν, with HP rel Thl: προσαγαγ. E[-gr] c 137: αναγαγ. L 11: εξαγαγ. D-gr 104 coptt aeth-pl: txt ABs a b k o p 13. 36. 40; producere vulg D-lat E-lat.

6. **ΕΣΥΡΑΝ** DE a b Chr; ευρον **Ν¹**: txt ABHLPS³ [m] p 36 Thl. om τον (as unnecessary: or from similarity of endings, -ρον τον) ABDs p [13]: ins EHL P rel 36 Chr. ιασωναν D¹. τινες D¹(txt D²). aft τινες ins αλλους E. βωντας A lect-2. aft βωνν. ins και λεγοντες D. aft ουτοι ins εισιν D¹.

mined by God, who gave them the Holy Spirit of adoption: *ὅς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν*, 1 Thess. ii. 13) to the great family of which Paul and Silas were members.

The sense is passive, not middle. The word is not uncommon in Philo. **σεβ.** **Ἑλλ.**] See reff.

The aptitude of *women* for the reception of the Gospel several times appears in this book,—see above, ch. xvi. 13 ff., and below, vv. 12, 34.

5. **ΠΡΟΣΛΑΒ.**] Having taken to them, as their accomplices, to assist them in the *ὀχλοποιῆσαι* which follows.

ἀγοραίων] Such men as Aristophanes calls *πονηρὸς καὶ ἀγορᾶς*,—Demosthenes, *περίτριμμα ἀγορᾶς*,—Xenophon, *τὸν ἀγοραῖον ὄχλον*,—Plutarch, *ἀγοραῖους καὶ δυναμένους ὄχλον συναγαγεῖν*: see many other instances in Wetstein, who mentions the modern ‘canaille’ (*canalicolæ*). Cicero calls them ‘sub-rostrani’: Plautus, ‘subbasilicani.’ These may be alluded to in *οἱ ἴδιοι συμφυλῆται*, 1 Thess. ii. 14. (See note on ἀγοραῖοι, ch. xix. 38.) **ἐπιστ.**, having fallen

upon,—beset. **Ἰάσωνος**] With whom (ver. 7) Paul and Silas lodged. He appears, perhaps (?), again with Paul at Corinth, Rom. xvi. 21, but did not accompany him into Asia, ch. xx. 4.

6. **ΠΟΛΙΤΑΡΧΑΣ**] The following inscription, found on an arch at *Thessalonica*, is given from Boeckh, No. 1967, in C. and H. i. 395: *πολεитарχουντων Σωσιπατρου του Κλεοπατρας και Λουκιου Ποντιου Σεκουδου Πουβλιου Φλαουιου Σαβεινου Δημητριου του Φαυστου Δημητριου του Νικοπολεως Ζωιλου του Παρμενιωος του και Μενισκου Γαιου Αγιλληιου Ποτειτου . . .* Here we have this very title applied to the Thessalonian magistrates, shewing the exact accuracy of our narrative; and, curiously enough, we have three of the *names* which occur here, or in the Epistles, as companions of Paul: viz. Sospiter (*of Berea*, ch. xx. 4: see Rom. xvi. 21, and note); Secundus (*of Thessalonica*, ch. xx. 4); and Gaius (*the Macedonian*, note, ch. xix. 29). **τὴν οἰκ. ἀναστ.**] The words presuppose some rumour of Christianity and its spread

7 οὗς ὑποδέδεκται Ἰάσων καὶ οὗτοι πάντες ἄπέναντι τῶν δογμάτων Καίσαρος πρᾶσσουσιν, βασιλέα λέγοντες ἕτερον εἶναι Ἰησοῦν. 8 ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα, καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν αὐτούς. 10 οἱ δὲ ἀδελφοὶ εὐθέως διὰ νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροϊαν, οἵτινες παρα-

Luke x. 38. xix. 6. James ii. 25 only. Tobit vii. 8. 1 Macc. xvi. 15 only. a — here only. (Rom. iii. 18 reff.) 2 Kings x. 17 B Ald. b ch. xv. 3 reff. c = ch. i. 20. xii. 17. xiii. 35. xv. 35 al. d ver. 13. e ch. xv. 24 reff. xxvi. 32 reff. f ch. ii. 33 reff. i ch. v. 19 reff. g = here only. see Lev. xxv. 26. h = ch. k ch. xiii. 4 only. Gen. xxiv. 54, 56, 59. l absol., ix. 39. x. [32] 33. 1 Cor. xvi. 3 al. fr. Gen. xiv. 13.

7. (πρασσουσιν, so ABDEHLPK a b c d f g h k l o p 13 Chr₁ Thl-sif.) ἕτερον bef λεγοντες ειναι A B(sic: see table) K a c f h k [p] 13 vulg syr [arm Chr₁]: λεγ. ειν. εγ. E: txt DHLP rel [Syr copte] Chr₁.

8. for τον οχλ., την πολιν E. καὶ ἐταράξεν τους πολ. και τον οχλ. ακουσαντες (τα D²) ταυ. D.—[Syr also transp οχλ. and πολιτ.]

10. om εὐθ. δια νυκτ. A [om δια ν. p]. ἐξέπεμψαν bef δια νυκτος K. rec ins της bef νυκτος, with EHLP rel Chr₁ Thl-sif: om BDK a m 13. 40 Petr₁ Thl-fin. om τε D 3. 32. 42. 57. 95¹ sah [arm]: δε p¹.

having before reached the inhabitants of Thessalonica.

7. οὗτοι πάντες] All these people, i. e. Christians, wherever found. A wider acquaintance is shewn, or at least assumed, with the belief of Christians, than extended merely to Jason and his friends. ἀπέναντι . . πρᾶσσ.] Not 'do this in the face of the decrees,' which would require τοῦτο with πρᾶσσ., but as E. V. The δόγματα in this case would be the Julian 'leges majestatis.' βασιλέα κ.τ.λ.] This false charge seems to have been founded on Paul's preaching much at Thessalonica concerning the triumphant παρουσία of Christ. This appears again and again in his two Epistles: see 1 Thess. i. 10; ii. 19; iii. 13; iv. 13—18; v. 1, 2; 2 Thess. i. 5, 7—10; ii. 1—12: and particularly 2 Thess. ii. 5, where he refers to his having often told them of these things, viz. the course, and destruction of Antichrist, by whom these Jews might perhaps misrepresent Paul as designating Cæsar.

9. λαβόντες τὸ ἱκανόν] 'Satisfactio accepta,' either by sureties, or by a sum of money, or both. They bound over Jason and the rest (τινας ἀδελφούς, ver. 6) to take care that no more trouble was given by these men: in accordance with which security they sent them away; and by night, to avoid the notice of the ὄχλος.

10.] It does not follow, because Timotheus is not mentioned here, that therefore he did not accompany, or at all events follow, Paul and Silas to Berea. He has never been mentioned since he joined Paul's company at Lystra. The very intermitted and occasional notices of Paul's companions in this journey should be a caution against rash hypotheses. The general character

of the narrative seems to be, that where Paul, or Paul and Silas, are alone or principally concerned, all mention of the rest is suspended, and sometimes so completely as to make it appear as if they were absent: then, at some turn of events they appear again, having in some cases been really present all the time. I believe Timotheus to have been with them at Thessalonica the first time, because it does not seem probable that Paul would have sent to them one to confirm and exhort them concerning their faith (1 Thess. iii. 2) who had not known them before, especially as he then had Silas with him. And this is confirmed by both the Epistles to the Thessalonians, which are from Paul, Silvanus, and Timotheus. From these Epistles we learn that, during his residence among them, Paul worked with his own hands (1 Thess. ii 9; 2 Thess. iii. 8) to maintain himself: and from Phil. iv. 15, 16, that the Philippians sent supplies more than once towards his maintenance. Both these facts, especially the last, seeing that the distance from Philippi was 100 Roman miles, make it very improbable that his stay was so short as from three to four weeks: nor is this implied in the text: much time may have elapsed while the πλῆθος πολὺ of ver. 4 were joining Paul and Silas. See further in Prolegg. to 1 Thess., Vol. III. § ii. 2 ff.

Βέροϊαν] According to the Antonine Itinerary 61, according to the Peutinger Table 57 Roman miles (S.W.) from Thessalonica. Berea was not far from Pella, in Macedonia Tertia, Liv. xlv. 30, at the foot of Mt. Bermius. It was afterwards called Irenopolis, and now Kara Feria, or Verria, and is a city of the second rank in European Turkey, containing from 15,000

m here only.
Exod.
xxiii. 8.
n ch. ix. 20 reff.
o — here (Luke
ix. 12.
1 Cor. i. 26)
only. (Job
i. 3. 2 Macc.
x. 13 only.)
p ch. x. 41 reff.
q ch. viii. 14
reff.
r — Mark iii. 5.
ch. ii. 29. v.
26 al.
1 Chron.
xxix. 22.
s 2 Cor. viii. 11.
12. 19. ix. 2.
only t. Sir.
xlv. 23 only.
(-jos, Rom.
i. 15.)
t Luke xi. 3.
xix. 47 only.
see ch. ii. 46 reff.
x ch. xiii. 50 reff.
b ch. xi. 1 reff.
d ver. 8.

γενομενοι εἰς τὴν συναγωγὴν ^m ἀπήεσαν τῶν Ἰουδαίων.
11 n οὗτοι δὲ ἦσαν ^o εὐγενέστεροι τῶν ἐν Θεσσαλονικῇ,
p οἵτινες ^q ἐδέξαντο τὸν λόγον ^r μετὰ πάσης ^s προθυμίας,
t τὸ καθ' ἡμέραν ^u ἀνακρίνοντας τὰς ^v γραφάς, εἰ ^w ἔχοι
ταῦτα ^x οὕτως. 12 πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν,
καὶ τῶν Ἑλληνίδων γυναικῶν τῶν ^y εὐσχημόνων καὶ
ἀνδρῶν ^z οὐκ ^a ὀλίγοι. 13 ὥς δὲ ἔγνωσαν οἱ ^b ἀπὸ τῆς
Θεσσαλονίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ ^c κατηγγέλη
ὑπὸ τοῦ Παύλου ὁ ^{ab} λόγος τοῦ ^b θεοῦ, ἦλθον ^c κάκεῖ ^c σαλεύ-
οντες καὶ ^d ταράσσοντας τοὺς ^d ὄχλους. 14 εὐθέως δὲ τότε
τὸν Παῦλον ^e ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι * ^f ὥς
u = ch. iv. 9 reff. v ver. 2 reff. w ch. vii. 1 reff.
y ch. xii. 18 reff. z = ch. ii. 5 reff. a ch. xiii. 5 reff.
c = ch. ii. 25 (from Ps. xv. 8). 2 Thess. ii. 2 only. (ch. xvi. 26 al.) 1 Macc. vi. 8.
e ch. vii. 12 reff. f see note. 4 Kings ii. 11 B Ald. (ἔως, A compl.).

ABDE
HLPN a
b c d f g
h k l m
o p 13

rec των ιουδαιων bef απησαν (correction of order), with ABDE a k m p 13. 36 vulg Thl-fin : txt EHLP rel Chr₁ Thl-sif.—εισησαν E vulg [Syr sah].

11. ευγενεις D-gr. ins τη bef θεος. D. aft λογον ins του θεου E.
for πασης προθυμίας, παρησιας E-gr. om το (as unnecessary) ADEN a h p 13
36 [Chr-3-mss.] : ins BHLP rel Chr₂ Thl. εχει D¹(txt D² or ³) E c l Thl-sif.

12. τινες μεν ουν αυτων D. om ουν E a¹ Thl-sif. aft επιστ. add τινες δε
ηπιστησαν D 137. for ελλην. το ολιγοι D¹ has ελληνων και των ευσημωνων
ανδρες κ. γυναικες ικαοι επιστευσαν (Græcorum et non placentium et viri et mulierum
pleres[sic] crediderunt D-lat : ελληνιδων, and ins και bef ανδρες, D²-gr : for 1st και,
γυναικων D⁵ : for ανδρ. κ. γυν., ανδρων ουκ ολιγοι D³ : ικ. επιστ. are omd by D-corr).

13. om της DE. οτι (ο) λογ. (του) θεου κατηγγ. εις βεροιαν (και) επιστευσαν
και ηλθον (εις αυτην) D(o του are insd by D⁵, και and εις αυτην omd by D-corr).
rec om και ταρασσοντας, with EHLP rel æth Chr₁ : ins AB D²(τασσοντας D¹) N a c m p
13. 40 vulg syrr coptt arm. at end ins ου διελιπανον D Syr.

14. for ενθ. δε τοτε τον, τον μεν ουν D Syr : statimque D-lat : om τοτε c 40. 137 syr
sah [æth]. οι αδ. εξαπ. απελθειν D. *εως (see note) ABEN p 13. 40 [vulg
Syr copt] : om D b¹ e o sah [æth] : ως HLP rel 36 [syr arm] Chr, Æc Thl.

to 20,000 souls. (Winer, Realw. C. and H. i. 399 f.) Weststein quotes a remarkable illustration from Cicero in Pisonem, c. 26:—
'Thessalonicam omnibus inscientibus nocturne venisti, qui cum concentum plorantium et tempestatem querelarum ferre non posses, in oppidum devium Beræam profugisti.'

11. εὐγενέστεροι.] Theophyl. and Æc. explain it by ἐπιεικέστεροι, but this is rather its *result*, than its meaning:—*more noble* is our best word for it;—of nobler disposition;—stirred up, not to envy, but to enquiry. ταῦτα.] viz.

the doctrine of ver. 3, which Paul and Silas preached here also. 12.] The designation conveyed in 'Ελληνίδων is to be supplied before ἀνδρῶν also. So εἰς πᾶσαν πόλιν κ. τόπον, Luke x. 1. See Winer, edn. 6, § 59. 5. 13.] οἱ ἀπὸ τ. Θ., as E. V., of Thessalonica. No inference that they came from Thess. can be drawn from this expression: but it is asserted below. See Heb. xiii. 24.

ἦλθον κάκεῖ σαλ.] Not, as E. V., 'they came thither also, and stirred up . . . ,'

which destroys the force of the sentence: but they came, and stirred up there also . . . : no journey having been related of them *before*, but a precisely similar act of exciting the people. From the distance, some time must have elapsed before this could take place: and that some time *did* elapse, we may gather from 1 Thess. ii. 18, where Paul relates that he made several attempts to revisit the Thessalonians (which could be only during his stay at Beræa, as he left the neighbourhood altogether when he left that town), but was hindered.

14. ὥς ἐπὶ τ. Θ.] The various readings seem to have arisen from not understanding ὥς,—which cannot, here or any where else, be redundant (as De Dieu, Raphel, Wolf, Heinrichs, &c.): nor can it well here signify that his going, 'as if to the sea,' was only a *feint*, to deceive his enemies (as Beza, Piscator, Grot., Oishi., Neander, &c.): for, as there is no mention of any land journey, or places passed through on his way to Athens, there can be little doubt that he *did* really go by sea. But

ἐπὶ τὴν θάλασσαν, ὃ ὑπέμεινέν τε ὁ τε Σίλας καὶ ὁ Τιμό- g = Luke ii. 49
only. Num.
xxii. 19.
Jos. Antt. vi.
5, 2.
h (-άειν)
here only.
= 2 Chron.
xxviii. 15.
Josh. vi. 23.
i = Luke ii. 15.
ch. xxiii. 23.
k John x. 18.
Col. iv. 10.
2 John 4.
only.
l ch. xiii. 42
θεὸς ἐκεῖ.

15 Οἱ δὲ ἠ καθιστάνοντες τὸν Παῦλον ἤγαγον ἕως Ἀθηνῶν, καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσιν πρὸς αὐτόν, ἔξῃσαν.

16 ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ εἰ αὐτῷ θεωροῦντος

reff. m 1 Cor. xi. 33. xvi. 11. Heb. x. 13. xi. 10. James v. 7 only. Gen. xliii. 9 al.
n 1 Cor. xiii. 5 only. Deut. ix. 18. (-σμός, ch. xv. 39. f Paul.) o = Luke i. 47. John
xiii. 21. ch. xix. 21 (of Paul). Rom. i. 9. viii. 16 xii. 11. 1 Cor. ii. 11. v. 3, 4. xiv. 14, &c. Paul
principally. p w. particip., = ch. viii. 13. xxviii. 6.

rec υπεμενον, with HLP rel 36 Chr₁ Thl-sif: υπεμειναν B^N a e p: απεμειναν E 13: επεμειναν m Thdrt, Thl-fin (corrections to suit constr): txt AD [c] Syr sah. rec
for τε, δε (correction of characteristic τε, and to avoid recurrence), with DHLP rel
vulg coptt [arm] Chr₁ Thdrt, [Thl-sif]: txt ABEN c m p 13 syrr aeth Thl-fin. εκει
bef o τε σιλας Η. om 2nd τε D.

15 rec καθιστάντες (corrⁿ of unusual form), with D³EHLPN³ 13 rel: αποκαθισ-
τάντες 36 [αποκαθιστάνοντες p]: καταστανόντες D¹: καθισπαντες(sic) N¹: txt AB.

rec aft ηγ. ins αυτον, with EHLP rel 36 [vulg-ed am syrr coptt arm] Chr: om
ABDN c m p 13 fuld tol Thl-fin. ins των bef ab. E. παρηλαθεν δε την θεσ-
σαλιαν· εκωλυθη γαρ εις αυτους κηρυξει τον λογον· λαβ. δε D. for εντολην, επιστολην
E-gr Syr: add παρα παυλου D: απ αυτου E [vulg] Syr arm[-use]. ins τον bef
τιμ. B[E]N p 13 [Chr₁(om.)]. for ινα ως ταχ., οπως εν ταχει D.

16. for αυτους, αυτου D¹(txt D³) N¹ 96 Syr.—om τον παυλον N¹. om το D¹
(ins D³ or 4). rec θεωρουντι (corrⁿ to agree with αυτω. This is much more prob
than that, as Meyer suspects, αυτω should have been altered to the gen to suit the
gen absol before), with DHLP rel Chr₁ Thl-sif: txt ABEN a k p 13. 40 Thl-fin.

ὡς ἐπὶ τ. θ. I believe simply to indicate the direction in which the Berean brethren sent him forth [implying probably that all that was known at Berea of his intended route was, that it was in the direction of the sea]. ὡς is used thus before participles and prepositions, without any assignable reference to its (more usual) subjective reference in such a connexion. Thus Hermann on Soph. Philoct. 58, says ‘cogitationem significat particula ὡς. Sed multo usu factum est, ut aliquando etiam ibi usurparetur, ubi non opus esset respici id, quod quis in mente haberet.’ We have the same expression in Pausan. ii. 25, καταβάντων δὲ (the walls of Tyrius) ὡς ἐπὶ θάλασσαν, ἐνταῦθα οἱ θάλαμοι τῶν Πρώτων θυγατέρων εἰσιν,—and Diod. Sic. xiv. 49, κελύσας κατὰ τάχος λάθρα πλεῖν ὡς ἐπὶ Συρακοσίους,—and Polyb. passim in Wetst.,—e.g. καθήκουσαν (τὴν Σελευκίαν) ὡς ἐπὶ θάλασσαν, v. 59,—and with the same signification. Where he embarked for Athens, is not said: probably (C. and H. i. 403) at Dium, near the base of Mt. Olympus, to which two roads from Berea are marked in the ancient tables. 15. καθιστ.] So Odys. v. 274, τοὺς μὲ ἐκέλευσα Πύλονδε καταστήσαι καὶ ἐφέσσαι,—and Arrian, Ind. xxvii. 1, καταστήσειν αὐτοὺς μέχρι Καρμανίας. Who these were is not said.

The course of Timothy appears to

have been, as far as we can follow it from the slight notices given, as follows:—when Paul departed from Berea, not having been able to revisit Thessalonica as he wished (1 Thess. ii. 18), he sent Timothy (from Berea, not from Athens) to exhort and confirm the Thessalonians, and determined to be left at Athens alone (1 Thess. iii. 1), Silas meanwhile remaining to carry on the work at Berea. Paul, on his arrival at Athens, sends (by his conductors, who returned) this message to both, to come to him as soon as possible. They did so, and found him (ch. xviii. 5) at Corinth. See Prolegg. to 1 Thess., Vol. III.

Ἀθηνῶν] See a long and interesting description of the then state of Athens, its buildings, &c., in C. and H. chap. x. vol. i. pp. 407 ff.; and Lewin, i. pp. 268 ff. It was a free city. Strabo (ix. 1) gives an epitome of its fortunes from the Roman conquest nearly to this time: ‘Ρωμαῖοι δ’ οὖν παραλαμβάντες αὐτοὺς δημοκρατούμενους ἐφύλαξαν τὴν αὐτονομίαν αὐτοῖς κ. τὴν ἐλευθερίαν. ἐπιτεσῶν δ’ ὁ Μιθριδατικός πόλεμος τυράννους αὐτοῖς κατέστησεν οὓς ὁ βασιλεὺς ἐβούλετο, τὸν δ’ ἰσχύσαντα μάλιστα τὸν Ἀριστίωνα κ. ταύτην βιασάμενον τὴν πόλιν. ἐκ πολιρκίας ἔλων Σύλλας ὁ τῶν Ῥωμαίων ἡγεμὼν ἐκόλασε· τῇ πόλει δὲ συγγνώμην ἔνεμε, καὶ μέχρι νῦν ἐν ἐλευθερίᾳ τε ἔσται

q here only +. ¹κατείδωλον οὔσαν τὴν πόλιν. ¹⁷ ¹ διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς ^s σεβομένοις, καὶ ἐν τῇ ἀγορᾷ ^u κατὰ ^u πᾶσαν ^u ἡμέραν πρὸς τοὺς ^v παρατυγχάνοντας. ¹⁸ τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ Στωϊκῶν φιλοσόφων ^w συνέβαλλον αὐτῷ. καὶ τινες ἔλεγον Τί ^x αὐτοὶ θέλοι ^y ὁ ^y σπερμολόγος οὗτος λέγειν; οἱ δὲ ^z Ξένων

καταβόστροχος, Eur. Phœn. 116. r ver. 2 reff. s = ch. xiii. 43 reff. t ch. xiii. 27 reff.
 u here only. see Heb. iii. 13. v here only +. w. dat., Jos. Antt. ii. 9. 5. absol., Xen. Apol. Socr. 11.
 w Luke xiv. 31. ii. 19. ch. iv. 15. xviii. 27. xx. 14 only. 1 Macc. iv. 34. γυναιξί σ. λόγους, Eur. Iph. Aul. 830.
 x = ch. xiv. 13 reff. y here only +. Demosth. 269. 19. z = Matt. xxv. 35 al. Luke, here and ver. 21 only. Ruth ii. 10.

17. ins tois bef εν τη αγ. D 137 syr-mg sah. παρατυχοντας D¹(txt D³).
 18. rec om 1st και (as unnecessary), with E c f k 36 [vulg syr coptt (æth) arm] Thl: ins ABDHLPs p 13 rel Syr Chr. επικουριων A [B¹] DEN c k p. rec ins των bef στωικων, with DHL P(perhaps) rel Chr: om ABEN a c d l p 13. 40. rec στωικων, with B p rel Chr [Thl-sif]: txt ADEHL P(perhaps) N a c f k 13. 36 coptt Thl-fin. συνεβαλον L a b c d f g h m 36 Chr, Thl-sif: συνελαβον D¹[gr](txt D-corr¹). θελη D(txt D³): θελει c 13. 40.

κ. τιμῇ παρὰ τοῖς Ῥωμαίοις. See also Tacit. Ann. ii. 53. 16. κατείδωλον] This ἀπαξ λεγόμενον is formed after the analogy of κατάμπελος, κάθυδρος, &c. See reff.

The multitude of statues and temples to the gods in Athens is celebrated with honour by classic writers of other nations, and with pride by their own. A long list of passages is given in Wetstein. The strongest perhaps is from Xen. de Repub. Ath., who calls Athens ὅλη βωμός, ὅλη θῦμα θεοῖς καὶ ἀνάθημα.

17.] The οὖν (as De W. remarks against Meyer and Schneckenburger) does not necessarily give the consequence of what has been stated in ver. 16, but only continues the narration. See above on ch. xi. 19.

ἐν τῇ ἀγορᾷ] Strabo (x. 1) speaking of the Æretrians in Eubœa says that some suppose them to have been named ἀπὸ τῆς Ἀθήνησιν Ἐρετρίας, ἥ νῦν ἐστὶν ἀγορά (as distinguished from the Ceramicus, which was the old forum). It was the space before the στοὰ ποικίλη, where the Stoics held their διαλέξεις.

18. Ἐπικουρείων] The Epicurean philosophy was antagonistic to the gospel, as holding the atomic theory in opposition to the creation of matter,—the disconnexion of the Divinity from the world and its affairs, in opposition to the idea of a ruling Providence,—and the indissoluble union, and annihilation together, of soul and body, as opposed to the hope of eternal life, and indeed to all spiritual religion whatever. The Epicureans were the materialists of the ancient world. The common idea attached to Epicureanism must be discarded in our estimate of the persons mentioned in our text. The summum bonum of the real Epicureans, far from being a degraded and sensual pleasure, was ἀταραξία of mind, based upon φρόνησις,—

perhaps the best estimate of the highest good formed in the heathen world;—and their ethics were exceedingly strict. But the abuse to which such a doctrine was evidently liable, gave rise to a pseudo-Epicureanism, which has generally passed current for the real, and which amply illustrated the truth, that ‘corruptio optimi est pessima.’ For their chimerical ἀταραξία, Paul offered them τὴν εἰρήνην τὴν ὑπερέχουσαν πάντα νοῦν, Phil. iv. 7.

Στωϊκῶν] So named from the στοὰ ποικίλη (see above), founded by Zeno of Cittium in the fourth century B.C., but perhaps more properly by Cleanthes and Chrysippus in the third century B.C. Their philosophy, while it approached the truth in holding one supreme Governor of all, compromised it, in allowing of any and all ways of conceiving and worshipping Him (see below, vv. 24, 25),—and contravened it, in its pantheistic belief that all souls were emanations of Him. In spirit it was directly opposed to the gospel,—holding the independence of man on any being but himself, together with the subjection of God and man alike to the stern laws of an inevitable fate. On the existence of the soul after death their ideas were various: some holding that all souls endure to the conflagration of all things,—others confining this to the souls of good men,—and others believing all souls to be reabsorbed into the Divinity. By these tenets they would obviously be placed in antagonism to the doctrines of a Saviour of the world and the resurrection,—and to placing the summum bonum of man in abundance of that grace which ἐν ἀσθενείᾳ τελεῖται, 2 Cor. xii. 9.

τινὲς ἔλεγον . . . οἱ δέ] These are not to be taken as belonging the one to the Epicureans, the other to the Stoics,—but rather as describing two classes, common

ABDE
HLPs a
b c d f g
h k l m
o p 13

^a δαιμονίων δοκεῖ ^b καταγγελεὺς εἶναι ὅτι τὸν Ἰησοῦν ^{a = here only. Xen. Mem. i. 1.1.}
καὶ τὴν ^c ἀνάστασιν ^d εὐηγγελίζετο [αὐτοῖς]. 19 ^e ἐπι- ^{b here only τ. (Αλειν, ver. 23.)}
λαβόμενοι τε αὐτοῦ ἐπὶ τὸν Ἀρειον πύγον ἤγαγον. ^{c absol., Matt. e = and}

xxii. 22, 23. 30 || L. John xi. 24, 25. ch. xxiii. 8.
constr., Matt. xiv. 31. Luke ix. 47. ch. xxi. 30, 33.

d constr., ch. xi. 20 reff.
(acc. ch. ix. 27 reff.)

for οἱ δε, οἶδεν D¹. καταγγελλεὺς [A-corr¹ E] R. om last clause D. rec
αὐτοῖς bef εὐηγγελίζετο, with 36: om αὐτοῖς BLPN¹ rel syr sah arm Chr: αὐτοῖς
εὐγγ. αὐτοῖς a 14. 27-9. 68-9. 105-6 Syr copt ath-pl[?]: txt AEHNS³ c f k m p 13
vulg Thl. (The varr have principally been produced by αὐτοῖς being inserted after
ἀνάστασιν, it being imagined that the resurr of Jesus was intended. Hence the origl
αὐτοῖς was transposed and altered, and, from αὐτοῖς and αὐτοῖς being alternately
erased, finally disappeared altogether. So Meyer.)

19. μετὰ δε ἡμέρας τινὰς ἐπιλαβ. αὐτοῦ ἤγαγον αὐτὸν ἐπὶ τὸν ἀρειον παγ. πυνθανόμενοι
καὶ λεγ. D 137 syr. (om τὸν D¹: ins D²: μ. δε ημ. τιν. are marked with ast in syr.)
for τε, δε B p 13. 36 coptt. ἀρειον ADEK, so ver 22.

perhaps to both schools,—the one of which
despised him and his sayings, and the
other were disposed to take a more serious
view of the matter, and charge him with
bringing in new deities.

σπερμολόγος] σπερμολόγος εἶδος ἐστὶν ὀρνέου
λωβωμένου τὰ σπέρματα· ἐξ οὗ οἱ Ἀθηναῖοι
σπερμολόγους ἐκάλουσαν τοὺς περὶ ἐμπόρια
καὶ ἀγορὰς διατρίβοντας, διὰ τὸ ἀναλέγεσθαι
τὰ ἐκ τῶν φορτίων ἀπορρίοντα, καὶ διαζῆν
ἐκ τούτων. Eustath. ad Odys. ε. 490,
where Damm observes, σπερμολογεῖν,
'verbum recentiorum; dicitur ἐπὶ τῶν
ἐλασσονομένων ἀμεθόδως ἐπὶ μαθήμασιν ἐκ
τινῶν παρακουσμάτων, si quis quid arripuit
forte ex disciplinis, eoque se imperite
jactat:' babblers is the very best English
word: as both signifying *one who talks
fluently to no purpose*, and hinting also
that his talk is *not his own*.

ξένων
δαμ.] ἀδικεῖ Σωκράτης . . . καὶ αὐτὴν δαι-
μόνια εἰσφέρων, was one of the charges on
which Athens put to death her wisest son.

δαμόνια is not plural for singular,
as Kuin.: nor merely, though this is
somewhat more probable, marks the cate-
gory, as Meyer: nor can it refer (Chrys.,
Theophyl., Ecum., Hammond, Heinrichs)
to Jesus and the ἀνάστασις, mistaken for a
goddess (a sufficient answer to which
strange idea is, that ἡ ἀνάστασις is merely
a statement in the mouths of others, of
the doctrine taught by Paul, which he
would hardly ever, if ever, specify by *this
word*,—compare vv. 31 and 32): but
alludes (as De Wette) to the true God,
the God of the Jews, and Jesus Christ
His Son: the Creator of the world (ver.
24), and the Man whom He hath appointed
to judge it, ver. 31.

καταγγελεὺς] Compare ver. 23, end; which is an express
answer to this charge. 19. ἐπιλαβ.]

No violence is implied: see reff. ἐπὶ
τὸν Ἀρειον πύγον] There is no allusion
here to the court of Areiopagus, nor should
the words have been so rendered in E. V.—

especialy as the same Ἀρειον πύγον below
(ver. 22) is translated 'Mars' Hill.' We
have in the narrative no trace of any ju-
dicial proceeding, but every thing to con-
tradict such a supposition. Paul merely
makes his speech, and, having satisfied the
curiosity of the multitude who came to-
gether on Mars' Hill, departs unhindered:—
they brought him up to the hill of Mars.
Wordsworth believes he finds a trace
of a judicial proceeding in Ἄνδρες Ἀθη-
ναῖοι, denoting rather a public apology
than a private discussion: and in the con-
version of Dionysius the Areopagite. But
what words other than those would St. Paul
have been likely to use in making a speech
to a concourse of Athenians? for no one su-
poses it to have been a private discussion.
And why should not Dionysius have been
present? As a convert of note, he would
naturally have his title attached. The

following note is borrowed from Mr. Hum-
phry's Commentary:—'It might be ex-
pected that on the hill of Mars the mind of
the stranger would be impressed with the
magnificence of the religion which he
sought to overthrow. The temple of the
Eumenides was immediately below him: op-
posite, at the distance of 200 yards, was the
Acropolis, which, being entirely occupied
with statues and temples, was, to use the
phrase of an ancient writer (Aristides), ἀντ'
ἀναθήματος, as one great offering to the
gods. The Persians encamped on the
Areiopagus when they besieged the Acro-
polis (Herod. viii. 52): from the same
place the Apostle makes his first public
attack on Paganism, of which the Acro-
polis was the stronghold. Xerxes in his
fanaticism burnt the temples of Greece
(Æschyl. Pers.: Cic. de Leg. ii. 10).
Christianity advanced more meekly and
surely: and though the immediate effect
of the Apostle's sermon was not great,
the Parthenon in time became a Christian
church (Leake, Athens, p. 277). Athens

[†] δεισιδαιμονεστέρους ὑμᾶς θεωρῶν ²³ ^u διερχόμενος γὰρ καὶ ^{there only +.} ^{= Xen. Cyr.} ^{iii. 3. 58. Jos} ^{Antt. xiv. 10.} ^{13, 14. (μο-} ^{νια, ch. xxv.} ^{19 only.)} ^{ἀ.} ἀναθεωρῶν τὰ ^w σεβάσματα ὑμῶν εὖρον καὶ ^x βωμόν ἐν ^y ᾧ ^z ἐπεγέγραπτο ^z Ἀγνώστῳ θεῷ. ^a ὃ οὖν ^b ἀγνοοῦντες

compar., ver. 21. u absol., ch. viii. 4 reff. v Heb. xiii. 7 only t. ^{ἀ.} τὴν κακίαν τῶν ποιημάτων, Diad. Sic. xiv. 109. w 2 Thess. ii. 4 only. Wisd. xiv. 29. xv. 17 B⁸, F^{not} A) &c. Bel and Dr. 27 Theod. only. x here only. Jer. vii. 31 al. y Mark xv. 26. Rev. xxi. 12. Heb. viii. 10. x. 16 only. Num. xvii. 2, 3. z here only t. Wisd. xi. 18. xviii. 3. 2 Macc. i. 19. ii. 7 only. a 1 Cor. vii. 24. b ch. xiii. 27 reff.

23. for αναθεωρων, διςτορων D¹(txt D⁵, perspicieus D-lat); ιστορων Clem.[txt.]. σεβαστα Ν. η (ην D²) γεγραμμενον D rec on and τουτου

humble recognition, that the Holy Ghost, the spirit of Jesus, has here spoken by the Apostle, and therefore it is that we have in his discourse a masterpiece of apostolic wisdom.' The same Commentator gives the substance of the speech thus: '*He who is* (by your own involuntary confession) *unknown to you Athenians* (religious though you are),—*and yet* (again, by your own confession) *able to be known,—the all-sufficing Creator of the world, Preserver of all creatures, and Governor of mankind, —now commandeth all men* (by me His minister) *to repent, that they may know Him, and to believe in the Man whom He hath raised from the dead, that they may stand in the judgment, which He hath committed to Him.*' ἄνδρες Ἀθ.]

The regular and dignified appellation familiar to them as used by all their orators,—of whose works Paul could hardly be altogether ignorant. κατὰ π., in every point of view: see reff.

δεισιδαιμονεστέρους] carrying your religious reverence very far: an instance of which follows, in that they, not content with worshipping named and known gods, worshipped even an unknown one. Blame is neither expressed, nor even implied: but their exceeding veneration for religion laid hold of as a fact, on which Paul, with exquisite skill, engrafs his proof that he is introducing no new gods, but enlightening them with regard to an object of worship on which they were confessedly in the dark. So Chrysost.: δεισι., τουτέστιν εὐλαβεστέρους . . . ὡς περ ἐγκωμιάζειν αὐτοὺς δοκεῖ, οὐδὲν βαρὺ λέγων. To understand this word as E. V. '*too superstitious*' ('superstitiosiores,' Vulg., so Luther, Calov., Wolf), is to miss the fine and delicate tact of the speech, by which he at once parries the charge against him, and in doing so introduces the great Truth which he came to preach.

The word itself has both senses: δεισιδαίμων, ὁ εὐσεβής, Hesych.:—ἐν τῇ τοιούτῳ (in battle) γὰρ δὴ οἱ δεισιδαίμονες ἦττον τοὺς ἀνθρώπους φοβούνται, Xen. Cyrop. iii. 3. 58: and on the other hand, Theophrast. Char. 16, explains δεισιδαίμονία by δειλία πρὸς τὸ δαιμόνιον: and Pollux, εὐσεβής, θεῶν ἐπι-

μελής, ὁ δὲ ὑπερτιμῶν, δεισιδαίμων καὶ δεισιθεός. The character thus given of the Athenians is confirmed by Greek writers: thus, Pausan. i. 24. 3, Ἀθηναῖοι περισσό-τερόν τι ἢ τοῖς ἄλλοις ἐς τὰ θεῖά ἐστι σπουδῆς. See other instances in Weststein. Josephus, c. Apion. ii. 11, calls them εὐσεβεστάτους τῶν Ἑλλήνων. 23.] ἀναθ.,

looking over, 'reconnoitring.' σεβάσμ.] not, as E. V., '*devotions*:' but objects of religious worship, temples, altars, statues, &c.: see reff. καί] over and above the many altars to your own and foreign deities. πολλὰ γὰρ τῶν ξενικῶν ἱερῶν παρεδέξαντο, . . . καὶ δὴ καὶ τὰ Ὁράκια καὶ τὰ Φρύγια, Strabo, x. p. 472.

ἀγνώστῳ θεῷ] To an (not, the) unknown God.

That this was the veritable inscription on the altars (not as Jerome on Tit. i. 12, vol. vii. p. 707, 'Inscriptio aræ non ita erat ut Paulus asseruit: *ignoto Deo*: sed ita: Diis Asiæ et Europæ, et Africæ, Diis ignotis et peregrinis. Verum quia Paulus non pluribus Diis ignotis indigebat sed uno tantum ignoto Deo, singulari verbo usus est'), the words ᾧ ἐπεγέγραπτο, on which had been inscribed, are decisive. Meyer well remarks, that the historical fact would be abundantly established from this passage, being Paul's testimony of what he himself had seen,—and spoken to the Athenian people. But we have our narrative confirmed by the following: Paus. i. 1. 4, ἐνταῦθα καὶ βωμοὶ θεῶν τε ὀνομαζομένων ἀγνώστων, καὶ ἡρώων καὶ παίδων τῶν ὀλέστων καὶ φαχίρων:—Philostratus, Vita Apollon. vi. 3, σωφρονέστερον τὸ περὶ πάντων θεῶν εὖ λέγειν, καὶ ταῦτα Ἀθήνησιν, οὐ καὶ ἀγνώστων δαιμόνων βωμοὶ ἴδρυνται. On which Winer well says, that it by no means follows that each altar had the inscription in the plural, θεοῖς ἀγνώστοις, but more naturally that the plural has been used to suit βωμοί, and that the inscription on each was as here. The commonly cited passage of (Pseudo-) Lucian, Philopat. 9, and 29, νῆ τὸν ἀγνώστον ἐν Ἀθήναις, is no testimony, the dialogue being spurious, and the reference to our text evident. The origin of such altars has been variously explained: Diog. Laert. (vita Epimenid.) says, that Epime-

c 1 Tim. v. 4
only. Eur.
Phoen. 1331.
[see ch. iii.]
12 reff.)
d ch. xiii. 5
reff.
e here only.
f ch. ix. 20 reff.
g Matt. xi. 25.
h (Gen. xxiv.
7.)

i Josh. iii. 11, 13.
ii. 13. iv. 3. x. 13.
liv. 7.

i ch. viii. 16 reff.

James iii. 7. 1 Pet. ii. 13 only. Num. v. 6.
n here only. Prov. xii. 9. Sir. iv. 3 al4.

k ch. vii. 48 (reff.).

l Rom. vi. 19. 1 Cor.
m = here only. Prov. xxix. 26. Isa.

ABDE
H I P S a
b c d f g
h k l m
o p 13

εὐσεβείτε. ^a τοῦτο ἐγὼ ^d καταγγέλλω ὑμῖν. ²⁴ ὁ θεὸς ὁ
ποιήσας τὸν ^e κόσμον καὶ πάντα τὰ ἐν αὐτῷ, ^f οὗτος ^g οὐρα-
νοῦ καὶ ^h γῆς ⁱ ὑπάρχων ^h κύριος οὐκ ἐν ^k χειροποιήτοις
ναοῖς ^k κατοικεῖ, ²⁵ οὐδὲ ὑπὸ χειρῶν ^l ἀνθρωπίνων ^m θερα-
πέυεται ⁿ προσδεόμενος τινός, αὐτὸς διδούς πᾶσι ζωὴν καὶ

(see note), with A² EHL P³ 13 [e sil] 36 rel [coptt(appy) arm] Clem [Ps.] Ath Chr,
Cosm, Aug: o and τουτον p: txt A¹ B D N¹ vulg Orig, Jer. υμων B¹ (Tischdf).

24. rec κυρ. bef υπαρχ, with DHL P rel Clem, Chr, [Thdrt, Thl-sif] Iren-int, : txt
ABEN a k m p 13. 40 vulg (cum sit dom.) [syrr coptt ath arm] Clem, Thdrt, Thl-sin.
κατοικοι D¹ (txt D³).

25. for ουδε, ουδε D¹ (txt D⁵). rec ανθρωπων (probably an error), with E[-gr] HL
13 rel [vulg syrr coptt arm] Chr, Thdrt, Cosm, : txt ABDN a p vulg [E-lat] Clem,
Thdrt, Iren-int, —ανθρ. bef χειρων N. (P def.) ins ws bef προσδεομενος N¹ N³
disapproving) 25 D-lat E-lat [arm] Thdrt (twice, but once in only one ms) Iren-int.

for τινος, [τι] αυτος D³: om D¹ lectt-12-3. om αυτος H 16. 37. 56. 100
Chr., οτι ουτος ο δους D¹ ([οτι ουτος] διδους D-corr¹ or 2): δους H Clem, Chr.

nides, on occasion of a plague, advised the Athenians to let go white and black sheep from the Areiopagus, and on the spots where they lay down to erect altars τῷ προσήκοντι θεῷ: ὅθεν, he adds, ἔτι καὶ νῦν ἐστὶν εὐρεῖν κατὰ τοὺς δήμους τῶν Ἀθηναίων βωμοὺς ἀνώνυμους. Eichhorn conjectures that they may have been ancient altars erected before the use of writing, and thus inscribed in after-times. But I should rather suppose that the above anecdote furnishes the key to the practice: that on the occasion of any remarkable calamity or deliverance not assignable to the conventionally-received agency of any of the recognized deities, *an unknown God* was revered as their author. That the *God of the Jews* was meant (as supposed by Calov., Wolf. al.) is very improbable. 'Quod ignotis Diis altare exerant, signum erat nihil ipsos tenere certi: habebant quidem ingentem Deorum turbam . . . sed dum illis permittunt ignotos Deos, hoc ipso fatentur nihil de vera Divinitate se habere compertum. . . . Inde apparet inquietudo, quod se nondum defunctos fatentur, ubi popularibus Diis litarunt,' &c. Calvin.

ὁ . . . τοῦτο] The *ὅς* and *τοῦτον* of the rec. have probably been alterations from reverential motives. The neuters give surely the deeper, and the more appropriate sense. For Paul does not identify the true God with the dedication of, or worship at, the altar mentioned: but speaks of the *Divinity* (τῷ θεῷ) of whom they, by this inscription, confessed themselves ignorant. (It may however be a warning of the uncertainty of *a priori* internal evidence for readings, that De Wette and Meyer suppose the masculines to have been altered to produce this very sense, and to avoid the inference that Paul iden-

tified the unknown God with the Creator.) But even a more serious objection lies against the masculines. The sentiment would thus be in direct contradiction to the assertion of Paul himself, 1 Cor. x. 20, ἀθύουσιν, δαιμονίοις καὶ οὐ θεῷ θύουσιν. Compare also our Lord's words, John iv. 22, ὑμεῖς προσκυνεῖτε δὲ οὐκ οἴδατε. In εὐσεβείτε, we have another confirmation of the sense above insisted on for δεισιδαιμονεστέρους. He wishes to commend their reverential spirit, while he shews its misdirection. An important lesson for all who have controversies with Paganism and Romanism.

καταγγ.] (See above, καταγγελεύς ver. 18.) I am declaring, — making manifest, to you. ὑμεῖς με προελάβετε, φησὶν ἔφρασε ὑμῶν ἡ θεραπεία τὸ ἐμὸν κήρυγμα. Chrys. 24.] 'No wonder, that the devil, in order to diffuse idolatry, has blotted out among all heathen nations the recognition of *Creation*. The true doctrine of Creation is the proper refutation of all idolatry.' Roos. Einl. in die bibl. Geschichte., cited by Stier, Red. der Apost. ii. 140, who remarks, 'Only on the firm foundation of the Old Testament doctrine of Creation can we rightly build the New Testament doctrine of redemption: and only he, who scripturally believes and apprehends by faith the earliest words of Revelation, concerning a Creator of all things, can also apprehend, know, and scripturally worship, THE MAN, in whom God's word, down to its latest canonical Revelation, gathers together all things.'

οὐκ ἐν χερ.] A remarkable reminiscence of the dying speech of Stephen: see ch. vii. 48. Mr. Humphry notices the similarity, but difference in its conclusion, of the argument attributed to Xerxes in Cicero, Leg. ii. 10: 'Xerxes inflammasse

ο πνοὴν καὶ τὰ πάντα, ²⁶ ἐποίησέν τε ἐξ ἑνὸς [^p αἵματος] ο -- here (ch. ii. 2) only. Gen. ii. 7. p = John i. 13. Hom. II. ζ. 211. q w. gen., Rev. iii. 10 al. only. w. acc., Ezek. xlviii. 12. r = Luke xxi. 35. (xii. 56.) GEN. xi. 8. s Luke xxii. 22. ch. ii. 23. x. 42. xi. 29. ver. 31. Rom. i. 4. Heb. iv. 7 only. L.P.H. Num. xxxiv. 6. t = here only. (ch. x. 33 reif.) u absol., Gal. iv. 10. Gen. i. 14. v here only +. (-θετείν, Exod. xix. 12 Alius [Symm. &c.(Field)] in Hexapl.) w here only. Exod. xxxv. 3. Dan. ii. 11 Theod. x = Rom. x. 20 only. Exod. xxxiii. 7. y here only. 1 Chron. xxi. 30.

Steph (for καὶ τὰ κατα, with HL P ("certe videtur," Tischdf) rel Thdr₁, Thl-fin. (Meyer thinks κατα πάντα ver 22 was still in the copyist's mind. At all events, it seems to be an error): καὶ κατα 40: txt ABDE(N) p 36 vulg syr aeth arm Clem₂ Chr₂ Thdr₁, Cosm₁, Thl-sif.—om τὰ N¹ [E p].—om καὶ τὰ πάντα 13 Syr.

26. om τε DE syr [arm]: δε m. om αιματος ABN p 13. 40 vulg coptt aeth[-pl (aeth-rom om εξ ενος also)] Clem₁, Bede: ins DEHLR p 36 syrr Thdr₂, Chr_{saep} Cosm₁ Thl Iren-int. (Meyer well remarks on the omission, that it is more likely to have happened owing to ενος αιματος, than that αιματος should be a gloss on ενος,—for that this would be rather given by ανθρωπου.) for εθνος, γενοσ a c 23. 69. 96: 104-37. 42 vulg [E-lat] syr-mg Clem Thl-fin Iren-int. ανθρωπου D-gr. rec παν το προσωπον (corrⁿ for ease of constr), with HL rel Chr Thdr₁, Cosm₁: παν προσωπον EP Thdr₁: txt ABDN p 13. 36 Clem₁. rec προτεταγ., with D¹ 13 b f k [Cosm₁], p¹nefiniens Iren-int₁: τεταγμ. a 14¹. 69: txt AB D-corr¹ or ² EHLPR rel [vulg] Clem₁ Chr Thl. κατα οροθεσιαν D¹-gr(txt D⁵) Iren-int.

27. ins μαλιστα bef ζητειν D-gr. rec for θεον, κυριον (in this case we can hardly suppose κυρ. to be genuine, as De W. and Meyer, simply from the a priori difficulty of Paul having used the expression when speaking to heathens: the copyists are uniformly so careless where these two words are concerned, as to leave such considerations very uncertain), with EP rel Cosm₁, Thl-sif: το (for τι, or τι το?) θειον εστιν D Iren-int: txt ABHLN a d p 13. 36. 40 vulg syrr coptt [arm] Chr₂ Thl-fin.

templa Græciæ dicitur, quod, parietibus includerent deos, quibus omnia deberent esse patentia et libera, quorumque hic mundus omnis templum esset et domus.²

Where Paul stood, he might see the celebrated colossal statue of Athena Polias, known by the Athenians as ἡ Θεά, standing and keeping guard with spear and shield in the enclosure of the Acropolis.

25.] θεραπεύεται, is (really and truly) served. So θεος οὐ μυκτηρίζεται, Gal. vi. 7. προσδ.] ἐνδείσθαι μὲν ἐστι τὸ παντελῶς μὴ ἔχειν· προσδεῖσθαι δὲ τὸ ἔχειν μὲν μέρος, ἔτι δὲ δεῖσθαι πρὸς τὸ τέλειον.

Ulpian (in Wetst.). As the assertion of Creation contradicted the Epicurean error, so this laid hold of that portion of truth, which, however disguised, that school had apprehended: 'Omnis enim per se divum natura necesse est | Immortali ævo summa cum pace fruatur. | | Ipsa suis pollens opibus, nihil indiga nostri,'

Lucret. i. 57. There is a verse in 2 Macc. xiv. 35, remarkable, as compared with the thoughts and words of Paul here: σύ, κύριε, τῶν ὄλων ἀπροςδεῖς ὑπάρχων, εὐδοκῆσας ναὸν τῆς σῆς κατασκευάσεως ἐν ἡμῖν γενέσθαι. τινός] neuter, as referring to the temples and statues offered by the Athenians. ζῶν κ. πνοήν] He is the Preserver, as well as the Creator, of all; and all things come to us from Him. Compare, on τὰ πάντα, David's words,

1 Chron. xxix. 14. σὰ τὰ πάντα, καὶ ἐκ τῶν σῶν δέδωκαί μοι. 26.] ἐξ ἑνὸς [αἵμ.] was said, be it remembered, to a people who gave themselves out for αὐτόχθονες: but we must not imagine that to refute this was the object of the words: they aim far higher than this, and controvert the whole genius of polytheism, which attributed to the various nations differing mythical origins, and separate guardian gods.

It is remarkable, that though of all people the Jews were the most distinguished in their covenant state from other nations of the earth, yet to them only was given the revelation of the true history of mankind, as all created of one blood: a doctrine kept as it were in store for the gospel to proclaim. Not, 'hath made of one blood,' &c., as E. V., but caused every nation of men (sprung) of one [blood] to dwell, &c. See Matt. v. 32; Mark vii. 37.

παντὸς προσώπου] The omission of the art. may be accounted for by the words following ἐπὶ (see Middleton, vi. 1): or, perhaps, by the parallelism of πάν ἔθνος, παντὸς προσώπου: or perhaps, as πᾶς οἶκος Ἰσραὴλ, ch. ii. 36, because πρόσ-ωπον τῆς γῆς is regarded as one appellative. See note on πᾶσα οἰκοδομή, Eph. ii. 21. καιρ. . . . ὁροθ.] He who was before (ver. 24) the Creator, then (ver. 25) the Preserver, is now the Governor of all men: prescribing to each nation

εἰ ἄρα γε ^z ψηλαφήσειαν αὐτὸν καὶ εὖροιεν, ^a καὶ ^a γε οὐ
^b μακρὰν ^b ἀπὸ ^c ἐνὸς ἐκάστου ἡμῶν ^d ὑπάρχοντα. ²⁸ εἰ ἐν
αὐτῷ γὰρ ζῶμεν καὶ ^f κινούμεθα καὶ ^g ἐσμέν, ὥς καὶ τινες ...τινες
τῶν ^h καθ' ὑμᾶς ⁱ ποιητῶν εἰρήκασιν τοῦ γὰρ καὶ ^k γένος
ἐσμέν. ²⁹ ^k γένος οὖν ^d ὑπάρχοντες τοῦ θεοῦ οὐκ ^l ὀφείλο-
μεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ ^m χαράγματι
ⁿ τέχνης καὶ ^o ἐνθυμήσεως ἀνθρώπου, ^p τὸ ^p θείου εἶναι

ε = here (Luke xiv. 29. Heb. xii. 18. 1 John i. 1) only. Isa. lxx. 10. opt., ch. xxiv. 19 reff.
a ch. ii. 18 reff.
b Matt. viii. 20. Mark xii. 84. Luke vii. 6. xv. 20. John xxi. 8. Eph. ii. 13. 17. (ch. xxiii. 21 reff.)
c w. gen. partit., Luke iv. 40. xvi. 5. ch. ii. 3. xxi. 26. 1 Thess. ii. 11 al. L.P. d ch. ii. 30. viii. 16 reff. e cf. 1 Pet. i. 5, 23. f = here (Matt. xxiii. 4. xxvii. 39) Mk. ch. xxi. 30. xxiv. 5. Rev. ii. 5. vi. 14) only. Gen. vii. 14, 21 al. Xen. Mem. i. 1. 14. g emphat., Matt. ii. 18. xxiii. 30 al. h ch. xviii. 15 reff. i = here only. (Rom. ii. 13 reff.) k = ch. iv. 6 reff. l = 1 Cor. xi. 7, 10. Rom. xv. 1. m = here (Rev. xiii. 16, 17 al.) only. n = here only. (ch. xviii. 3 reff.) o = here (Matt. ix. 4. xii. 25. Heb. iv. 12) only. p. (Job xxi. 27 Symm.)
p here only. r. Xen. Mem. i. 4. 18. (2 Pot. i. 3. 4. Exod. xxxi. 3.)

ψηλαφῆσαισαν D: -σαιεν a 3. 64. 95¹. 105: -σειεν E⁸ 40 Ec. αυτο D¹
(txt D⁴) [Iren-int.]. for και (bef eur.), η AD 36. 40 vulg(not tol) sah [Clem,]
Iren-int. ευροισαν D¹. rec καιτοιγε (alteration to more usual word; the
ready και τοι is not, as Meyer thinks, any sign that rec is genuine, but merely that τοι
in the marg had sometimes prefixed to the γε, sometimes substituted for it), with
P² N a Chr₁ Cosm₁ Thl-fin: καιτοι AE Clem: και τε D¹: txt B [D-corr] HLP¹ p 13.
36 rel Did Thl-sif. ου μακραν ον(ων D³) αφ D. υμων A¹ L k υφ. υπαρ-
χοντες E lect-12 Clem: απεχοντα [a] 69. 98-marg 105: om D¹(txt D⁵).
28. αυτη D¹(txt D³(p)). aft εσμεν ins το καθ ημεραν D. ωσπερ D.
ηιας B 33. 68. 95-6. 105-37 copt. των κ. υμ. bef τινες D. ομι ποιητων D
[aeth-rom] Iren-int Ambr[saep]. for του, τουτου D¹ e l² 19². 21. 96 Iren-int:
αυτου E² 35. 68: ipsius E-lat vulg Hil: τούτων 3: τουτο 137.
29. ins ουτε bef χρυσω D¹[and lat]. χρυσιω η αργυριω AE 40 Damasc₃ Thl-
fin: χρυσιω η αργυρω N [Thdrt-ed.]. for και, η D-gr Iren-int: om coptt aeth-rom.
αυθρωπων E-gr aeth.

its space to dwell in, and its time of endurance.

προστέρ., not προτ., appointed, 'ordered by Him.'

27.] ζητεῖν does not depend on ἐποίησεν, but gives the intent of the above-mentioned providential arrangement: that they might seek God.

τὸν κύριον (as rec. and two uncial mss. have) has probably been a careless mistake of a transcriber: τὸ τὸ θείου ἐστίν, which appears to have been the reading of D, is one of its own strange glosses.

εἰ ἄρα if by any chance, denoting a contingency apparently not very likely to happen, see Hartung, Partikellehre, i. 440.

ψηλαφῆσαισαν] Originally an Æolic form, but frequent in Attic Greek, for ψηλαφήσαιεν, see Luke vi. 11. On the word itself, compare Aristoph. (Pax, 691): προτοῦ μὲν οὖν | ἐψηλαφῶμεν ἐν σκότῳ τὰ πράγματα, | νυνὶ δ' ἅπαντα πρὸς λύχον βουλευόμεν. These lines, as Mr. Humphry observes, 'seem at once to illustrate the figurative use of the verb, and to express the condition of man prior and subsequent to revelation.'

καὶ γε . . .] 'Not that He is distant from us, but that we are ignorant of Him.' See Rom. x. 6, 8; Jer. xxiii. 23, 24. καὶ γε, 'et quidem:' see Hartung, Partikellehre, i. 398 f.

28.] There is no justification for the pantheist in this. It is properly said only of the race of men, as being His offspring,

bound to Him: proceeding from, and upheld by, and therefore living, moving, and being in Him:—but even in a wider sense *His Being*, though a separate objective Personality, involves and contains that of His creatures. See Eph. i. 10, where the same is said of Christ. ἐν αὐτῷ must not be taken for 'by Him:' the subsequent citation would in that case be irrelevant.

ζῶμ. κιν. ἐσμ.] 'A climax: out of God we should have no *Life*, nor even *movement* (which some things without life have, plants, water, &c.), nay, not any *existence* at all (we should not have *been*).' Meyer. Storr's explanation of ζῶμεν by 'vivimus beate ac hilare, and Kuinoel and Olshausen's of ἐσμέν by 'real being,' i.e. 'the spiritual life,' are evidently beside the purpose; the intent being to shew the absolute dependence for every thing of man on God,—and thence the absurdity of supposing the Godhead like to the works of his (man's) hands.

τοῦ γὰρ κ. γ. ἐσμ.] Aratus, in the opening lines of the *Phænomena* . . . πάντῃ δὲ Διὸς κεχρήμεθα πάντες: τοῦ γὰρ καὶ γένος ἐσμέν. Kleanthes also, Hymn. in Jon. 5, has ἐκ σοῦ γὰρ γένος ἐσμέν. Aratus was a native of Tarsus, about 270 B.C., and wrote astronomical poems, of which two, the *φανόμενα* and *διοσημεία*, remain. Kleanthes was born at Assos, in Troas, about 300 B.C. The Apostle, by the plural, seems to have both poets in his

ὁμοιον. ³⁰ τοὺς μὲν οὖν ᾠ χρόνους τῆς ἄγνοίας ὑπεριδὼν ὁ θεὸς τὰ τῶν ὑμῶν παραγγέλλει τοῖς ἀνθρώποις πάντας πανταχοῦ μετανοεῖν, ³¹ καθότι ἔστησεν ἡμέραν ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ᾗ ἀνδρὶ ὧ ἐώρισεν, πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν. ³² ἀκούσαντες δὲ ἀνάστασιν ἐκ νεκρῶν οἱ μὲν ἐχλεύαζον, οἱ δὲ εἶπαν Ἀκουσόμεθά σου περὶ τούτου καὶ πάλιν ³³ οὕτως ὁ Παῦλος ἐξηγήθεν ἐκ

28. xvi. 20. Luke ix. 6. ch. xxiv. 3. xxviii. 22. 1 Cor. iv. 17 only. Isa. xlii. 22. (χῆ, ch. xxi. 28.)
w absol., ch. ii. 38. iii. 19. xxvi. 20 al. x = ch. ii. 24 reff. y = here only. z = Rom.
iii. 6 (κόσμον). Ps. ix. 8. xcv. 13. xcvii. 10. a = ch. xix. 27 reff. b absol., ch.
xxiv. 25. Rom. ix. 28. xiv. 17 al. Ps. as above (z). Sir. xiv. 26. c = Matt. xii. 24. Luke
xi. 15. 1 Cor. vi. 2. d attr., ch. i. 1 reff. e = ch. x. 42. (ver. 26 reff.) f here
only. Jos. Antt. xv. 7. 10. πίστ. παρείχε τ. λόγον τ. Βάβα παῖδας. g = ch. xvi. 16 reff.
h ch. ii. 24 reff. i 1 Cor. xv. 12 reff. k here only. Wisd. xi. 15. 2 Macc. vii. 27 only. Prov.
xiv. 9 Aquil. (ἐκχλ. ib. Symm. διαχλ., ch. ii. 13.) l Rom. v. 12 reff. m 2 Cor.
vi. 17, from Isa. lii. 11.

^{30.} aft της αγνοιας ius ταυτης D¹[and lat] vulg. και τους χρον. μεν ουν E: et tempora quidem vulg. παριδων D¹(txt D-corr): [υ]περιδων D⁴ 103: despiciens vulg. παραγγελλει BN¹ [Ath.-ms₁]. rec πασι (alteration, to agree with ανθρωποις. Meyer and De Wette's idea, that πασι was altered to παντας to soften the assertion that God commanded ανθ. πασι πανταχου,—is in the highest degree improbable), with HLP rel æth Ps-Ath, Chr Thdrt Cosm Thl Iren-int: ινα παντες D¹: omnibus ut omnes Syr: txt ABD¹EN 13. 36. 40 [spec] Ath₁ Cyr₁: ut omnes ubique pœnitentiam agant vulg D-lat.

^{31.} rec διوتي (explan of καθοτι), with HL rel Chr₁ Thl-sif: καθο 18. 36. 180: txt ABDEPN a c 13 Ath₁ [Ps-Ath, Bas.] Thldrt₃ Cyr₁ Chron Thl-fin. [εστησαν D-gr.]
for εν η u. κρ., κρειναι D: iudicari Iren-int₁; iudicare Aug₁. om 2nd εν

D-gr. aft ανδρι ius ιησου D Iren-int. παρσχειν(sic) exhibere D, παρσχειν 32. 57.

^{32.} (ειπαν, so BEN.) rec παλιν περι τουτου. ³³ και ουτως, with HLP rel 36 [syrr copt] Chr₁ Thl-sif: [περι τ. παλ. κ. ουτ. Ε:] txt AB(D)N 13. 40 ([vulg] arm) Thl-fin.—om και D [vulg arm].

mind. The τοῦ refers to Zeus in both cases, the admission being taken as a portion of truth regarding the Supreme God, which even heathen poets confessed. The καί has no connexion here; but is (see above) part of the verse in Aratus.

^{30.} ὑπεριδὼν] In this word lie treasures of mercy for those who lived in the times of ignorance. God overlooked them [the rendering of the E. V. hears the same meaning, but is to our ears in these days objectionable]: i. e. corrected not this ignorance itself as a sin, but the abuses even of this, by which the heathen sunk into deeper degradation. The same argument is treated more at length in Rom. i. ii. The πᾶσι of the rec. and ἵνα πάντες of D¹ have both been corrections occasioned by the apparent difficulty of τοῖς ἀνθρώποις πάντας. The genuine reading gives the emphatic πάντας πανταχοῦ, following on the foregoing assertion of vv. 25, 26, its proper place.

^{31.} καθότι] See var. read. and reff.:—used by Luke and him only: ‘seeing that,’ inasmuch as. ἐν δικαιοσ.] δικαιοσ. is the character of the judgment,—the element, of which it shall consist. ἐν ἀνδρὶ] Not, ‘in (by) a man,’ but by (i. e. in the person of) the man: the art. is omitted after the preposition: see Midd. vi. 1. The ἐν is

not instrumental, properly speaking, here or any where else. Its judicial use is only a particular case of its usage of investiture or elementary condition: in the judge the judgment consists, is constituted; he is its vehicle and expression. See ref. 1 Cor. and note for examples of this use.

πίστ. κ.τ.λ.] ‘Quia res erat vix credibilis, argumentum adfert eximium.’ Grotius.

^{32.} ἀνάστ. νεκρ.] Perhaps here, ‘when they heard of a resurrection of dead men,’ viz. of that of Christ, νεκρῶν being generic. But the same words are used in ref. 1 Cor. πῶς λέγουσιν ἐν ὑμῶν times ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; so that I would rather take them here to mean that they inferred the general possibility of the resurrection of the dead, as a tenet of Paul’s, from the one case which he mentioned. οἱ . . . οἱ δέ] We must

not allot these two parties as some have done, the former to the Epicureans, the latter to the Stoics: the description is general. The words ἀκουσόμεθα . . .

need not be taken as ironical. The hearing not having taken place is no proof that it was not intended at the time: and the distinction between these and the mockers seems to imply that they were in earnest.

^{33.} οὕτως] ‘In this state of the popular mind:’ (with an expectation of

as above (m).
Matt. xiii. 49.
ch. xiii. 10.
1 Cor. v. 2.
Col. ii. 14.
1 Thess. ii. 7
only. Gen.
xxxv. 2.
ch. v. 13 reff.
absol., ch.
xv. 5 reff.
q = ch. xix. 30.
r w. εκ, here
only t. w.
ἀπό, ch. i. 4.
1 Chron. xii.
8.
Mark vii. 26.
ch. iv. 36.
ver. 24.
x. 20.)

μη μέσου αὐτῶν 34 τινὲς δὲ ἄνδρες ὁ κολληθέντες αὐτῷ
ἐπίστευσαν, ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης καὶ γυνή
ὀνόματι Δάμαρις καὶ ἕτεροι σὺν αὐτοῖς. XVIII. 1 Μετὰ
[δὲ] ταῦτα ἵχωρισθεὶς ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον,
2 καὶ εὐρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν
τῷ γένει, προσφάτως ἐλληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ
Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύ-
διον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης,
t = ch. vii. 19. 2 Cor. xi. 26. Esth. ii. 10. u here only. Deut. xxiv. 5. (-τος, Heb.
v Luke viii. 55. 1 Cor. vii. 17 al. L.P., exc. Matt. xi. 1. Ezek. xxi. 19. (-ταγή, ch. vii. 53.)

ABDE
HLPS a
bed fg
h k l m
o 13

34. ἐκολληθησαν D¹[-gr](txt D⁴).
ἀρεοπ. ins ευσχημων complacens D.

for o (bef ἀρεοπ.), τις D: om B. aft
om και γυν. ον. δ. D: aft γυν. ins τιμία E.

CHAP. XVIII. 1. om δε Α Β [μεταυτα Β¹] N a 13 vulg copt [arm]: ins (D)EHL P
rel 36 [syrr sah Orig-int.] Chrj.—και μετα ταυτα Syr æth.—αναχωρησας δε, omg μετα
ταυτα, D. rec aft χωρισθεις ins ο παυλος (inserted just as δε was omitted, at
beginning of an ecclesiastical portion), with AEHL P rel 36 [syrr æth arm Orig-int]
Chr: om BDN 13 vulg [copt] sah. for εκ, απο D.

2. [ευρον P e g¹. εἰσεληλ. 13:] ἐλληλυθα D¹(txt D²). τεταχεναι DELP
f k m 13: τεχεναι(sic) N¹: προσεταχ. a d: διατεταχεναι 137-73. κλαυδιος D¹
(txt D-corr¹): om B. om tous D. rec (for 2nd απο) εκ (prob corrⁿ to suit
χωρισθ. εκ in ver 1. So De Wette: Meyer thinks the απο to have been a corrⁿ to
suit απο της ιταλ., but the other suppn is much more likely, the same verb occurring
in both), with HP c f h l Chrj: om 13: txt ABDELN rel. aft ρωμης ins οι κε

being heard again?) [The “so” of the
E. V. does not give this forcibly enough,
but looks like a mere particle of transition.]

34. Διονύσιος ὁ Ἀρ.] Nothing
more is known of him. Euseb. H. E. iii. 4;
iv. 23, relates that he was bishop of
Athens, and Niceph. iii. 11, that he died a
martyr. The writings which go by his
name are undoubtedly spurious.
γυνή] Not, as Chrys., de Sacerd. iv. 7,
vol. i. p. 412, seems to infer from the form of
the expression,—ἠκολούθησεν αὐτῷ μετὰ
τῆς γυναίκος, the wife of Dionysius: this
would have been ἡ γυνὴ αὐτοῦ.

CHAP. XVIII. 1.] Corinth was at this
time a colony (see note, ch. xvi. 12), the
capital of the Roman province of Achaia,
and the residence of the proconsul. For
further particulars, see Prolegg. to 1 Cor.
§ ii.

2. Ἰουδαῖον] It appears that
Aquila and Priscilla were not Christians at
this time: it is the similarity of employ-
ment only which draws them to Paul, and
their conversion is left to be inferred as
taking place in consequence: see ver. 26.

Ποντικὸν τ. γ.] It is remarkable,
that Pontius Aquila is a name found in
the Pontian gens at Rome more than once
in the days of the Republic (see Cicero, ad
Fam. x. 33; Suet., Jul. Cæs. 78; Smith's
Dict. of Biogr., art. Aquila, Pontius);
whence some have supposed that this may
have been a freedman of a Pontius Aquila,
and that Ποντ. τῷ γένει may have been an
inference from his name. But besides that

Luke's acquaintance with the real origin of
Aquila could hardly but have been accu-
rate,—Aquila, the translator of the O. T.
into Greek, was also a native of Pontus.

From the notices of Aquila and Priscilla in the Epistles, they appear to have
travelled, fixing their abode by turns in
different principal cities, for the sake of
their business. In ver. 19, we have them
left at Ephesus (see also ver. 26); in 1 Cor.
xvi. 19, still there; in Rom. xvi. 3 ff.,
again at Rome; in 2 Tim. iv. 19, again at
Ephesus.

διὰ τὸ διατεταχέναι . . .] Suet. Claud. 25, says, ‘Judæos impulsore
Chresto assidue tumultuantes Roma expul-
lit:’ but as he gives this without any fixed
note of time,—as the words ‘impulsore
Chresto’ may be taken in three ways (as
indicative either (1) of an actual leader of
that name, or (2) of some tumult connected
with the expectations of a Messiah, or (3)
of some dispute about Christianity),—
Neander well observes, that after all which
has been said on it, no secure historical in-
ference respecting the date of the event, or
its connexion with any Christian church at
Rome, can be drawn. It was as a Jew that
Aquila was driven from Rome: and there
is not a word of Christians here. If one
could identify this expulsion of the Jews
with that of the ‘mathematici’ in Tacitus
(Ann. xii. 52), which took place Fausto
Sulla, Salv. Othone Coss. (A.D. 52), we
might be on surer ground,—but this is very
uncertain, and even improbable. The two

^w προσῆλθεν αὐτοῖς, ³ καὶ διὰ τὸ ^x ὁμότεχνον εἶναι ^y ἔμενεν ^w = here only. see ch. x. 28.
^y παρ' αὐτοῖς καὶ ^z ἡργάζετο, ἦσαν γὰρ ^a σκηνοποιοὶ τῇ ^z here only +. y ch. ix. 43 reff.
^b τέχνη· ^{+c} διελέγετο δὲ ἐν τῇ συναγωγῇ ^d κατὰ πᾶν ^z absol., Matt. xxi. 28. xxv. 16. Luke xiii. 14. John ix. 4. 1 Cor. ix. 6. 1 Thess. ii. 9 al. Exod. v. 18.
^f κατήλθον ἀπὸ τῆς Μακεδονίας ὅ τε Σίλας καὶ ὁ Τι-
^{μόθεος}, ³ συνείχето τῷ λόγῳ ὁ Παῦλος, ^h διαμαρτυρόμενος ^a here only +. (-ποιεῖν, Isa. xxi. 15 Symm. -ποιῶ, Deut. xxxi. 10 LXX-mss. & Alius in Hexapl.) b = Rev. xviii. 22 (ch. xvii. 29) only. Sir. xxxviii. 34. (-νίτης, ch. xix. 24.) c = ch. xvii. 2 reff. absol., ch. xix. 8, 9. xx. 9. Sir. xiv. 20, BN F(not A) Ald. d ch. xiii. 27 reff. e = ch. xix. 26. 2 Cor. v. 11. Wisd. xvi. 8. f = ch. viii. 5 reff. w. ἀπό, ch. xi. 27. xii. 19. xv. 1. g 2 Cor. v. 14 reff. Wisd. xvii. 20. h ch. viii. 25 reff.

κατωκῆσεν(-σαν D-corr¹) εἰς τὴν αἰαίαν D, simply syr-mg.

αὐτῷ D¹-gr(txt D²).

add ο παυλος D.

3. om εἶναι D.

ἔμενεν E[-gr] HL [a c(?) d m syr] Chr₁ Thl: manebat E-lat.

pros autous D.

(ἡργάζ., so AB¹DE[**N**] k 13: -ζοντο **N**¹[B copt(Tischdf)

Orig-int]). om last clause D. rec τὴν τεχνήν, with H rel 36 Thl: txt ABEL¹**N** c g l 13. 40 Chr₂.

4. om ver am¹ fuld lat-mss-in-Bede: εἰσπορευόμενος δὲ εἰς τὴν συναγωγὴν κατὰ πᾶν σαββατον διελέγετο καὶ ἐντιθεῖς [interponens] τὸ ὄνομα τοῦ κυρίου ἰησοῦ καὶ (om kai D-corr) ἐπιθεν δὲ [om D-lat] οὐ μόνον ἰουδαίους ἀλλὰ καὶ ἐλλήνας D; simply vulg-ed syr-mg aft σαββατον ἰνς ἐντιθεῖς τὸ ὄνομα τοῦ κυρίου ἰησοῦ. for παν, μιαν H: παντα 13.

5. for ὡς δὲ κατήλθον, παρεγενοντο δὲ D. om της L h k. for ο τε, τοτε D¹-gr: οτι ο. om ο bef τιμ. D 42. 173. rec for τῷ λόγῳ, τῷ πνεύματι (sub-

stitution from misunderstanding: or perhaps, as Meyer, originally a scholion on συν-εἴχετο, and thence has usurped the place of the origl τῷ λόγῳ), with H [L(sic, Treg)] P rel 36 syr-mg arm Chr₁: txt ABDE¹**N** c 13. 40 vulg syr coptt æth Bas₂ Thdr₁.

om ὁ (bef παν.) D. διαμαρτυρούμενος D¹ 40. 65 Thl-fin.

could hardly have been united. The circumstance related by Dio Cassius, lx. 6, which seems to contradict Suetonius and our text,—τοὺς Ἰουδαίους πλεονάσαντας αἰτίαι, ὥστε χαλεπῶς ἂν ἔπνευ ταραχῆς ὑπὸ τοῦ ὄχλου σφῶν τῆς πόλεως εἰρῆσθῆναι, οὐκ ἐξήλασε μὲν, τῷ δὲ πατρίῳ νόμῳ βίῳ χρωμένους ἐκέλευσε μὴ συναθροίσσασθαι,—probably describes a step taken by Claudius previously to this expulsion, which not improbably occasioned the tumults which made the expulsion necessary. The edict soon became invalid, or the prohibition was taken off: we find Aquila at Rome, Rom. xvi. 3, and many Jews resident there, ch. xxviii. 17 ff. 3. ἡργάζετο] “The Jewish Rabbis having no state pay, it was their practice to teach their children a trade. ‘What is commanded of a father towards his son?’ asks a Talmudic writer. ‘To circumscribe him, to teach him the law, to teach him a trade.’ Rabbi Judah saith, ‘He that teacheth not his son a trade, doth the same as if he taught him to be a thief.’ and Rabban Gamaliel saith, ‘He that hath a trade in his hand, to what is he like? He is like a vineyard that is fenced.’” C. and H. i. p. 58.

The places where Paul refers to his supporting himself by his own manual labour are,—ch. xx. 34 (Ephesus):—1 Cor. ix. 12 ff.; 2 Cor. vii. 2 (Corinth):—1 Thess. ii. 9; 2 Thess. iii. 8 (Thessalonica). In

2 Cor. xi. 9, we learn that supplies were also brought to him at Corinth from Macedonia, i. e. Philippi, see Phil. iv. 15.

σκηνοποιοί] The general opinion now is, that Paul was a maker of tents from the ‘cilicium,’ or hair-cloth of Cilician goats. Thus Kuinoel, citing from Hug and Eichhorn, says of the former, “Ad hanc sententiam comprobendam monuit, Ciliciam, Pauli patriam, refertam fuisse hircis et capris villosis, eorumque villis Cilices usos esse ad conficiendum pannum, Cilicium inde dictum. Suidas: Κίλικος τράγος· ὁ δασύς· τοιοῦτοι γὰρ ἐν Κιλικίᾳ γίνονται τράγοι, ὅθεν καὶ τὰ ἐκ τῶν τριχῶν συντιθέμενα Κιλικία καλοῦνται. Hoc panno usos esse milites, nautas, Nomadas, ad tentoria conficienda, v. Vegetius, de Re Mil. iv. 6. Plin. N. H. vi. 28, ‘Nomades, infestioresque Chaldaeorum scenitæ . . . et ipsi vagi, sed a tabernaculis cognominati, quæ ciliciis metantur, ubi libuit.’ Solin. 33, ‘Scenitæ causam nominis inde ducunt, quod tentoriis succedunt, nec alias domos habent, ipsa autem tentoria cilicina sunt; ita nuncupantur velamenta caprarum pilis texta.’” If it be objected, that Paul would hardly find the raw material for this work in cities far from Cilicia, it may be answered, that this would not be required in the fabrication of tents from the hair-cloth, which doubtless itself would be an article of commerce in the markets of Greece. Chrysost. calls Paul sometimes

i Rom. xiii. 2.
James iv. 6.
v. 6. 1 Pet.
v. 5. from
Prov. iii.
31 only.
3 Kings xi.
34. Hos. i. 6
only.

k = ch. xiii. 45
ref.

l ch. xiii. 51
ref.

m = ch. xiii. 11.

Matt. xxvii.

25. Rom. i.

18. ii. 2, 9.

2 Kings i. 16.

n = ch. xx. 26.

Gen. xiv. 8.

o Luke i. 48 al³.

2 Cor. v. 16.

l. P. [exc. John xiii. 11.]

q ch. xiii. 43 ref.

viii. 49. xiii. 14. ch. xiii. 15. ver. 17 only r.

w absol., ch. xv. 5 ref.

τοῖς Ἰουδαίοις τὸν χριστὸν Ἰησοῦν. ⁶ ἂντιτασσομένων
δὲ αὐτῶν καὶ ^k βλασφημούντων ^l ἐκτιναξάμενος τὰ ἱμάτια
εἶπεν πρὸς αὐτοὺς Τὸ αἷμα ὑμῶν ^m ἐπὶ τὴν κεφαλὴν ὑμῶν
ⁿ καθαρὸς ἐγὼ ^o ἀπὸ τοῦ ^o νῦν εἰς τὰ ἔθνη πορεύσομαι.
7 καὶ ^p μεταβὰς ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι
Ἰούστου ^q σεβομένου τὸν ^r θεόν, οὗ ἡ οἰκία ἦν ^s συνομοροῦσα
τῇ συναγωγῇ. ⁸ Κρίσπος δὲ ὁ ^t ἀρχισυνάγωγος ^u ἐπί-
στευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ ^v οἴκῳ αὐτοῦ, καὶ πολλοὶ
τῶν Κορινθίων ἀκούοντες ^w ἐπίστευον καὶ ἐβαπτίζοντο.

ABDE
HLPs a
bed fg
h k l m
o 13

om τοις ιουδ. AH 177¹. ins ειναι bef τ. χριστ. (see ver 28) ABDN a b d k o 13. 36
vulg Syr syr-w-ast [coptt aeth] arm Bas, Thl-fin: om EHL P rel Chr Thdrt Thl-sif.
ins κυριον bef ιησ. D. om ιησ. P.

6. at beg ins πολλων δε [que] λογου γεινομενου και γραφων διερμηνευομενων D syr-
mg. for αντιτασ., (ε)πι τασσ. D¹-gr(txt D⁴): ανθισταμενων 15-8. 36. (D¹-gr is
very imperf in vv 6, 7.) aft εκτιναξ. ins ο παυλος D tol. aft τα ιματια ins
αυτου D b k o [vulg-ed tol syr- mg] sah [aeth] Thl-sif; pref, 40. 69. εγω αφ
υμων νυν D¹(?) (and lat). πορευομαι D¹H¹L Chr(some mss).

7. om και D¹(? ins D²). for εκειθεν, (απο του ακυ)λα D¹(? [δε απο ακ., Ser]) 137.
εισηλθεν A D¹(?) N a 13 vulg Syr syr-mg sah aeth[(appy) arm] Thl-fin: txt BD²E
HL[P] rel 36 syr-txt copt Chr, Thl-sif. [for οικιαν, τον οικον D¹.] ονομα(ο)ς
D¹(txt D²): om A 2. 30. 104 aeth. ins τιτιου bef ιουστου B¹ D²-gr syr; τιτου EPN
7. 15. 36. 81 vulg copt arm [Thl-fin] Jer, and (omg ιουστου) 2. 30 Syr sah (originally
prob a mistake arising from ονοματιουσ., the τι being taken for the abbreviated form
of τιτου or τιτιου): om AB² D¹(and lat) HL aeth Chr Thl-sif. συνομοροουσα AD.

8. ο δε αρχισ. κρισπ. D. εις τον κυριον [in domino] D. for συν, εν H¹ [eord
eadem manu?]. ακουσαντες HL c m Thl. at end add πιστευοντες τω θεω δια
τ. ονοματος του κυριου ημων ιησου χριστου D, somewhat simly [from δια] syr-w-ast.

σκηνοβάφας, sometimes σκυτοτόμος, a
leather-cutter, imagining that the tents
were made of leather; ἐπὶ σκηνοβάφειον
ἐσπῶς δέρματα ἔβραπτε (in Catena).

5.] See ch. xvii. 15; 1 Thess. iii. 6.

συνείχετο τῷ λόγῳ] 'When Silas and
Timotheus arrived [see ch. xvii. 15 note]
from Macedonia, they found Paul anx-
iously occupied in discoursing to the
Jews.' This I believe to be the meaning:
that they found him in a state of more
than ordinary anxiety,—more than usually
absorbed in the work of testifying to the
Jews (see ref.):—a crisis in the work
being imminent, which resulted in their
rejection of the word of life. (On the
whole character of his early preaching at
Corinth, see notes, 1 Cor. ii. 1—5.) Thus
only, the δέ in ver. 5 and that in ver. 6 will
both be satisfied: he discoursed in the
synagogue, &c. . . . but when Silas and
Timotheus arrived, he was earnestly
occupied in discoursing, &c. But, as they
opposed themselves and blasphemed, &c.
Wordsworth adopts the view that after
the arrival of Silas and Timotheus with
supplies from Macedonia, Paul gave up his
tent-making and gave himself up (συνεί-
χετο) to preaching. But surely this is

ungrammatical. The aor. (ὡς κατήλθον)
and imperf. (συνείχετο) require the render-
ing 'when they arrived, they found him
συνεχόμενον.'

6.] αἷμα as in ch. xx.
26. The image and nearly the words, are
from Ezek. xxxiii. 4. De Wette should
have known better than to call a citation
from the LXX an 'unpaulinischer Sprach-
gebrauch.'

ἀπὸ τοῦ νῦν] Not abso-
lutely, only at Corinth: for ver. 19 we find
him arguing with the Jews again in the
synagogue at Ephesus. I have adopted
the punctuation of Lachmann, erasing the
colon after ἐγώ: I shall henceforth with a
pure conscience go to the Gentiles.

7.] In order to shew that he henceforth
separated himself from the Jews, he, on
leaving the synagogue, went no longer to
the house of the Jew Aquila (who appears
afterwards to have been converted), but
to the house of a Gentile proselyte of the
gate, close to the synagogue: q. d. 'in the
sight of all the congregation in the syna-
gogue:' for this seems to be the object in
mentioning the circumstance.

8.] On
this, a schism took place among the Jews.
The ruler of the synagogue attached him-
self to Paul, and was, together with Gaius,
baptized by the Apostle himself (1 Cor. i.

9 εἶπεν δὲ ὁ κύριος ^x ἐν ^x νυκτὶ δι' ^y ὁράματος τῷ Παύλῳ ^z 1 Thess. v. 2 only. Ps. lxxvii. 1. ch. vii. 31 ref. Mὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ ^z σιωπήσης, 10 ^a διότι ἐγώ ^y Luke i. 20 al. Acts, her e only. Paul, never. Isa. xlii. 14. a Luke i. 13 al. L. f. principally. Isa. xii. 2. b ch. x. 38 ref. c = here only. Gen. xlii. 18. g ch. d constr., 1 Cor. x. 13 ref. e ch. vii. 6 ref. f = Luke xxiv. 29. Judg. xi. 17. i here only. k ch. i. 14 ref. xi. 1 ref. h ch. xiii. 7 ref.

9. om o D. rec δι' ὁραματος bef εν νυκτι, with E H [της νυκτος] LP rel syr copt [sah] add Chr₁: δι' ορ. τῷ παύλῳ εν νυκτι D Thl-sif: εν ὁραματι της νυκτος c = εν ὁραματι (omg εν νυκ.) A, as also Syr: txt B^x a m 13. 40 vulg arm Thl-fin. σειωσης (sic) D¹ (txt D⁴).

10. at beg ins αλλα (but marked for erasure) N¹. om σοι D-gr E. (εστι, so ABDN.) [μοι bef εστι L.]

11. rec τε (for δε), with E-gr HLP rel æth Chr₁ Thl: txt AB^x a c m 13 vulg E-lat [Syr] syr coptt.—και εκαθ. D. add εν κορινθῳ D Syr syr-w-ast: εκει 40 [vulg-ed tol] demid sah arm. aft ενιαυτ. ins κ ενα N (but κ is marked for erasure by N¹). for εν αυτ., αυτους D-gr 4 [arm]; αυτοις 37. 56. 100.

12. [for δε, τε D Syr.] rec ανθυπατενοντος, with EHL P rel Chr: txt ABDN 36. 40. οι ιουδαιοι bef ομοθυμαδον B g coptt. for τῷ παύλῳ και, συναλησαντες μεθ' αυτων επι τον παυλον και επιθεντες τας χειρας D; ins επιθ. τ. χ. αυτω syr-w-ast sah.

14): and with him many of the Corinthians (Jews and Gentiles, it being the house of a proselyte), probably Aquila and Priscilla also, believed and were baptized.

9. λάλ. κ. μὴ σιωπ.] So, for solemnity's sake, we have an affirmation and negation combined, John i. 3. See also Isa. lviii. 1. 10. ἐπιθ. σοι.] See ref. and examples of this usage in Wetst. :—shall set on thee, as E. V.

λαὸς ἐστὶ μοι πολὺς] See John x. 16. As our Lord forewarned Paul in Jerusalem that *they* would not receive his testimony concerning Him, so here He *encourages* him, by a promise of much success in Corinth. The word *λαὸς*, the express title beforetime of *the Jews*, is still used now, notwithstanding *their secession*.

11.] The year and a half may extend either to his *departure*, or to the incident in vv. 12 ff. Meyer would confine it to the latter, taking ἐκάθισεν in the sense of '*remained in quiet*;' but (see ref.) it will hardly bear such emphasis: and seeing that the incident in vv. 12 ff. was a notable fulfilment of the promise,—for though they set on him, *they could not hurt him*,—I should be disposed to take the other view, and regard ver. 12 to *incapacitate*, ver. 18, to have happened during this time.

12. Γαλιῶνος] His original name was Marcus Annæus Novatus: but, having been adopted into the family of the rhetorician Lucius Junius Gallio, he took the name of Junius Annæus Gallio. He was brother of Lucius Annæus Seneca, the philosopher, whose character of him is in exact accordance with that which we may infer from this

narrative: '*Nemo mortalium mihi tam dulcis est, quam hic omnibus*.' 'Gallione fratrem meum, quem nemo non parum amat, etiam qui amare plus non potest.' He is called '*dulcis Gallio*' by Statius, Silv. ii. 7. 32. He appears to have given up the province of Achaia from ill health: '*Illud mihi in ore erat domini mei Gallionis qui cum in Achaia febrem habere cœpisset, protinus navem ascendit, clamitans non corporis esse sed loci morbum*.' Senec. Ep. 104. He was spared after the execution of his brother (Tacit. Ann. xv. 73): but Dio Cassius, lxi. 25, adds, *οἱ ἀδελφοὶ ὕστερον ἐπατάλονται*, and Euseb. Chron. ad ann. 818 (A.D. 66), says that he put an end to himself after his brother's death.

ἀνθυπάτου] See note on ch. xiii. 7. Achaia was originally a senatorial province (Dio Cass. liii. 12), but was temporarily made an imperial one by Tiberius. Tacit. Ann. i. 76, '*Achaia ac Macedoniam, onera deprecantes, levare in præsens proconsulari imperio, tradique Cæsari placuit*.' Claudius (Suet. Claud. 25) '*Provincias Achaia et Macedoniam quas Tiberius ad curam suam transtulerat, senatui reddidit*.'

τ. Ἀχαΐας] The Roman province of Achaia contained Hellas and the Peloponnesus, and, with Macedonia, embraced all their Grecian dominions. It was so called, according to Pausanias (vii. 16. 7), because the Romans *ἐχειρώσαντο* 'Ἕλληνας δι' Ἀχαιῶν τότε τοῦ Ἑλληνικοῦ προσηγορούμενον (the Achaian league). 'The βῆμα is mentioned three times in the course of this narrative (see vv. 16, 17). It was of two kinds: (1) fixed in some public and

1 ch. xii. 21 reff.
 m = Rom. i. 26. xi. 24. Gal. i. 9. a.
 n here only. Jer. xxxvi. (xxix.) 8. 1 Macc. i. 11 only. Xen. Mem. iii. 11. 10.
 o ver. 7. Jonah i. 9.
 p = ch. viii. 35 reff.
 q ch. xxiv. 20. Rev. xviii. 5 only. 1 Kings xxvi. 18.
 r here only t. (-γία. ch. xiii. 10.) s here only.
 3 Macc. iii. 14. δ' ἢ ἦν αἰτῖαν ἀγῆστον ὑπάρχειν διέληπτο, καὶ κατὰ λόγον, Diod. Sic. iv. 11. t = 2 Cor. xi. 1, &c. 2 Tim. iv. 3. Heb. xiii. 22. Job vi. 26. u ch. xv. 2 reff. v = 2 Tim. i. 13. Tit. i. ii. 8. Heb. ii. 2. 1 John ii. 7. w ch. xvii. 28. xxvi. 3. Eph. i. 15. ἕκαστος τῶν καθ' ἑαυτὸν ἐργ. Xen. Cyr. v. 1. 11. z. Matt. xxvii. 4, 24. (Exod. vi. 1.) y here only. Ezek. xxxiv. 12. Wisd. xvii. 8 only. = Xen. Mem. ii. 6. 12. z w. acc., ch. ix. 27 reff.

ABDE
 HLPs a
 b c d f g
 h k l m
 o 13

Παῦλος καὶ ἡγαγον αὐτὸν ἐπὶ τὸ ¹βῆμα ¹³λέγοντες ὅτι
^mπαρὰ τὸν νόμον ⁿἀναπείθει οὗτος τοὺς ἀνθρώπους
^oσέβεσθαι τὸν θεόν. ¹⁴μέλλοντος δὲ τοῦ Παύλου ^pἀνοί-
 γειν τὸ στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους
 Εἰ μὲν [οὖν] ἦν ^qἀδίκημά τι ἢ ^rῥαδιούργημα πονηρόν, ὧ
 Ἰουδαῖοι, ^sκατὰ ^sλόγον ἂν ^tἤνεσχόμην ὑμῶν. ¹⁵εἰ δὲ
^uζητήματά ἐστιν περὶ ^vλόγου καὶ ὀνομάτων καὶ νόμου
 τοῦ ^wκαθ' ὑμᾶς, ^xὄψεσθε αὐτοί· κριτῆς ἐγὼ τούτων οὐ
 βούλομαι εἶναι. ¹⁶καὶ ^yἀπήλασεν αὐτοὺς ἀπὸ τοῦ
¹βήματος. ¹⁷z ἐπιλαβόμενοι δὲ πάντες Σωσθένην τὸν

for ἐπι, παρα N, syr has προ του βηματος, prefixing, w-asst, προς ανθυπατον.

13. ins καταβωντες καὶ bef λεγοντες D. rec ουτος bef αναπ. (corr'n of charac-
 teristic order), with DEHLP rel 36 vulg [(syrr) copt] Chr₁ [Thl-sif]: txt ABN a h
 k 13 arm Thl-fin. πειθει H 40: ανατρεπει l. 65. 133.

14. om ουν (see note) ABDE N a b c o 13. 36. 40 vulg syrr [copt] sah æth arm Chr₁:
 ins HLP rel.—om ην L d m 25: η A¹. ins ανδρες bef ιουδαιοι D vulg.
 ανεσχομην BN¹ 13; so, omg an, A 33-4-6 (confusion arising from ανηνεσχο).

15. rec ζητημα (corr'n to suit αδικημα and ραδιουργημα above: the plur has a mean-
 ing, see note), with D¹[and lat] HLP rel 13 [E-lat] Chr Thl-fin: txt AB D⁴-gr
 E-gr N a c 40 vulg syrr copt arm Thl-sif. for εστιν, εχετε D-gr. rec aft
 κριτης ins γαρ, with EHLP rel 36 syrr sah [arm] Chr: om ABDN 13 vulg copt æth.
 for βουλομαι, θελω D.

16. απελυσεν D¹(txt D⁴, abjecit D-lat) 133.

17. [a]πολαβόμενοι D¹-gr(txt D⁴). rec aft παντες ins οι ελληνες (see note),
 with DEHLP 13 rel syrr sah æth [arm Chr-txt,]; οι ιουδαιοι 36. 180; ιουδ. 15-8:
 om ABN e¹ vulg copt Chr-comm(but om παντες too). ins μετα (? there is a space,
 but the writing has perished) bef σωσθενη D: adprehendentes eum . . . cum Sosthenen

open place: (2) moveable, and taken by the Roman magistrates to be placed wherever they might sit in a judicial character. Probably here and in the case of Pilate (John xix. 13), the former kind of seat is intended. See Smith's Dict. of Antiquities, under 'Sella.' See also some remarks on the tribunal—'the indispensable symbol of the Roman judgment-seat,' in the Edinburgh Review for Jan. 1847, p. 151." C. and H. vol. i. 494.

13. παρὰ τ. νόμον] Against the Mosaic law:—the exercise of which, as a 'religio licita,' was allowed to the Jews. 14.] Though manuscript authority is so strong against the οὖν, I have retained it, as also has Tischd^f. (ed. 7 [not ed. 8]). Its omission may be easily accounted for, from the copyists finding it unnecessary and seemingly out of place: but on no supposition can its insertion be rendered probable. It stands very appropriately here, referring to the complaint of the Jews, either as uttered by them, or perhaps recapitulated by Gallio:—'Ye have charged this man with lawless conduct. If now this had really been so'

κατὰ λόγον] See

reff. We have the opposite παρὰ λόγον in 2 Macc. iv. 36.

ἀν ἤνεσχ. ὑμ.] I should have borne with (patiently heard) you.

15.] ζητήματα has apparently been altered to ζήτημα to suit the sense, there being but one question before Gallio. But the plural expresses contempt: If it is questions, &c.: as we should say, 'a parcel of questions.' See ch. xxiii. 29.

ὀνομάτων] e. g. Paul asserted Jesus to be the Christ, which the Jews denied. This to a Roman would be a question of names.

τ. καθ' ὑμᾶς, with emphasis: see reff. So Lysias (ch. xxiii. 29) declined to decide Paul's case; and Festus (ch. xxv. 20), though he did not altogether put the enquiry by, wished to judge it at Jerusalem, where he might have the counsel of those learned in the Jewish law.

17. πάντες] Apparently, all the mob, i. e. the Gentile population present. Sosthenes, as the ruler of the synagogue (ἀρχ. = either the ruler, or one of the rulers; perhaps he had succeeded Crispus), had been the chief of the complainant Jews, and therefore, on their cause being rejected, and themselves ignominiously dismissed,

^a ἄρχισυνάγωγον ἔτυπτον ^b ἔμπροσθεν τοῦ ¹ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ ^c ἔμελεν. 18 Ὁ δὲ Παῦλος ἔτι ^d προσμείνας ^e ἡμέρας ^e ἱκανάς, τοῖς ἀδελφοῖς ^f ἀποταξάμενος ^g ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, ^h κειράμενος ἐν Κεγχραεῖς τὴν κεφαλὴν

43. 1 Tim. i. 3. v. 5 only. Judg. iii. 25 A Ald. Wisd. iii. 9 only.
f — ver. 21. Mark vi. 46. Luke ix. 61. xiv. 33. 2 Cor. ii. 13 only. (Jer. xx. 2. 1 Macc. xi. 3 only.) Jos. Antt. viii. 13. 7. g ch. xv. 39 reff. h ch. viii. 32. 1 Cor. xi. 6 bis only. 2 Kings xiv. 26.

D-lat. εμελλεν EHLPR. *tunc Gallio fingebat eum non videre* D-lat(txt
D¹-gr, D¹ has τ ω γαλλίῳ εν, but the rest is illegible). aft τουτων
ins των B¹.

18. aft παυλος ins εφη N¹(erased by N³). επλευσεν, *navigavit* D vulg: εξε-
πλευσεν E², *enavigavit* E-lat. rec την κεφαλην bef εν κεγχραις, with DEHL¹
rel [syrr sah æth-pl arm] Chr₁: om εν κεγχ. æth-rom: txt (*characteristic order*) ABN

was roughly treated by the mob. From this, certainly the right explanation, has arisen the gloss οἱ Ἕλληνες. The other gloss, οἱ Ἰουδαῖοι, has sprung from the notion that this Sosthenes was the same person with the Sosthenes of 1 Cor. i. 1, a Christian and a companion of Paul. But, not to insist on the improbability of the party driven from the tribunal having beaten one of their antagonists in front of the tribunal, — *why did they not beat Paul himself?* There is no ground for supposing the two persons to be the same, Sosthenes being no uncommon name. If they were, this man must have been converted afterwards; but he is not among those who accompanied Paul into Asia, either in ver. 18, or ch. xx. 4.

The carelessness of Gallio about the matter clearly seems to be a further instance of his contempt for the Jews, and indisposition to favour them or their persecution of Paul. Had this been otherwise meant, certainly *καὶ* would not have been the copula. ‘So little did the information against Paul prosper, that the informers themselves were beaten without interference of the judge.’ Meyer.

18.] It has been considered doubtful whether the words κειρ. τ. κεφ. κ.τ.λ. apply to *Paul*, the subject of the sentence, or to *Aquila*, the last subject. The former is held by Chrys., Theoph., Aug., Jer., Isid., Bede, Calv., Beza, Calov., Wolf, Osh., Neand., De Wette, Baumgarten, Hackett, Wordsworth (whose note may be profitably consulted), al. —: the latter by (Vulg.), Grot., Alberti, Kuinoel, Meyer, al., and more recently Dean Howson, vol. i. p. 498. But I quite agree with Neander (Pfl. u. Leit. p. 348, note), that if we consider the matter carefully, there can be no doubt that they *can only apply to Paul*. For, although this vow differed from that of the Nazarite, who shaved his hair at the end of his votive period, in the temple at Jerusalem, and burnt it with his peace-offering (Num. vi. 1—21), Josephus gives

us a description of a somewhat similar one, B. J. ii. 15. 1, τοὺς γὰρ ἡ νόσφ καταπονόμενους ἢ τισιν ἄλλαις ἀνάγκαις, ἔθος εὐχεσθαι πρὸ τριάκοντα ἡμερῶν ἥς ἀποδώσειν μέλλοιεν θυσίας, οἶνον τε ἀφέξεσθαι καὶ ξυρῆσασθαι τὰς κόμας,—where it appears from ξυρῆσασθαι (which, as Neander observes, if it applied to the end of the time, would be ξυρῆσασθαι (or perhaps rather θρέψειν)), that the hair was shaved thirty days before the sacrifice. At all events, *no sacrifice could be offered any where but at Jerusalem:* and every such vow would conclude with a sacrifice. Now we find, on comparing the subsequent course of Aquila with that of Paul,—that the former *did not go up to Jerusalem*, but remained at Ephesus (ver. 26): but that Paul *hastened by Ephesus*, and did go up to Jerusalem: see ver. 22. Again, it would be quite irrelevant to the purpose of Luke, to relate such a fact of *one of Paul’s companions*. That he should do so apologetically, to shew that the Apostle still countenanced conformity with the law, is a view which I cannot find justified by any features of this book: and it surely would be a very far-fetched apology, and one likely to escape the notice of many readers, seeing that Aquila would not appear as being under Paul’s influence, and even his conversion to the Gospel has not been related, but is left to be implied from ver. 26. Again, Meyer’s ground for referring κειράμ. to Aquila,—that his name is here placed after that of his wife,—is untenable, seeing that, for some reason, probably the superior character or office in the church, of Priscilla, the same arrangement is found (in the best MSS. at ver. 26, and) at Rom. xvi. 3; 2 Tim. iv. 19. Lastly, the very form of the sentence is against a change of subject at κειράμενος. There are, from ver. 18 to 23 incl.,—a section forming a distinct narration, and complete in itself,—no less than *nine aorist participles, eight of which in-*

1¹⁸ ^{ik} εἶχεν γὰρ ⁱⁱ εὐχὴν. 19^m κατήντησαν δὲ εἰς Ἐφεσον καὶ κείνους ^u κατέλιπεν ^o αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν ^p διελέχθη τοῖς Ἰουδαίοις. 20^q ἐρωτῶντων δὲ αὐτῶν ^r ἐπὶ πλείονα χρόνον μείναι οὐκ ^s ἐπένευσεν, ... ^{χρὸς} 1. ^{ABDE} ^{HLP} ³⁶ ^{b c f g h} ¹³ ^{k m o} 21 ἀλλὰ ^t ἀποταξάμενος καὶ εἰπὼν πάλιν ^u ἀνακάμψω ^{ABDE} ^{HLP} ³⁶ ^{b c f g h} ¹³ ^{k m o} 19^m κατήντησαν δὲ εἰς Ἐφεσον καὶ κείνους ^u κατέλιπεν ^o αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν ^p διελέχθη τοῖς Ἰουδαίοις. 20^q ἐρωτῶντων δὲ αὐτῶν ^r ἐπὶ πλείονα χρόνον μείναι οὐκ ^s ἐπένευσεν, ... ^{χρὸς} 1. ^{ABDE} ^{HLP} ³⁶ ^{b c f g h} ¹³ ^{k m o} 21 ἀλλὰ ^t ἀποταξάμενος καὶ εἰπὼν πάλιν ^u ἀνακάμψω ^{ABDE} ^{HLP} ³⁶ ^{b c f g h} ¹³ ^{k m o}

a m 13 vulg Thl-fin.

πρ(ο)σευχὴν D¹, orationem D-lat.

19. rec κατήντησε (alteration to singular to suit κατέλιπεν below), with HLP rel 36(sic) vulg syr copt [æth-rom] Chr₁: καταντήσας D-gr [arm]: txt ABEN k 13. 40 tol D-lat Syr sah æth-pl. καὶ ἐκεῖνους EHP b d e f g l m o Chr Thl-sif: καὶ τω

ἐπιοντι σαββατῷ ἐκεῖνους D: aft εφεσον ins τω επ. σαβ. 137 syr-w-ast. κατέλιπεν AHP 13. for αὐτου, ἐκεῖ (more usual word) ABEN 13 rel 40: txt BHP 36 Chr. διελεξατο (corr'n to more usual form) ABN a 13 Thl-fin: διελεγετο D k vulg (but am disputavit): txt EHLP rel 36 Chr (Thdrt₁).

20. for δε, τε D¹ [and lat:] txt D⁸ Syr æth. om αὐτων 137: αὐτον D[-gr⁸] (txt D¹) L b d g² k m² o [arm] Thl-fin. πλιον D. επιμειναι N³. rec aft μιν ins παρ αὐτοις (explanatory addn), with DEHLP rel Syr syr-w-ob copt Chr₁; ἐκεῖ tol sah arm: παραμειναι αὐτοῖς 25: txt ABN c 13. 36. 40 vulg æth.

21. (On the whole verse, see note.) (αλλα, so ABDEPN b c f g k o 13 Thl-sif.) rec απεταξατο, omg και, with HLP rel syr copt Chr Thl-sif: txt ABDEN a 13-5. 36. 40. 105-80 vulg æth Thl-fin.—om αλλα αποταξ. και Syr. rec (aft απεταξ.) ins αὐτοις, with EHLP rel 36 Thl: om ABDN. rec aft ειπων ins δει με παντως

την εορτην την ερχομενην ποιησαι εις ιεροσολυμα, with (D)HLP rel 36. 40 demid syrr Chr₁ Thl, but D has την εορτην ημεραν solemnem diem, and omits the second την, D¹ (corr'd by D⁸) has also δε for με: aft θελοντος ins sed nunc volo agere festum venturum in Jerusalem æth-pl: om ABEN a 13-5. 105-80 vulg copt æth-rom arm. rec aft πάλιν ins δε, with HLP rel 15. 103-80 syr Chr Thl-sif: om AB D(omits πάλιν also) EN a 13. 36. 40 vulg copt æth [arm].—Syr demid Thl-fin have και πάλιν. καμψ of ανακαμψω has perished in D¹ (supplied by D⁷).

disputably apply to Paul as the subject of the section: leaving it hardly open to question that κειράμενος also must be referred to him.

There need be no enquiry what danger can have prompted such a vow on his part, when we recollect the catalogue given by him in 2 Cor. xi. Besides, he had, since his last visit to Jerusalem, been νόσφ καταπονούμενος (see Jos. above, note on ch. xvi. 6, and Prolegg. to Gal. § ii. 3): it is true, a considerable time ago, but this need not prevent our supposing that the vow may have been then made, to be paid on his next visit to Jerusalem. That he had not sooner paid it, is accounted for by his having been since that time under continual pressure of preaching and founding churches, and having finally been detained by special command at Corinth. That he was now so anxious to pay it (ver. 21), consists well with the supposition of its having been long delayed. ἐν Κεγχρεαῖς] Κεγ-

χρεαῖ κόμη κ. λιμὴν ἀπέχων τῆς πόλεως ὅσον ἐβδομήκοντα στάδια. τούτῳ μὲν χρόνῳ τε πρὸς τοὺς ἐκ τῆς Ἀσίας, πρὸς δὲ τοὺς ἐκ τῆς Ἰταλίας τῷ Λεχαίῳ. Strabo, viii. 380. There was soon after a Christian church there: see Rom. xvi. 1. 19.

Ἐφεσον] Ephesus was the ancient capital of Ionia (Ptol. v. 2. 8), and at this time, of the Roman proconsular province of Asia,—on the Cayster, near the coast, between Symrna and Miletus. It was famed for its commerce, but even more for its magnificent temple of Artemis (see ch. xix. 24, 27, and notes). See a full account of its situation and history, secular and Christian, in the Prolegg. to Eph. § ii. 2—6; and an interesting description, with plan, in Mr. Lewin's Life and Epistles of St. Paul, i. 344 ff.

αὐτοῦ] Perhaps this may be said proleptically, referring to his journey to Palestine (De Wette): but on account of the δὲ which follows, I should rather understand it to mean that the Jewish synagogue was (as sometimes the case, see Winer, Realw., 'Synagogen') outside the town, and that Priscilla and Aquila were left in the town.

διελέχθη, nor., referring to one, and a transient occasion: διελέγετο, imperf., ver. 4, of his long stay, and continual discourses in the Corinthian synagogue. 21.] The omission of the words here inserted in rec., δεῖ με πάντως τὴν εορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα, seems necessitated on the principle of being guided in doubtful cases by the

πρὸς ὑμᾶς τοῦ ἑθεοῦ ἑθέλουτος, ἠ ἀνήχθη ἀπὸ τῆς Ἑφέσου, ²² καὶ ἠ κατελθὼν εἰς Καισάρειαν, ἠ ἀναβάς καὶ ἠ ἀσπασάμενος τὴν ἐκκλησίαν ἠ κατέβη ἠ εἰς Ἀντιόχειαν. ²³ καὶ ἠ ποιήσας ἠ χρόνον τινὰ ἠ ἐξῆλθεν, ἠ διερχόμενος ἠ καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἠ στηρίζων πάντας τοὺς μαθητάς.

vii. 6.
8. Jonah i. 3.
e ch. iii. 24 reff.†

z = ch. xxi. 7. xxv. 13. Exod. xviii. 7.
b = ch. xv. 33 reff.
f = Rom. i. 11. xvi. 25 al. Ps. l. 12 (14).

a John ii. 12. ch. vii. 15. xiv. 25. xvi. d ch. xiii. 6 reff.

v see 1 Cor. iv. 19. (Heb. vi. 3.) James iv. 19. Sir. xxxix. 6. w ch. xiii. 13 reff. x ch. viii. 5 reff. y absol. = Luke, here only. = John vii. 8, 10. xii. 20. Ezra vii. 6. Neh. xii. 20. xvi. d ch. xiii. 6 reff.

ins και bef ανηχθη EHLP 13[απηχ.] rel 40 aeth-pl Chrj: om ABD a 15. 36. 105-80 vulg sah aeth-roin arm: aft ανηχθη ins δε Ν¹(Ν³ disapproving). for ανηχθη το

αναβας, ακυλαν δε κατελιπεν εν εφεσω αυτος γαρ εν πλοιω αχθεις ηλθεν εις καισαρειαν αναβ. δε syr-mg; simly 97. 137: Et Aquilam et Priscillam reliquit Ephesi, et ipse iter fecit per mare ac venit Caesaream Syr. for της, του D¹(txt D⁸).

22. ins και bef αναβας D [syrr sah aeth]. (This και was perhaps intended to be placed bef ανηχθη, but insd here by mistake.)

23. ins και bef καθεξης Ν¹(Ν³ disapproving). κατεξης D¹(txt D⁴). rec επιστηρίζων, with DEHLP rel 36 Chrj: txt ABN 13.—pref και D 38.

testimony of our most ancient mss. The text thus produced is the shortest and simplest, and the facts, of other glosses having been attempted on this verse, and of ms. 36 inserting the words without altering the construction to suit them, and D omitting the και before ἀνήχθη, and the δε before ἀνακάμψω, tend perhaps to throw discredit on the insertion. The gloss, if such it be, has probably been owing to an endeavour to conform the circumstances to those related in ch. xx. 16. If they stand, and for those who read them, it may still be interesting to enquire at *what feast* they may be supposed to point. (1) *Not at the Passover*: for the ordinary duration of the ‘mare clausum’ was (Livy xxxvii. 9) till the vernal equinox. According to Vegetius de Re Milit. iv. 39, ‘ex die iii. Id. Novembr. usque in diem vi. Id. Martii, maria clauderantur.’ And we are not at liberty to assume an exceptional case, such as sometimes occurred (Philo, Leg. ad Caium, § 29, vol. ii. p. 573; Tacit. Ann. xii. 43; Plin. ii. 47). Hence, if the voyage from Corinth at all approached the length of that from Philippi to Jerusalem in ch. xx., xxi., he would have set sail at a time when it would have been hardly possible. (2) *Not at the feast of Tabernacles*. For if it were, he must have sailed from Corinth in August or September. Now, as he stayed there something more than a year and a half, his sea-voyage from Beroa to Athens would in this case have been made in the depth of winter; which (especially as a choice of land or water was open to him) is impossible. (3) It remains, then, that the feast should have been *Pentecost*; at which Paul also visited Jerusalem, ch. xx. 16. (The above is the argument of Wieseler,

Chron. d. Apostelgesch. pp. 48—50, who however allows too long for the voyage from Corinth, forgetting that from the seven weeks’ voyage of ch. xx. xxi. are to be taken seven days at Troas (xx. 6), seven at Tyre (xxi. 4), one at Ptolemais (xxi. 7), ἡμέραι πλείους at Caesarea (xxi. 10),—in all certainly not less than three weeks.) The Apostle’s promise of return was fulfilled ch. xix. 1 ff.

22. ἀναβάς] *To Jerusalem*: for (1) it would be out of the question to suppose that Paul made the long detour by Caesarea *only to go up into the town from the beach*, as supposed by most of those who omit δεῖ . . . Ἱεροσ. in ver. 21, and *salute the disciples*,—and (2) the expression κατέβη εἰς Ἀντ., which suits a journey from Jerusalem (ch. xi. 27), would not apply to one from Caesarea.

ἀσπ. τ. ἐκκλ.] The payment of his vow is not mentioned, partly because it is understood from the mere mention of the vow itself, ver. 18,—partly, perhaps, because it was privately done, and with no view to attract notice as in ch. xxi.

23.] *PAUL’S VISIT TO THE CHURCHES IN GALATIA AND PHRYGIA.* Either (1)

Galatia is here a general term including Lycaonia, and Paul went by Derbe, Lys- tra, Iconium, &c. as before in ch. xvi., or (2) he did not visit Lycaonia this time, but went through Cappadocia: to which also the words διελθόντα τὰ ἀνωτερικὰ μέρη (ch. xix. 1) seem to point, ἡ ἄνω Ἀσία being the country east of the Halys. We find Christian churches in Cappadocia, 1 Pet. i. 1. On this journey, as connected with the state of the Galatian churches, see Prolegg. to Gal. § iii. 1.

καθεξῆς implies taking the churches in order; regularly visiting them, each as they lay in his

g ver. 2 reff.
h here only t.
i Herod. ii. 77.
j ch. xvii. 1 reff.
k = Luke xxiv.
l 19. ch. vii. 22.
m Jer. xxxix.
n (xxxii.) 19.
o Jer. xlii. 2
p reff.
q m ch. ix. 20
r reff.
s Luke i. 4.
t ch. xxi. 21.
u 24. Rom. ii.
v 18.

24. Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς
ἑ τῷ ἑ γένει, ἀνὴρ ἡ λόγιος, ἰ κατήντησεν εἰς Ἑφεσον,
κ δυνατὸς ὢν ἐν ταῖς ἰ γραφαῖς. 25 ὁ οὗτος ἦν ἡ κατηχη-
μένος τὴν ὁ ὁδὸν τοῦ ὁ κυρίου, καὶ ἡ ζέων ἡ τῷ ἡ πνεύματι
ἐλάλει καὶ ἐδίδασκεν ἡ ἁκριβῶς τὰ περὶ τοῦ Ἰησοῦ,
ἡ ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου 26 οὗτος τε

ABDE
H1.P2a
bcfg h
k m o l3

24. 1 Cor. xiv. 19. Gal. vi. 6 only t. Jos. vita § 65. o = here only. see Luke xx. 21. ch. xiii. 10. Ps.
xvii. 21. p = ch. ix. 2 reff. (Matt. iii. 3 ||.) q Rom. xii. 11 only. r Job xxxii. 19
B N &c. Philo, vita Mos. iii. § 38, vol. ii. p. 178. s = ch. xvii. 16 reff. t Matt. ii. 8. Luke i.
3. Eph. v. 15. 1 Thess. v. 2 (ver. 26 reff.) only. Deut. xix. 18. Wisd. xix. 17 only. Dan. vii. 19 Theod. (-βῆς,
ch. xxi. 5. -βεις, ch. 3. -βούν, Matt. ii. 7.) u ch. xix. 15 reff. v ch. ix. 20 reff.

24. ἀπολλωνιος D: ἀπελλης N¹ 15. 180 scholl copt arm: Apollon æth-rom: Apollō
vulg E-lat Syr [syr].—ονοματι bef απ. D 13. γενει bef αλεξανδρευς, omg τω, D
[(Syr)].

25. ὁς ἡν κατηχημενος ἐν τῇ πατρίδι τὸν λόγον τοῦ κυρίου D. for τὴν ὁδὸν, τὸν
λόγον D (as above) a b o 36. 66². 76. om του (bef κυρ.) B k Thl-sif. ins ω bef
ελαλει N¹ (erased by N³). ἀπελαλει D¹, eloquebatur D-lat: ελαλει δε B. om
2nd του D 13. 40. 68-9. 137. rec (for ἰησ.) κυρίου (see notes. The varn in the art
is no argument (as De Wette) agst the genuineness of the read: the constant omn of
art aft prepp might easily lead to this: thus we have it omitted also bef κυρίου),
with HP rel Chr¹ Thl-sif: txt ABDE [L(sic, Treg)] N a c h 13. 36. 40 vulg syrr coptt
æth arm Thl-fin.

route. One work accomplished by him in this journey was the ordaining (but apparently not collecting) a contribution for the poor saints at Jerusalem: see 1 Cor. xvi. 1. Timotheus and Erastus probably accompanied him, see ch. xix. 22; 2 Cor. i. 1; and Gaius and Aristarchus, ch. xix. 29; and perhaps Titus, 2 Cor. xii. 18 al. (and Sosthenes? (1 Cor. i. 1), but see on ver. 17.)

24—28.] APOLLOS AT EPHESUS, AND IN ACHAEA. Ἀπολλῶς abbreviated from Ἀπολλώνιος [as Lucas from Lucanus, &c.]: see var. read. Ἀλεξανδρεὺς Alexandria was the great seat of the Hellenistic [or later Greek] language, learning, and philosophy (see ch. vi. 9). A large number of Jews had been planted there by its founder, Alexander the Great. The celebrated LXX version of the O. T. was made there under the Ptolemies. There took place that remarkable fusion of Greek, Oriental, and Judaic elements of thought and belief, which was destined to enter so widely, for good and-for evil, into the minds and writings of Christians. We see in the providential calling of Apollos to the ministry, an instance of adaptation of the workman to the work. A masterly exposition of the Scriptures by a learned Hellenist of Alexandria formed the most appropriate watering (1 Cor. iii. 6) for those who had been planted by the pupil of Gamaliel. λόγιος either (1) *learned*, as Philo, Vita Mos. i. 5, vol. ii. p. 84, Αἰγυπτίων οἱ λόγοιοι, and Jos. B. J. vi. 5. 3, who distinguishes, in the interpretation of the omens preceding the siege, οἱ ἰδιῶται

from οἱ λόγοιοι,—or (2) *eloquent*: so Jos. Antt. xvii. 6. 2 calls Judas and Matthias, Ἰουδαίων λογιώτατοι and πατρίων ἐξηγηταὶ νόμων. The etymologists make the former the ancient,—the latter a subsequent meaning. So Thom. Mag. i λογίους τοὺς πολυίστορας οἱ ἀρχαῖοι Ἀπτικίζοντες, ὡς καὶ Ἡρόδοτος: λογίους δὲ τοὺς διαλεκτικούς οἱ ὕστερον. The latter meaning is most appropriate here, both because the peculiar kind of learning implied by λόγιος [acquaintance with stories and legends] would not be likely to be predicated of Apollos,—and because the subsequent words, δυνατὸς ἐν τ. γραφαῖς, sufficiently indicate his *learning*, and in what it lay.

See on λόγιος as applied to Papias by Eusebius. prolegg. to Matt. § ii. 1 (a) note.

25.] Apollos had received (from his youth?) the true doctrine of the Messiahship of Jesus, as pointed out by John the Baptist: doubtless from some disciple of John: but more than this he knew not. The doctrines of the Cross,—the Resurrection,—the outpouring of the Spirit,—these were unknown to him: but more particularly (from the words ἐπιστ. μόνον τὸ βάπτ. Ἰωάν.) the latter, as connected with Christian baptism: see further on ch. xix. 2, 3. The mistake of supposing that he *did not know Jesus to be the Messiah*, has arisen from the description of his subsequent work at Corinth, ver. 28, but by no means follows from it: *this he did before*, but not so completely. The same mistake has led to the alteration of Ἰησοῦ into the κυρίου of the rec., it having been well imagined

ἤρξατο ^w παρῤῥησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες
 δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας ^x προσελάβοντο αὐτόν,
 καὶ ^y ἀκριβέστερον αὐτῷ ^z ἐξέθεντο τὴν ^a ὁδόν. ²⁷ βουλο-
 μένου δὲ αὐτοῦ ^b διελθεῖν ^b εἰς τὴν Ἀχαίαν ^c προτρεψάμενοι
 οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ^d ἀποδέξασθαι αὐτόν.
 ὃς ^e παραγενόμενος ^f συνεβάλετο πολὺ τοῖς ^g πεπιστευ-
 κόσιν ^h διὰ τῆς ^{hi} χάριτος. ²⁸ ^k εὐτόνως γὰρ τοῖς Ἰουδαίοις
^l διακατηλέγχετο ^m δημοσίᾳ ⁿ ἐπιδεικνὺς διὰ τῶν ^o γραφῶν
 εἶναι τὸν χριστὸν Ἰησοῦν.

only. (ch. xvii. 18 reff.) Job xxxv. 3 f (not A). Wisd. v. 8. μέγα συμβάλλεται εἰς τὸ μαρτυρεῖν, Xen.
 Cyr. i. 2. 8. g ch. xv. 5 reff. h absol., Gal. i. 15. Heb. xii. 28 only. i ch.
 xiii. 43 reff. k Luke xxiii. 10 only. Josh. vi. 7 (8) only. (νός, 2 Macc. xii. 23 only. νία, n = Heb. vi. 17
 Eccl. vii. 8 AN only. l here only +. m ch. xvi. 37 reff. o ch. xvii. 2 reff.

26. for ουτος, ητος D¹(txt D⁴): ουτως m. om τε D-gr H sah aeth-pl [arm].
 om τη D¹(ins D⁴). και ακουσαντος D¹(et quum audivissent D-lat: txt
 D-corr¹) Syr. rec ακυλας και πρισκιλλα (alteration of characteristic order, cf
 Rom xvi. 3, 2 Tim iv. 19), with DHLP rel 36 syrr sah [arm] Chr; txt ABEN 13 vulg
 copt aeth.—ακυλα N. εξεθοντο D: -θετο H. rec ins του θεου βεθ οδον, with HLP
 rel Chr: την οδ. του θεου ABN c k m 13. 40 am fuld tol syr [copt] sah arm Thl-fin :
 τ. οδ. τ. κυριου E g 36. 177 [vulg-clem] demid Syr: τον λογον του κυρ. 66². 98-marg
 105 lect-58: [τ. λ. τ. θεου α:] scripturas domini Cassiod (all these, as shewn by the
 varr, are supplementary emendations of the simple text οδον): txt D.

27. for ver, εν δε τη εφεσω επιδημουντες[exeuantes] τινες κορινθιοι και ακουσαντες αυτου
 παρεκαλουν διελθειν συν αυτοις εις την πατριδα αυτων συγκατανευσαντος[redeunte] δε
 αυτου οι εφεσινοι(αδελφοι syr-ing) εγραψαν τοις εν κορινθω μαθηταις οπως αποδεξωνται τον
 ανδρα D syr-ing: D adding os επιδημσας εις την αχαιαν πολυ(πολυ D¹) συνεβαλλετο
 [contulit] εν ταις εκκλησιαις. εις την αχαιαν bef διελθειν E. συνεβαλλετο A D-gr
 57. 99 Thl-sif: συνελαβετο 30. 133. om δια της χαριτος (D) c 137 vulg(not tol) syr.

28. aft δημοσια ins και κατ οικον E. ins διαλεγόμενος και bef επιδεικνυς D 137.
 τον ιησ. ειναι χριστον D [(syrr)] sah: om τον E.

that he could not teach ἀκριβῶς τὰ π. τοῦ
 Ἰησοῦ if he did not know him to be the
 Messiah: whereas by these words is im-
 ported that he knew and taught accurately
 the facts respecting Jesus, but of the con-
 sequences of that which he taught, of all
 which may be summed up in the doctrine
 of Christian baptism, he had no idea.
 ἐπιστ. μόνον] Meyer well remarks, that
 it is not meant that he was absolutely
 ignorant of the fact of there being such a
 thing as Christian baptism, but ignorant of
 its being any thing different from that of
 John: he knew, or recognized in baptism
 only that which the baptism of John was:
 a sign of repentance.

26. ἀκριβέ-
 στερον] The former accuracy was only in
 facts: this is the still more expanded ac-
 curacy of doctrine. That was merely τὰ
 περὶ τοῦ Ἰησοῦ, as He lived and minis-
 tered on earth: this included also the pro-
 mise of the Spirit, and its performance.

27. προτρεψάμενοι] probably Pris-
 cilla and Aquila principally. It may have
 been from their account of the Corinthian
 church, that he was desirous to go to
 Achaia. After προτρεψ. not Apollos, but
 the disciples (at Corinth) must be under-

stood as an object. Otherwise αὐτὸν would
 have been expressed. So the remarkable
 reading of D. συνεβ.] contulit,

Vulg. contributed, to their help.

διὰ τῆς χάριτος] Bengel, Olsh., Meyer,
 and others join these words with συνεβά-
 λετο, and understand them 'by the Grace
 of God which was in him.' But this, from
 their position, is very unnatural; and
 hardly less so from the διὰ, whereas such
 a sense would rather require τῇ χάριτι.
 In the only other two places where the
 expression occurs (reff.), it refers (1) to
 the electing grace of God, ref. Gal., (2) to
 the grace assisting believers to His service,
 ref. Heb. So that I adopt the more
 natural rendering of the E. V., those who
 had believed through grace. "The γάρ
 should be noticed. His coming was a
 valuable assistance to the Christians
 against the Jews, in the controversies
 which had doubtless been going on since
 Paul's departure." C. and H., edn. 2, ii.
 p. 10.

28.] διακατηλέγχετο, argued
 down, as we say,—'proved it in their
 teeth:' and then the διὰ gives the sense of
 continuity,—that this was not done once
 or twice, but continuously.

m constr., ch.
iv. 5 reff.
n ch. ix. 3 reff.
o ch. xiii. 6
reff.
p here only +
see 1 Macc.
iii. 37.
2 Macc. ix.
23. ἡ
ἄνω Ἀσίᾳ,
Herod. i. 95
and al. see
West.
q ch. i. 6 reff.
ch. v. 9. ix. 5 al.
ix. 25. 1 Cor. vii. 16.

XIX. ¹ m Ἐγένετο δὲ ⁿ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν
Κορίνθῳ, Παῦλον ^o διελθόντα τὰ ^p ἄνωτερικὰ μέρη ἐλθεῖν
εἰς Ἐφεσον καὶ εὐρεῖν τινὰς μαθητάς, ² εἰπέν τε πρὸς
αὐτοὺς ^a Εἰ ^r πνεῦμα ^t ἅγιον ^t ἐλάβετε ^s πιστεύσαντες ; ^t οἱ δὲ
πρὸς αὐτὸν ^u Ἀλλ' ^u οὐδ' ^v εἰ πνεῦμα ἅγιον ^w ἔστιν ἡκού-
σαμεν. ³ εἰπέν τε ^x Εἰς τί οὖν ^x ἔβαπτίσθητε ; οἱ δὲ εἶπαν

ABDE
HLPN a
b c f g h
k m o 13

r ch. viii. 15 reff. s = Rom. xiii. 11. 1 Cor. iii. 5. xv. 2. Eph. i. 13. t ellipsis,
u Luke xxiii. 15. 1 Cor. iii. 2. iv. 3. Gal. ii. 3. v = ch. x. 18. John
ix. 25. 1 Cor. vii. 16. Jer. xxxvii. (xxx.) 6. w pres., ch. xvi. 38 reff. x ch. viii. 16 reff.

CHAP. XIX. 1. for *εγενετο* το *ελθειν*, D syr-mg have *θελοντος* δε του παυλου κατα την ιδιαν βουλην πορευεσθαι εις ιεροσολυμα ειπεν αυτω το πνευμα υποστρεφειν [*revertere* D-lat syr-mg] εις την ασιαν διελθων δε τα αν. μ. ερχεται. απολλων A²L 40: απελ- λην N¹ 180. for ελθ., διελθειν P: κατελθειν AEN a b o 13. 40 [arm] Jer.
rec ευρων, omg τε in ver 2 (*alteration to simplify constr and get rid of the cha- acteristic τε*), with (D)EHLP rel sah Chr: txt ABN 13 vulg copt [arm].

2. τε see above. rec aft οι δε ins ειπον, with HL rel [vulg-ed demid Syr coptt æth arm], ειπαν P Chr: om ABDE 13. 40 am tol syr. αλλ ουδε πν. αγ. λαμβανουσιν τινας ηκουσαμεν D¹(and lat: txt D⁴) syr-mg, simly sah. rec ουδε, with (D¹)EHLP rel 36 Chr Marc: txt A B(sic: see table) D².

3. ειπ. δε D a 133 lect-58: ο δε ειπ. AEN [k(οι δε ειπεν)] 13 vulg copt Jer: ειπεν ουν c syr Marc: txt BHLP rel 36 æth [arm] Chr₁. rec adds προς αυτους, with HLP rel [Syr coptt æth] Chr Marc: om ABDEⁿ a c h 13. 36 vulg syr arm. αυτοις [k] 40 lect-12 Thl-fin. (ειπαν, so ABEN 13: ελεγον D.)

CHAP. XIX. 1—41.] ARRIVAL, RESI- DENCE, AND ACTS OF PAUL AT EPHESUS.

1. τὰ ἄνωτερικὰ μέρη] By this name were known the eastern parts of Asia Minor, beyond the river Halys, or in comparison with Ephesus, in the direction of that river. So Herodotus, speaking as a Halicarnassian, calls even the neighbourhood of Sardis τὰ ἄνω τῆς Ἀσίας, i. 177; including in the term, however, many of the inland districts, Assyria, Babylonia, &c. So that the reading ἀνατολικὰ, which is found in three cursives and Theophyl-sif, is a good gloss. τινὰς μαθητάς] These seem to have been in the same situation as Apollos, see on ch. xviii. 25. They cannot have been mere disciples of John, on account of πιστεύσαντες, which can bear no meaning but that of believing *on the Lord Jesus*: but they had received only John's baptism, and had had no proof of the descent of the Holy Spirit, nor knowledge of His gifts.

2. ἐλάβ. πιστεύσ.] The aorist should be faithfully rendered: not as E. V. 'Have ye received the Holy Ghost since ye believed?' but Did ye receive the Holy Ghost when ye became (not, when ye had become: cf. προσευξάμενοι εἶπαν, ch. i. 24, and Winer, edn. 6, § 45. 6. b, also note on ver. 29) believers? i.e. 'on your becoming believers, had ye the gifts of the Spirit conferred on you?' —as in ch. viii. 16, 17. This is both grammatically necessary (see also Rom. xiii. 11, ἐγγύτερον ἡμῶν ἢ σωτηρία ἢ ὅτε ἐπιστεύσαμεν), and absolutely demanded by the sense; the enquiry being, not as to

any reception of the Holy Ghost during the period *since* their baptism, but as to one simultaneous with their first reception into the church: and their *not* having then received Him is accounted for by the *deficiency of their baptism*. ἀλλ' οὐδέ]

On the contrary, not even . . . ἡκούσαμεν] Here again, not, 'we have not heard,' which would involve an absurdity: 'nam neque Mosen neque Johannem Baptistam sequi potuissent, quin de Spiritu Sancto ipso audissent' (Bengel); —but *we did not hear*, at the time of our conversion:—Our reception into the faith was unaccompanied by any preaching of the office or the gifts of the Spirit,—our baptism was not followed by any imparting of His gifts: *we did not so much as hear Him mentioned*. ἔστιν cannot, from its position, be emphatic, nor does it mean "were to be had" (Wordsw.), as John vii. 39. The stress of the sentence is on ἡκούσαμεν: so far from *receiving* the Holy Ghost, they did not even *hear* of His existence. Tiros only will find an objection to this rendering in ἐστίν (expecting ἦν): the present is commonly used after the aorist of declarative verbs or verbs of sense, in the clause which contains the matter declared, seen, or heard: the action being transferred *pro tempore* to the time spoken of. See reff.

3.] Paul's question establishes the above rendering, to what then (οὖν, if ye did not so much as hear of the Holy Ghost at your first believing) *were ye baptized?* If the question and answer in ver. 2 regarded, as in E. V., the *whole in-*

^x Εἰς τὸ Ἰωάννου βάπτισμα. ⁴ εἶπεν δὲ Παῦλος Ἰωαννης ^y constr., Luke vii. 29. ^z ἐβάπτισεν ^z βάπτισμα ^z μετανοίας, τῷ λαῷ ^a λέγων ^b εἰς ^z Mark i. 4. Luke iii. 3. ch. xiii. 24 only. ^c τὸν ἐρχόμενον ^c μετ' αὐτὸν ^{ad} ἵνα ^b πιστεύσωσιν, ^e τούτῃστιν ^{a = here only. (see note.)} εἰς τὸν Ἰησοῦν. ⁵ ἀκούσαντες δὲ ^x ἐβαπτίσθησαν ^x εἰς τὸ ^{see Matt. iv. (see note.)} ^{3. xii. 16. Mark iii. 9. b w. εἰς, ch. x. 43 reff. c w. person, ch. xiii. 25 (Paul) reff. d arrangem. of words, John xiii. 29. Rom. xi. 31. 1 Cor. ix. 15. 2 Cor. ii. 4. Gal. ii. 10. xxvii. 46. Mark vii. 2. ch. i. 19. Rom. (i. 12.) vii. 18 al⁹. Philem. 12. Heb. ii. 14 al⁹. 1 Pet. iii. 20. e Matt.}

4. for δε, τε H 192 Thl-sif [om Syr sah]. ins o bef παυλος D a 180 lect-58.
rec aft ιωαννης ins μεν (see ch i. 5), with EHL rel syr copt Chr, Marc₁: om ABDN
a 13. 40 vulg sah [arm]. rec ins χριστον bef ιησ., with HLP rel 36 Chr: for του
ιησ., χριστον D: add χρ. 105 lect-12 [Syr] sah æth-pl arm: om ABEN a 13[from
the space] 40 vulg syr copt æth-rom.
5. aft ακουσ. δε ins τουτο D ([Syr]).

terval since their conversion, this enquiry would have been more naturally expressed in the perfect. See Gal. iii. 27, where there is the same necessity of preserving the historical sense of the aorists.

εἰς τί unto (with a view to, as introductory to) what profession? They answer, unto (that indicated by) the baptism of John, viz.: *repentance*, and *the believing on Jesus, then to come*, but now (see ch. xviii. 25, note) *the object of our faith*.

4. εἰς τ. ἐρχ. . . ἵνα π.] This peculiar inversion of words, see reff., seems to mark the hand of Paul. ἵνα does not give (as Meyer) the mere purpose of his baptism (saying that *he baptized* in order that . . .), but combines, as in similar uses of *προσεύχομαι* ἵνα and the like, the purport and purpose together: 'He commanded them that they *should* (purport)—and he spoke to them, that they *might* (purpose).' See this discussed in note on 1 Cor. xiv. 13.

5.] Two singular perversions of this verse have occurred: (1) the Anabaptists use it to authorize the repetition of Christian baptism, whereas it is not *Christian baptism* which was repeated, seeing that John's baptism was *not such*, but only the baptism which they now for the first time received; and (2) Beza, Calixtus, Calov., Suicer, Glass., Buddeus, Wolf, and al., wishing to wrest this weapon out of the hands of the Anabaptists, oddly enough suppose this verse to belong still to Paul's discourse, and to mean, 'and the people when they heard him (John), were baptized into the name of the Lord Jesus.' This obviously is contrary to fact, historically: and would leave our present narrative in a singular state: for Paul, having treated their baptism as *insufficient*, would thus proceed on it to impose his hands, as if it were *sufficient*.

εἰς τὸ ὄν. τ. κυρ. Ἰησοῦ] Two questions arise here: (1) Was it the ordinary practice to rebaptize those who had been baptized either by John or by the

disciples (John iv. 1 f.) *before baptism* *came, by the effusion of the Holy Spirit*, λουτρὸν παλιγγενεσίας? This we cannot definitely answer. That it was *sometimes* done, this incident shews: but in all probability, in the cases of the majority of the original disciples, the greater baptism by the Holy Ghost and fire on the day of Pentecost superseded the outward form or sign. The Apostles themselves received only this baptism (besides probably that of John): and most likely the same was the case with the original believers. But of the three thousand who were added on the day of Pentecost, very many must have been already baptized by John; and all were *rebaptized without enquiry*. (2) What conclusion can we deduce from this verse respecting the use or otherwise of baptism *in the name of the Father, and the Son, and the Holy Ghost*, in the apostolic period? The only answer must be, that at that early time we have no indication of set formulæ in the administration of either sacrament. Such formulæ arose of necessity, when precision in formal statement of doctrine became an absolute necessity in the church: and the materials for them were found ready in the word of God, who has graciously provided for all necessities of His church in all time. But, in matter of *fact*, such a baptism as this *was* a baptism into the name of the Father, Son, and Holy Ghost. As Jews, these men were already servants of the living God—and by putting on the Son, they received in a new and more gracious sense the Father also. And in the sequel of their baptism, the imposition of hands, they sensibly became recipients of God the Holy Ghost. Where such manifestations were present, the form of words might be wanting; but with us, who have them not, it is necessary and imperative. Dean Howson regards (i. 517; ii. 13) St. Paul's question in our ver. 3 as indicative that the name of the Holy Ghost was used in the baptismal formula. But

f ch. viii. 17
reff.
g here only.
Ezek. ii. 2.
h ch. ii. 4 reff.
i ch. ii. 17, 18,
from Joel ii.
28. of his-
torical fact,
here first.
k = ch. ii. 41
al. fr.
l ch. vi. 2 al. fr.
δεκαδύο.
m ch. xiv. 11
v. r. only.
1 Chron. xv.
12. Esth. ii.
12 only.
n ch. ix. 27
reff.
o ch. xiii. 31
reff.
p ch. xvii. 2
reff. absol.,
ch. xviii. 4
reff.
q Acts, ch. i. 3. viii. 12. xiv. 22 (xx. 25 v. r.). xlviii.
23, 31 only. Luke and Mark passim. r Rom. ix. 18 reff. s ch. xiv. 2 reff. t Matt.
xv. 4 || Mk. (from Exod. xxi. 16). Mark ix. 39 only. u = ch. ix. 2 reff. v = 1 Cor. i.
29. 3 John 6. w absol., ch. ii. 6 reff. x ch. xv. 38 reff. y = Matt. xiii. 49. xxv.
32. Luke vi. 22. 2 Cor. vi. 17. Gal. ii. 12 only. (ch. xiii. 2 reff.) Gen. ii. 10. z ch. ii. 46 reff.
a here only. (Gen. xxxiii. 14. Prov. xxviii. 19 only.) b constr., ch. i. 19 reff.

om του D¹(ins D³) lect-58. aft ιησ. ins χριστου D 64. 137 syr-w-ast [Syr sah
aeth-pl] Jer₁ Ambr.: add further εις αφεισιν αμαρτιων D syr-w-ast (and Jer in ver 4).
6. επιθεντο(sic) D¹(ext D²). rec ins tas bef χειρας, with EL rel 36 Chr.
Marc₁: om ABHPN e m. (13 def.)—χειρα D am demid Syr aeth, D also places χειρα bef
του παυλου. for ηλθ., ευθεως επεπεσεν D Jer₁: continuo venit tol. επ
αυτους D¹(txt D⁴) lect-58. for τε, δε D-gr o 25 E-lat coptt: om m D-lat arm.
aft γλωσσαι ins ετεραις [so sah] et senserunt illi in seipsis quod et interpretarentur
ipsi. τινες δε syr-mg. rec προφητ., with EHL¹ rel Chr: εφητευον a¹: txt
ABDN 36. (13 def.)

7. *rec δεκαδύο, with HLP rel Chr₁ Thl-sif: δωδεκα (see ch xxiv. 11) ABDEN
a k m 13. 36. 40 Thl-fin.

8. aft εισελθων δε ins ο παυλος D Syr aeth. ins εν δυναμει μεγαλη bef επαρη-
σιαζετο D syr-mg. om τα BD lect-12 vss: ins AEHLPN 13. 36 Chr₁.
for θεου, κυριου 36 (so c in ver 10; and for κυριου, θεου k in ver 20).

9. τινες μεν ουν αυτων D[-gr]. aft την οδον ins του κυριου E [vulg-ed tol] am²
demid: του θεου 5. 8. 73 Syr. aft του πληθους ins των εθνων DE Syr syr-w-ast.
[ins] τοτε [bef αποστας] D Syr syr-w-ast. [aft] αποστας [ins] ο παυλος
D Syr [syr-w-ast aeth]. ins το bef καθ ημεραν D c. om εν N¹: but
afterwards supplied eadem manu. τυραννιου D-gr 3. 95¹. rec aft τυραννου ins
τινος (see ch x. 22, xiii. 15, xvii. 34, where also D inserts τις), with DEHLP rel 36
[vulg-clem am syr arm] Chr₁, add further απο ωρας ε' εως δεκατης D 137 syr[-mg]:
om ABN [13 from the space] 27-9. 81 fuld tol [Syr] coptt.

10. for ωστε το ελλ., ε(ω)s[ita ut] παντες οι κατοικουντες την ασιαν (η)κουσαν τους

the inference seems to me insecure.

6.] See ch. viii. 17; x. 46, and note on
ch. ii. 4: and on επροφ., ch. xi. 27, note.

7.] οι πάντ., in all: so Herod. vii.
4, βασιλεύσαντα τὰ πάντα ἔτα ἕξ τε κ.
τρίηκοντα: Thuc. v. 120, πεσόντων δὲ τῶν
πάντων πολλῶν. See Kühner, § 489 e.

9.] Probably the school of Tyrannus was
a private synagogue (called Beth Midrasch
by the Jews), where he might assemble the
believing Jews quietly, and also invite the
attendance of Gentiles to hear the word.
But it is also possible that, as commonly
supposed, Tyrannus may have been a Gen-
tile sophist. The name occurs as a proper
name, 2 Macc. iv. 40 Ed-vat. (Αυρανου AB),
—and with τινος (see var. readd.).

10. ἑτη δύο] We cannot derive any certain
estimate of the length of Paul's stay in

Ephesus from these words,—even if we
add the three months of ver. 8,—for
vv. 21, 22 admit of an interval after the
expiration of the two years and three
months. And his own expression, ch. xx.
31, τριετίαν, implies that it was longer
than from this chapter would at first
sight appear. He probably (compare his
announced intention, 1 Cor. xvi. 8, with
his expectation of meeting Titus at Troas,
2 Cor. ii. 12, 13, which shews that he was
not far off the time previously arranged)
left Ephesus about or soon after the third
Pentecost after that which he kept in Jeru-
salem. See Prolegg. to 1 Cor. § vi.
πάντας τ. κατ.] Hyperbolic:—all had the
opportunity, and probably some of every
considerable town availed themselves of it.
To this long teaching of Paul the seven

Ἀσίαν ἀκούσαι τὸν λόγον τοῦ κυρίου, Ἰουδαίους τε καὶ Ἕλληνας. ^{11 d} δυνάμεις τε οὐ τὰς τυχοῦσας ὁ θεὸς ἐποίει ^f διὰ τῶν χειρῶν Παύλου, ¹² ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἀποφέρεσθαι ἀπὸ τοῦ ^h χρωτὸς αὐτοῦ ⁱ σουδάρια ἢ ^k σιμικίνθια καὶ ^l ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους τά τε ^m πνεύματα τὰ ⁿ πονηρὰ ^o ἐκπορεύεσθαι. ¹³ ἐπεχείρησαν δέ τινες καὶ τῶν περιερχο-

δ σουδα-
ρια...
ABDE
HLPN a
b c d f g
h k m o
13

c ch. xiii. 40
reff.
d = Matt. vii.
22. ch. ii. 22.
Gal. iii. 5 f.
e — ch. xxviii.
2 only f.
3 Macc. iii. 7.
μικράς καὶ
τὰς τυχοῦ-
σας πράξεις,
Polyb. i. 25. 6.
οὐ τ. τυχοῦ-
σαν ἀπο-
ρίαν, id. i.
f ch. xiv. 3 reff.

42. 12. οὐχ ὁ τυχὼν ἀνὴρ (said of Moses), Longin. de Subl. § 9.
g w. ἐπὶ, Rev. xxi. 10. εἰς, Luke xvi. 22. 1 Cor. xvi. 3. Rev. xvii. 3. 2 Chron. xxxvi. 7. absol., Mark xv. 1
only. h here only. Exod. xxviii. 38 (42).
k here only t. l = here (Luke xii. 58. Heb. ii. 15) only. Job ix. 34. constr., Xen. Anab. vii. 1. 4.
m = Luke vii. 21. viii. 2. Acts, here, &c., 4 times only. Luke only, exc. Matt. xii. 45. 1 Kings xix. 9.
n = here [and Matt. xvi. 21] only. o ch. ix. 29 reff. p = here only. Xen. Econ. x. 10. (ch.
xxviii. 13 reff.)

λογους του κυριου ιουδαιοι και ελληνες D¹-gr(txt (but *απαντας*) D⁴). rec aft κυρ.
ins ιησουν, with [H(sic, Treg)] LP rel: om ABDEⁿ a c k 13. 36. 40 vulg syrr copt
[æth] arm.

11. for τε, δε D¹-gr(txt D⁴) a h 38 syrr copt Thl-sif. rec *εποιει* bef ο θεος, with
HLP rel [vulg-clem] syrr copt æth Chr₁ Thl-sif: txt ABDEⁿ m 13 am (and demid fuld
tol) sah arm Thl-fin.

12. rec *εφερεσθαι* (*proh corrn to suit* επι τ. ασθ.: see note), with DHLP rel [æth
(appy)] Chr₁: περιφ. 96. 142: txt ABEN a 13. 36. 40 [syrr(appy) arm], *deferrentur*
vulg [L¹ repeats επιφ. aft αυτου]. for η, και 7. 68. 104-5 vulg-ed (and tol) Thl-fin:
η και D-gr arm. απαλασσεσθαι B¹ h¹ o. [for πνευματα τα, πνα] τα D[E].

rec *εφερχεσθαι* (*more usual word for the going out of evil spirits*, see Luke iv.
35, 36, 41, viii. 2, 29, 33 *al*, ch viii. 7, xvi. 18), with HLP rel Chr: txt ABDEⁿ a c d
k 13. 36. 40. rec adds απ αυτων (*supplementary insertion*), with HLP rel Chr:
εξ αυτων sah: om ABDEⁿ a c d k 13. 36. 40 vulg syrr copt [æth] arm.

13. rec (for και) απο, with LP 13 rel copt Chr: και απο H 25. 73. 95¹-8-9 (syrr) arm:
et de vulg: εκ D 43 (*the και has been omd either as unnecessary, or perhaps, as Meyer*
because it seemed unworthy of St. Paul to couple him with these: then the απο or εκ
inserted, to define the gen more exactly): txt ABEN a c m Syr.

churches of Asia owe their establishment.

11. οὐ τὰς τυχ. See reff. *miracles of no ordinary kind*. In what they differed from the usual displays of power by the Apostles, is presently related: viz. that even garments taken from him were endued with miraculous power.

12.] The rec. reading, *ἐπιφέρεισθαι*, may have been occasioned by the *ἐπί* preceding: the other, again, by the *ἀπό* following: in such uncertainty the reading of the ancient MSS. must prevail. σουδ.] handkerchiefs: see ref. Luke, and notes there.

σιμικ.] not *napkins*, but *semicinctia*, aprons, such as servants and artisans use. ἀμφότερα λινοειδῆ εἰσι, Schol. Diseases, and possession by evil spirits, are here plainly distinguished from each other. The rationalists, and semi-rationalists, are much troubled to reconcile the fact related, that such handkerchiefs and aprons were instrumental in working the cures, with what they are pleased to call a popular notion founded in superstition and error. But in this and similar narratives (see ch. v. 15, note) Christian faith finds no difficulty whatever. All miraculous working is an exertion of the direct power of the All-powerful; a suspension by Him of His ordinary laws: and whether He will use any

instrument in doing this, or what instrument, must depend altogether on His own purpose in the miracle—the effect to be produced on the recipients, beholders, or hearers. Without His special selection and enabling, *all instruments were vain*; with these, *all are capable*. In the present case, as before in ch. v. 15, it was His purpose to exalt His Apostle as the Herald of His gospel, and to lay in Ephesus the strong foundation of His church. And He therefore endues him with this extraordinary power. (Wordsw. sees an especial fitness in this having occurred at *Ephesus* (see on ver. 19), and refers to God having shewed in Egypt that His power was greater than that of Satan working by magicians: and it may well have been so.) But to argue by analogy from such a case,—to suppose that because our Lord was able, and Peter, and Paul, and in O. T. times Elisha, were enabled, to exert this peculiar power, therefore the same will be possessed by the body or relics of every real or supposed saint, is the height of folly and fanaticism. The true analogy tends directly the other way. In no cases but these do we find the power, even in the apostolic days: and the general cessation of all extraordinary gifts of the Spirit would lead us to the inference that

^q here only. ^τ ἔχοντας τὰ ^m πνεύματα τὰ ^m πονηρὰ τὸ ^s ὄνομα τοῦ ^s κυρίου ^{ABDE}
^τ ἔχοντας τὰ ^m πνεύματα τὰ ^m πονηρὰ τὸ ^s ὄνομα τοῦ ^s κυρίου ^{HLPN a}
^κ ατέλειαν, ^u Ὁρκίζω ὑμᾶς τὸν Ἰησοῦν ^u ὃν Παῦλος ^{b c d f g}
^u κηρύσσει. ¹⁴ ἦσαν δέ τινες Σκεῦα Ἰουδαίου ^w ἀρχ- ^{h k m o}
^v ιερῶς ἑπτὰ υἱοὶ [οἱ] τοῦτο ^x ποιοῦντες. ¹⁵ ἀποκριθὲν δὲ τὸ ¹³
^m πνεῦμα τὸ ^m πονηρὸν εἶπεν αὐτοῖς Τὸν Ἰησοῦν γινώσκω
^u καὶ τὸν Παῦλον ^u ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ; ¹⁶ Καὶ
^z ἐφαλόμενος ὁ ἄνθρωπος ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ ^m πνεῦμα τὸ
^m πονηρὸν, ^a κατακυριεύσας ἀμφοτέρων ^b ἴσχυσεν κατ' αὐτῶν,
^ο ρκίζω, 1 Thess. v. 27. Neh. as above, A. ἔξορκίζω, Matt. xxvi. 63 only. Gen. xxiv. 3. Judg. xvii. 2 A
^u Ald. compl. only. ^v ch. ix. 20 reff. ^w = here only. ^x constr. (without ^o), ch. ii. 5 reff.
^y w. acc., ch. xviii. 25. James iv. 14. Jude 10. Deut. xxi. 27. ^z here only. 1 Kings x. 6. xi.
⁶ xvi. 13 only. ^a = here (Matt. xx. 25 || Mk. 1 Pet. v. 3) only. Num. xxi. 24. xxxiii. 22, 29. Ps. ix. 25.
^b = Rev. xii. 8 only. Exod. i. 9. Ps. xii. 4.

περιερχομεν D¹[-gr]. om του D¹(ins D³). rec ορκίζομεν (alteration to suit
 the plurals preceding), with HLP rel [syrr sah æth arm-mss] Chr: ἐξορκίζομεν
 a o 36: txt ABDEH 13. 40 vulg copt [arm]. ins κυριον bef ιησ. N¹. rec ins
 o bef παυλος, with L rel Thl: om ABDE H[e sil] PN c m 13. 40 Chr.

14. for ver, εν οἱς[in quo] και[om syr-mg] υἱοι (add εἴπα syr-mg) σκευα τιμος ιερως
 ηβηλσαν το αυτο ποιησαι εθος ειχαν τους τοιουτους εξορκιζειν και εισελθοντες προς τον
 δαιμονιζομενον [introierunt adimplentes] ηρξαντο επικαλεισθαι το ονομα λεγοντες παραγ-
 γελλομεν σοι εν ιησου ον παυλος κηρυσσει εξελθειν (εξ. bef κηρ. D¹) D syr-mg.

τιμος B(D) E-gr 36 demid Syr copt [arm] (alteration, times not appearing to the
 copyist to agree with the definite εἴπα): τινας m: txt AHLPN 13 rel vulg E-lat
 syr Chr. rec υἱοι bef σκευα (omg it after εἴπα), with (D)HLP rel 36 (Syr copt)
 syr Chr: om m 180: txt ABEN a 13(sic) 14¹-5-8. 40 vulg arm (sah). σκευα A.

ιουδαιοι L. om οι (originally perhaps owing to οι of υἱοι preceding) ABN a 13.
 15. τοτε απεκριθη το πν. το πον. (και) ειπεν D, και insd by D⁴. rec om αυτοις,
 with EHLP rel Thl-sif: ins ABDN a c m 13. 36 vulg syrr coptt æth arm Chr₁ Thl-fin.
 ins μεν bef ιησουν B E-gr N³ c 40. 137 syr [Cassiod₁].

16. rec εφαλόμενος, with (D)EHLPN³ rel Chr: εναλλομ. D: txt ABN¹. rec
 επ' αυτους bef ο ανθρωπος (alteration of characteristic order), with (D)HLP [vulg-
 clem Syr coptt æth] Chr, Thl-sif: om επ αυτους a 69. 105 arm: E places it aft to
 πονηρον: txt ABN c m 13. 40 am(and demid fuld) syr Chr-comm, Thl-fin.—εις αυτους
 D vulg. rec ins και bef κατακυριευσας, with HLPN¹ rel 36 vulg [arm, Treg] Chr:
 om ABDEN³ a c 13. 40 copt [sah] arm. κυριευσας D: κρατησας 15-8. 36. 180:
 κατακυριευσαν AEHLP rel: -σεν a: txt BN c o 13. rec for αμφοτερων, αυτων
 (corr'n to suit εἴπα above: see note), with HLP rel Syr: αυτου d: [eorum septem sah:
 eorum] omnium æth-rom: om E: txt ABDN a 13. 36. 40 vulg syr-mg-gr [copt arm]
 Thl-fin. ενισχυσεν N¹ c: κατισχυσε c.

^δ fortiori these, which were even then the
 rarest (ὀυχ αἱ τυχοῦσαι), have ceased also.

13.] See note on Matt. xii. 27,
 respecting the Jewish exorcists. These
 men, seeing the success of Paul's agency in
 casting out devils, adopt the Name of Jesus
 in their own exorcisms.

14. ἀρχ-
 ιερῶς] The word must be used in a wide
 sense. He may have been chief of the
 priests resident at Ephesus: or perhaps
 chief of one of the twenty-four courses.

τίνες does not belong to εἴπα, see
 ch. xxiii. 23, but stands alone, recalling the
 τίνες of the preceding verse. Without

the οἱ it would be, 'certain men, &c. were
 attempting this,' ἦσαν and ποιοῦντες being
 taken together. With it, They were (it
 was) certain men, seven sons, &c. who
 attempted this. 15.] The narrative,

from describing the nature of the attempt,
 passes to a single case in which it was tried,
 and in which (see below) two only of the
 brothers were apparently concerned.

No difference between γινώσκω and ἐπίστα-
 μαι must be pressed:—the two verbs are
 apparently used as separating Jesus and
 Paul, so that they do not stand together in
 the same category:—as in E. V., Jesus I
 know, and Paul I know: the One being God
 in heaven, the other man on earth.

16. ἀμφοτέρων] The weight of manuscript
 evidence for this reading is even surpassed
 by its internal probability. There would
 be every reason, as seven have been before
 mentioned, for altering it into αὐτῶν: but
 no imaginable one for substituting it for
 αὐτῶν. Two only, it would seem, were
 thus employed on this particular occasion:

ὥστε γυμνοὺς καὶ ^cτετραυματισμένους ^dἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. ¹⁷ τοῦτο δὲ ἐγένετο ^eγνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσιν τοῖς ^fκατοικοῦσιν τὴν Ἐφεσον, καὶ ^gἐπέπεσεν φόβος ἐπὶ πάντας αὐτούς, καὶ ^hἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. ¹⁸ πολλοὶ τε τῶν ⁱπεπιστευκότων ἤρχοντο ^kἐξομολογούμενοι καὶ ^lἀναγγέλλοντες τὰς ^mπράξεις αὐτῶν. ¹⁹ ⁿἱκανοὶ δὲ τῶν τὰ ^oπερί-εργα πραξάντων ^pσυνενέγκαντες τὰς ^qβίβλους ^rκατέκαιον ^sἐνώπιον πάντων καὶ ^tσυνεψήφισαν τὰς ^uτιμὰς αὐτῶν καὶ ^vεὗρον ^wἀργυρίου ^xμυριάδας πέντε. ²⁰ οὕτως ^yκατὰ ^zκράτος τοῦ ^zκυρίου ^oδὲ ^zλόγος ^hαὗξανε καὶ ^bἴσχυνεν.

xii. 15. n = ch. xii. 12 reff. o = here (1 Tim. v. 13) only +. (-^{Chron.} *γαῖσεντα*, 2 Thess. i. 11. Sir. iii. 23. *-γαῖα*, Sir. xii. 22.) p = here only †. Xen. Anab. vi. 4. 9. q Matt. i. 17 al. Dan. ix. 2. r Matt. xiii. 30. Luke ii. 17 al. Gen. xxxvii. 24. s = ch. i. 1 al. Dan. ix. 2. t here only. u. 9. Matt. xxv. 20. vii. 23. Ps. xlviii. 8. v = ch. xxviii. 27. 1 Chron. xii. 2. w sing. = here only. 3 Kings x. 25, see Matt. xxi. 3. x Luke xii. 1. ch. xxi. 20. Heb. xii. 22. Jude 14. Rev. v. 11. ix. 16 only. Deut. xxxiii. 17. y here only †. Jos. Ant. viii. 11. 3. z ch. xiii. 49 reff. b = here only. Exod. i. 30. Xen. Cyr. vi. 1. 24. see rev. 16. a intr., ch. vi. 7 reff.

αὐτὸ ἐκφυγεῖν ἰνσ αὐτοὺς Δ.

17. ins τοις. bef ιουδ. EP 192. om τε DE sah. om την A¹E c 137.

επεσεν (*mistake: or prep omd as unnecessary*) AD 13, επεν E.—φοβος bef
 επ. D. ins o bef φοβος N¹. om του DP (ο¹?) 101-33.

28. (Mai Tischdf state expr agst Bch that there is in B no insn aft *ἐξου.*)

19. om δε D¹-gr: τε E syr Bas, Chr₁. τῶν περὶ τὰ ἐργα D¹-gr [txt D²]

aft συνεγκαυαντες ins kai D κατεκαυσαν E vulg. συγκατεψηφισαν E.
om last kai D¹(ins D²).

20. rec o logos bef του κυριου (corrⁿ of characteristic order), with HLPN³ 13. 36
rel [am sah-marg arm] copt Chr₁: [o λ. τ.] θεου E [k] 21. 73. 106² vulg[-clem(with
fuld &c.)] sah[-txt] arm: txt ABN¹.
οὕτως κατὰ κράτος ἐνίσχυσεν καὶ ἡ πίστις

του θεου ηγυσανε και επληθυνετο(επληθυνη D¹) D: Syr also has η πιστις του θεου. ισχυσαν R.

and Luke has retained the word as it stood in the record furnished to him. Whether any similar occurrence happened to the rest, we are not informed: this one is selected as most notorious. γυνούς]

With their clothes torn off them. 18.] The natural effect of such an occurrence was to induce a horror of magical arts, &c., which some were still continuing to countenance or practise secretly, together with a profession of Christianity. Such persons now came forward and confessed their error. The *παῖδες* of this verse denotes the association with such practices; the next verse treats of the magicians themselves. 19. *πεπόμενα* 'male sedula'

19. *περίεργα*] 'male sedula' ('curiosa', Hor. Epod. xvii. 25). τὴς τῶν *μαγικῶν* in Aristænet. Ep. ii. 18, is 'a magician' (Kuin.). τὰς βίβλους] 'Magical formulæ, or receipt-books, or written amulets'. These last were celebrated by the name of Ἐφέσια γράμματα. So Eustath. ad Hom. Od. τ. ρ. 694 (Kuin.): Ἐφέσια γράμματα—ἐπὶ δαίαι τινες φασὶν ἐκεῖνα ἦσαν, ἃς καὶ Κροῖσος ἐπὶ τῆς πυρᾶς εἰπάν ὠφέλησθαι καὶ ἐν Ὀλυμπίᾳ δὲ φασί, Μιλήσιον καὶ Ἐφέσιον παλαιόντων τὸν

Μιλήσιον μὴ δύνασθαι παλαίειν διὰ τὸ τὴν
ἕτερον περὶ τῷ ἀστραγάλῳ ἔχειν τὰ Ἐφέσια
γραμμάτια· ὧν γνωσθέντων καὶ λυθέντων
αὐτῶν, τριακοντάκις τὸ ἐξῆς πεσεῖν τὸν
Ἐφέσιον. See more illustrations in Wetst.
They were copies of the mystic words
engraved on the image of the Ephesian
Artemis. Eustath. in C. and H. ii. 16.

ἀργ. μυρ. πέν.] 50,000 drachmæ, i. e. denarii: for the drachma of the Augustan and following ages was not the real Attic drachma, but the Roman denarius—about $8\frac{1}{2}$ d. of our money: which makes the entire value about £1770. That drachmæ and not shekels (Grot., Hamm.) are meant, is plain: for Luke is writing of a Grecian town, and to a Greek. 20.

κατά κράτος] "Eo modo dicitur urbs αἰρεῖσθαι κατὰ κράτος, quæ vi expugnatur, apud Plut. Apophth. p. 176. Hinc lucem mutuatur locus, Aet. xix. 20, ubi dicitur verbum Domini κατὰ κράτος ἰσχύειν, *per vim invalescere*, quasi oppugnans et vi expugnans corda hominum." Hermann on Viger, p. 632. So κατὰ μικρόν, κατ' ὀλίγον, καθ' ὑπερβολήν, κατὰ κόσμον. See Bernhardt, Syntax, p. 241, f.

c = Luke vii. 1.
d = Luke ix.
44. xxi. 14.
ch. v. 4.
Hagg. ii. 19.
see ch. i. 7.
ch. xvii. 16
ref.
f ver. 1.
g ch. i. 3. xx.
1. Heb. x.
15, 26 al.
Gen. xiv. 17.
h = ch. iv. 12
ref.
i of place, =
here only.
k Matt. xxv. 44.
Rom. xv. 25
al.
l = here (ch. iii.
5 ref.) only.
Gen. viii. 10,
12. Xen.
Cyr. v. 4. 38.
xxii. 4.
vi. 29 only. (—πείν, Jer. ib.)
s = here only. ἐπεμψαν δὲ . . χρυσοὺς ναοὺς, Diod. Sic. xx. 14.
ii. 20. u ch. xvi. 16 (ref.).
w ver. 38. Rev. xviii. 22. Heb. xi. 10 only. Deut. xxvii. 15. (—νη ch. xviii. 3.)

21 Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς Ἱεροσόλυμα, εἰπὼν ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν. ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἑραστον, αὐτὸς ἐπέσχευ χρόνον εἰς τὴν Ἀσίαν. ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκείνου ταραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. Δημήτριος γάρ τις ὀνόματι ἀργυροκόπος ποίων ναοὺς ἀργυροῦς Ἀρτέμιδος ὑπαρείχετο τοῖς τεχνίταις οὐκ ὀλίγην ἐργασίαν,

21. for *ως το ταυτα, τοτε D.* (ο) paulos bef *εθετο DE 137.*—om o D 137.
om *εν E-gr 40. 68.* διελθειν ADEP k. ins *την bef αχαιαν (corrpn for uniformity) ADE a b d o 13:* om BHLPN rel 36 Chr. ins *και bef πορευεσθαι D¹².*
rec *ιερουσαλημ*, with HLP rel 36 Thl-sif: txt ABEN c k [13] 40 vulg Chrcomin, Thl-fin [Orig-int₁], *ιερουσουλολυμα D.*
22. for αποστ. δε, και αποστ. D Syr aeth. om *την EN b k m o.* for διακονουντων αυτα, διακονουν (= -ων?) αυτων A: for αυτα, αυτων [H] e. aft αυτω N¹ has written *ειπ*, but marked it for erasure. aft *χρονον ins ολιγον D-gr 25:*
τινα χρ. 40 arm. *εν τη ασια [in Asiam] D sah.*
24. for ονοματι, ην D-gr: om D-lat sah. ναον αργυρουν N¹. om *αργυρους B.*
ins *ος bef παρειχε (repeating the termination of Αρτεμιδος) D.* *παρειχε (con-*
fusion from τοις follg) A¹ DE: txt A²BHLPN rel 36 Chr. rec *εργασιαν bef ουκ ολιγην*, with EHLP rel syr Chr Thl-sif: txt ABDN k m 13 vulg [arm(Tischdf)] Thl-fin.

21. ταῦτα] The occurrences of vv. 19, 20. ἐν τῷ πν.] An expression mostly used by Paul, see ref. δεῖ] As he was sent to the Gentiles, he saw that the great metropolis of the Gentile world was the legitimate centre of his apostolic working. Or perhaps he speaks under some divine intimation that ultimately he should be brought to Rome. If so, his words were literally fulfilled. He *did* see Rome after he had been at Jerusalem this next time: but after considerable delay, and as a prisoner. Cf. the same design expressed by him, Rom. i. 15; xv. 23—28; and Paley's remarks in the *Horæ Paulinæ*. 22.] He intended *himself to follow* after Pentecost, 1 Cor. xvi. 8. This mission of Timothy is alluded to 1 Cor. iv. 17 (see ib. i. 1); xvi. 10. The object of it was to bring these churches in Macedonia and Achaia into remembrance of the ways and teaching of Paul. It occurred shortly before the writing of 1 Cor. He was (1 Cor. xvi. 11) soon to return:—but considerable uncertainty hangs over this journey. We find him again with Paul in Macedonia, 2 Cor. i. 1: but apparently he had not reached Corinth. See 1 Cor. xvi. l. c.; and 2 Cor. xii. 18, where he would probably have been mentioned, had he done so. On the difficult question respecting a journey of Paul himself to

Corinth during this period, see notes, 2 Cor. xii. 14; xiii. 1,—and Prolegg. to 1 Cor. § v. Ἑραστον] This Erastus can hardly be identical with the Erastus of Rom. xvi. 23, who must have been resident at Corinth: see there: and therefore hardly either with the Erastus of 2 Tim. iv. 20; see note there. εἰς τ. Ἀσίαν] i. e. in (but beware of imagining *εἰς* to be 'put for' ἐν, here or any where. It gives the *direction* of the tarrying, as in the expressions ἐς δόμους μένειν, Soph. Ag. 80, and διεκαπτέρουν εἰς τὴν Πατρίδα, Lyeurg. cont. Leoer., p. 158. It is far better to take it thus, with Meyer, than with Winer, Gr., edn. 6, § 50. 4. b, as importing 'in favour of,' 'for the benefit of') Ephesus: Asia is named by way of contrast with Macedonia, just before mentioned. This is evident by the following event taking place at Ephesus.

24. ναοὺς ἀργ.] These were small models (ἀφιδρύματα) of the celebrated temple of the Ephesian Artemis, with her statue, which it was the custom to carry on journeys, and place in houses, as a charm. Chrys. καὶ πῶς ἐνι ναοὺς ἀργυροῦς γενέσθαι; ὥσως ὡς κιβάρια μικρά. Ammian. Marcellin. xxii. 13: 'Asclepiades philosophus . . . deæ cælestis argenteum breve figmentum quocunque ibat secum solitus efferre . . . ' Diod. Sic. i. 15: ναοὺς χρυ-

25 οὓς ^x συναθροισας, καὶ τοὺς ^y περὶ τὰ τοιαῦτα ἐργάτας, ^x εἶπεν Ἄνδρες, ἐπίστασθε ὅτι ^z ἐκ ταύτης τῆς ^u ἐργασίας ἡ ^y εὐπορία ἡμῶν ^z ἐστίν, ²⁶ καὶ ^b θεωρεῖτε καὶ ἀκούετε ^b ὅτι οὐ μόνον Ἐφέσου ἀλλὰ ^c σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος ^d πείσας ^e μετέστησεν ^f ἱκανὸν ^f ὄχλον, λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ ^g διὰ χειρῶν ^h γινόμενοι. ²⁷ οὐ μόνον δὲ τοῦτο ⁱ κινδυνεύει ἡμῖν τὸ ^k μέρος εἰς ^l ἀπελεγμὸν ^m ἔλθειν, ἀλλὰ καὶ τὸ τῆς ⁿ μεγάλης ^o θεᾶς ἱερὸν Ἀρτέμιδος ^{pa} εἰς οὐθὲν ^q λογισθῆναι, ^r μέλλειν τε καὶ ^s καθαιρεῖσθαι

iv. 19. xii. 19. ch. xxvii. 10. (Dan. iii. 27 [94].) c ch. xiii. 44 reff. d ch. xviii. 4 reff.
e = here only. (ch. xiii. 22 reff.) Josh. xiv. 8. τὰ ἐκεῖ πάντα πρὸς Λακεδαιμονίους μετέστησεν, Xen. i. 41.
Hell. ii. 2. 5. f ch. xi. 24 (reff.) g ch. xiv. 3. h = John i. 3. Heb. xi. 3. Gen. ii. 4. i ver. 40. absol., Luke viii. 23. 1 Cor. xv. 30 only. Isa. xxviii. 13. w. τοῦ
and inf., Jonah i. 4. k = here only. 3 Macc. v. 17. l = here only t. Judg. vi. 12
xix. 3 || Isa.) m = John v. 24. Job xxxiii. 28 B^x F(not A) &c. n ch. viii. 9 reff.
o here (vv. 35, 37 v. r.) only t. p = ch. x. 4 reff. q Rom. ii. 26. iv. 3. ix. 8. Wisd. ix. 6.
r = ch. xx. 38 al. s = 2 Cor. x. 5. Jer. xxix. 16. (xlix. 17.) constr. here only. καθαιρεῖν τι τῆς
τοῦ θεοῦ δόξης, Diod. Sic. iv. 8.

25. for *ous*, *outos* (omg kai) D 137 tol [Syr] sah: c has *outos* but retains *kai*.
τοιαυτας(sic) N. for *ergatas*, *texnetas* D-gr-corr(-ταις D¹): *artifices* E-lat.
for *ειπεν*, *εφη* D. add *προς αυτους* D [Syr sah æth]. aft *andres* ins *ουνοθεν* αι
D syr-w-ast sah. *επιστασται*(sic) D. rec *ημων* (corr, as more usual constr),
with HLP rel syr æth Chr₁ Thl-sif: txt ABDEⁿ c d 13. 40 vulg coptt [arm] Thl-fin.
26. *ακουετε* *και θεωρειτε* D Syr. om *οτι* D[-gr]. ins *εως* bef *εφεσ*. D-gr
14¹: *της* a m Thl-fin.—*ipsius Ephesi* D-lat. *εφεσιου* D. aft *αλλα* ins *και* A
D-gr L 13. 36. 40. 106-80 demid Syr Chr₁ Thl-sif: om BEHPⁿ rel vulg D-lat coptt
[syr æth arm] Thl-fin. om *της* D¹(ins D²) m. aft *outos* ins *τις* *τοτε* D¹: *hic*
quidam tunc D-lat. om *πεισας* N. *απεστησεν* E. aft *οτι* ins *ουτοι* D-gr.
om *οι* N¹ 57. *γενομενοι* D¹(*γεινοια*, [B¹]D²) 68.
27. om *δε* E-gr. *ημιν* bef *κινδυνευει* D m (-*νευσει* D²N [vulg]). *το μέρος* bef
κινδ. ημ. A c 137. om *αλλα* N¹. rec *αρτεμιδος* bef *ιερον* (corr of characteristic
order), with ABLN 13. 36 rel Thl-fin: txt DEHP b f g o Chr₁ Thl-sif Jer₁.
rec *ουδεν*, with DEL 13. 36 rel Chr: txt ABHPⁿ d f. *λογισθησεται* (emendation
of constr) ADE vulg Syr: txt BHLPN rel 36 Chr Thl. *μελλει* A¹(D¹) a e vss
Thl [Jer₁]: txt BD²EHLPN 13 rel Chr Ec.—*αλλ: καθεισθαι μελλει*(v) D. Steph
(for *τε*) *δε*, with HL rel vulg Chr₁ Thl: om a c: txt ABEPⁿ c 13 [(Syr) syr coptt
(æth) arm] Jer₁. om *και* E c.

σοῦς δύο. Dio Cass. xxxix. 20: νεὸς
"Ἦρας βραχὺς ἐπὶ τραπέζης τινὸς πρὸς
ἀνατολῶν ἰδρυμένος. We may find an
exact parallel in the usages of that corrupt
form of Christianity, which, whatever it
may pretend to teach, in practice honours
similarly the "great goddess" of its ima-
gination. 25. τὰ τοιαῦτα] All sorts of
memorials or amulets connected with the
worship of Artemis. Dean Howson
(ii. p. 98) suggests that possibly *Alexander*
the coppersmith may have been one of these
craftsmen: see 2 Tim. iv. 14. 26.]

The people believed that the images them-
selves were gods: τὰ χαλκᾶ καὶ τὰ γραπτὰ
καὶ λίθινα μὴ μαθόντες, μηδὲ ἐθισθέντες
ἀγάλματα καὶ τιμὰς θεῶν, ἀλλὰ θεοὺς
καλεῖν. Plutarch de Isid. p. 379, c (Wetst.):
see ch. xvii. 29. And so it is invariably,
wherever images are employed *professedly*
as media of worship. The genitives Ἐφ.
καὶ Ἀσ. are governed by ὄχλον. 27.]
ἡμῖν is best taken as the *dativus incom-*

modi, not for ἡμῶν, nor with τὸ μέρος,
but with κινδυνεύει. μέρος, as we say,
department. ἀλλὰ καί] but that
eventually even the temple itself of the
great goddess Artemis will be counted
for nothing. μεγάλη was the usual epithet
of the Ephesian Artemis: Xen. Ephes. i.
p. 15: ὁμνῶν τε τὴν πατριον ἡμῖν θεόν,
τὴν μεγάλην Ἐφεσίων Ἀρτεμιν. There
is an inscription in Boeckh, 2963 c, con-
taining the words *της μεγαλης θεας αρτε-*
μιδος προ πολεως. The same inscription
also mentions *γραμματεὺς* and *ἀνθυπατος*.
C. and H. ii. 98. The temple of Arte-
mis at Ephesus, having been burnt to the
ground by Herostratus on the night of the
birth of Alexander the Great (B.C. 355),
was restored with increased magnificence,
and accounted one of the wonders of the
ancient world. Its dimensions were 425 ×
220 feet, and it was surrounded by 127
columns, 60 feet high. It was standing in
all its grandeur at this time. See C. and

Luke ix. 43. 21 et. i. 16 only. Jer. xl. (xxiii.) 9. Dan. vii. 27 LXX. Esdr. i. 5 only.
 u = ch. xvii. 31. Rev. iii. 30. xiii. 9. Ps. ix. 8. v ch. xiii. 43 reff. Beland Dr. 22.
 w = John i. 14. ch. vi. 3, 5, 8. ix. 36. xiii. 10. Isa. l. 4. z = Luke iv. 28. Eph. iv. 31. Rev. xii. 12 al. Gen. xlix. 6.
 y = Gen. 27 al. see notes.
 a here only. Gen. xi. 9. 1 Kings v. 12. xiv. 20 only. (-χύνει, ver. 32.)
 bis. 1 Cor. iv. 9 only +. (-τρίεσθαι, Heb. x. 33.)
 f ch. xii. 22 reff. g constr., ch. viii. 31 reff. z = Luke iv. 28. v. 26. ch. v. 17. xiii. 45. Gen. vi. 11. ver. 32.)
 b ch. vii. 57 (reff.)
 c here only. 2 Cor. viii. 19 only +.
 d ch. vi. 12 reff. e 2 Cor. viii. 19 only +.

ABDE
 HLPN a
 b c d f g
 h k m o
 13

rec την μεγαλειότητα (see note), with HLP rel vulg Chr Thl : txt ABEN a c 13. 36.
 40 syr sah.—om τ. μεγ. αὐτης D. (Mai Tischdf note expr agst Bch that B does
 not om αὐτης ην.) for ην, η D¹. om 1st η BD [Thl-sif: η ασια ολη m].
 om 2nd η B k m.

28. ταυτα δε ακουσ. D [arm]. aft θυμου ins δραμοντες εις το αμφοδον D 137,
 simply syr-mg. om η D¹ (ins D⁴).

29. rec aft η πολις ins ολη (see ch. xxi. 30), with EHLP rel syr sah Chr₁ : pref ολη,
 D 36(sic) Syr aeth : om ABN 13. 40 vulg copt arm. rec om της, with (D¹) EN³
 k 13 : ins Δ B(sic : see table) D⁶ HLPN¹ rel Chr₁.—συνεχυθη ολ. η π. αισχυνης D¹-gr.
 for τε, δε D-gr m copt : om sah arm. ins και bef συναρπασαντες D.
 μακεδονες D¹ (txt D⁴ or 8) : μακεδονα 15. 180 : μακεδονιας d 56. 117-77¹ : om 100.
 rec ins του bef παυλου (with e ?) : om ABDEHLPN rel.

30. rec του δε παυλου (possibly from the concurrence of παυλου παυλου), with EHLP
 rel 36 Chr : βουλομενου δε του παυλου D : του παυλου δε N³ k : txt ABN¹ m 13.
 for ουκ ειων αυτον οι μαθηται, οι μαθ. εκωλυον D (non sinebant D-lat) Syr aeth.

31. for οντες, υπαρχοντες D. αυτου E-gr : amici ejus vulg. for εαυτον,
 αυτον N¹ [c] 100.

H. ch. xvi. vol. ii. pp. 84 ff. τῆς μεγαλειότητος is the more difficult and probably original reading: and that she should be deposed from her greatness, whom &c.

29. εἰς τὸ θέατρον.] The resort of the populace on occasions of excitement, as Wetst. shews by many instances. So Tacit. Hist. ii. 80, 'Tum Antiochensium theatrum ingressus, ubi illis consultare mos est.' 'Of the site of the theatre, the scene of the tumult raised by Demetrius, there can be no doubt, its ruins being a wreck of immense grandeur. I think it must have been larger than the one at Miletus; and that exceeds any I have elsewhere seen. . . . Its form alone can now be spoken of, for every seat is removed, and the proscenium is a heap of ruins.' Fellows, Asia Minor, p. 274. 'The theatre of Ephesus is said to be the largest known of any that have remained to us from antiquity.' C. and H. ii. p. 83, note 3. συναπτ.] It is not implied that they seized Gaius and Aristarchus before they rushed into the theatre: compare προσευξάμενοι εἶπαν, ch. i. 24, also ch. xviii. 27, and Winer, edn. 6, § 45. 6. b. Γάϊον] A different person from the Gaius of ch. xx. 4, who was of Derbe, and from the Gaius of

Rom. xvi. 23, and 1 Cor. i. 14, who was evidently a Corinthian. Aristarchus is mentioned ch. xx. 4; xxvii. 2; Col. iv. 10; Philem. 24. He was a native of Thessalonica.

31. Ἀσιαρχῶν.] The Asiarchæ were officers elected by the cities of the province of Asia to preside over their games and religious festivals. Of these it would be natural that the one who for the time presided would bear the title of ὁ Ἀσιάρχος: cf. Eus. H. E. iv. 15: but no more is known of such presidency. Wetst. quotes several inscriptions and coins in which the name occurs, and cites many analogous names of like officers elsewhere: Ciliciarcha, Syriarcha, Phœniciarcha, Heliadarcha, &c. The Asiarch Philip at Smyrna is mentioned by Eusebius (H. E. iv. 15) as presiding in the amphitheatre at the martyrdom of Polycarp. These Ephesian games in honour of Artemis took place in May, which whole month (another singular coincidence with the practices of idolatrous Christendom) was sacred to, and named Artemisian after, the goddess. In Boeckh, Inser. 2954, we have the decree ὁλον τὸν μῆνα τὸν ἐπώνυμον τοῦ θείου ὀνόματος εἶναι ἱερὸν καὶ ἀνακεῖσθαι τῇ θεῇ, ἄγεσθαι δὲ ἐπ' αὐταῖς (scil. τοῦ μηνὸς

^h δούναι ἑαυτὸν εἰς τὸ ^c θέατρον. ³² ⁱ ἄλλοι μὲν οὖν ⁱ ἄλλο ^h — here only. εἰς τὰς ἐρη-
 τι ἔκραζον· ἦν γὰρ ἡ ^k ἐκκλησία ¹ συγκεχυμένη, καὶ ^m οἱ ^m πλείους οὐκ ᾔδεισαν τίνος ἔνεκα ⁿ συνεληλύθεισαν. ³³ ἐκ
 δὲ τοῦ ὄχλου * ^o προεβίβασαν Ἀλέξανδρον, ^p προβαλόντων
 αὐτὸν τῶν Ἰουδαίων ὁ δὲ Ἀλέξανδρος ^q κατασεισας τὴν
 χεῖρα ἤθελεν ^r ἀπολογεῖσθαι τῷ ^f δήμῳ. ³⁴ ^s ἐπιγινόντες δὲ
 ὅτι Ἰουδαίος ^t ἐστίν, φωνὴ ἐγένετο μία ^u ἐκ πάντων ὡς
^v ἐπὶ ὥρας δύο κραζόντων Μεγάλη ἡ Ἀρτεμις Ἐφεσίων.
³⁵ ^w καταστείλας δὲ ὁ ^x γραμματεὺς τὸν ὄχλον φησὶν
 Ἀνδρες Ἐφέσιοι, τὶς ^y γάρ ἐστιν ἀνθρώπων ὃς οὐ γινώ-
 σκει τὴν Ἐφεσίῳ πόλιν ^z νεωκόρον ^a οὖσαν τῆς ^b μεγάλης
 τοῦ μενῶντος εἰς λόγους ἀπορήτους, Polyb. xiv. 3. 7. συμβ., 1 Cor. ii. 16 reff.
 (Luke xxi. 30) only. Jer. xxvi. (xlv.) 4 AN Ald. compl. q ch. xii. 17 reff.
 11. xxi. 14. Acts, ch. xxiv. 10. xvi. 24 al3. Rom. ii. 15. 2 Cor. xii. 19 only. L.P. Jer. xii. 1. xxxviii.
 (xxxi) 6. 2 Macc. xxi. 26 only. s Luke xxi. 7. ch. xxi. 29. xxviii. 1. Jer. v. 5.
^t pres., ch. xvi. 38 reff. u = ch. v. 38, 39. John iii. 25 al. x = here only. (Ezra vii. 6, &c.) y Matt.
^w here bis only t. 2 Macc. iv. 31 only. z here only t. ἡ λευιτικὴ φυλὴ νεωκόρων κ. ιερῶν ἐστίν, Philo
 ix. 5. Job xix. 23. a constr., ch. xxiv. 10 reff. b = ch. vv. 27, 28, 34.
 de Prof. § 17, vol. i. p. 560.

³². om τι D 42 vulg. ἡ γὰρ ἐκκλησία ἡν D[-gr]. πλείστοι D-gr.
 rec ενεκεν, with DEHLP rel: txt ABN 13. 36 Thl-fin. νεληλυθασιν H:
 -λυθησαν L [g¹] Thl-sif.

³³. * συνεβίβασαν ABEN a (corr., perhaps on acct of the unusual word, perhaps
 to avoid the repetition of προ): συν εβίβασαν 13(appy): κατεβίβ. D¹, distraxerunt
 D-lat, detra.x. vulg [E-lat: produx. tol]: προεβίβασαν D⁴ or ^s HLP rel 36 Chrⁱ.
 elz προβαλόντων, with DLP b² c g m[Seriv] o 13. 36 Thl: txt ABEHN [m(Treg)]
 rel 40 Chr. αυτων L¹ 40 Thl-sif. o ουν A k [am] demid fuld tol: o δ' ουν N¹.
 τη χειρι DN³ 40 Chr Thl-fin. for ηλθεν, ηθελεν N¹. for δημω, λαω E.

³⁴. rec επιγινοντων (corr., to avoid the pendent nominative), with a b o 36 Ec: txt
 ABDEHLPN 13 rel Chrⁱ Thl-sif. om εκ D, so vulg coptt. ωσει B 13.
 κραζοντες AN. om η D¹(ins D⁴). μεγ. η αρτ. εφ. is repeated in B.

³⁵. κατασεισας DE c 137 Thl-sif: compescuisset D-lat, sedasset vulg E-lat.
 τον οχλον bef o γραμματευσ B m 130 coptt. εφη dixit E vulg. for εφεσιοι,
 αδελφοι N¹ [arm]. rec ανθρωπος (corr.), with D(pref δ D¹) HLP rel syr aeth Chrⁱ
 Thl-sif: txt ABEN a c k m 13. 36. 40[των αν.] vulg Syr coptt (sah) arm Thl-fin.
 for εφεσ., ημετεραν vestram D. πολιν bef εφεσ. E coptt. ναοκορον D¹(txt D²)
 [νεοκ. ELP a c(?) 13]. for ουσαν, ειναι D: add και N¹(N³ disapproving). rec
 aft μεγαλης ins θεας, with HLP rel aeth [arm] Chr: om ABDEN c 13. 36. 40 vulg syrr
 coptt Isidⁱ.

ἡμέραις) τὰς ἑορτὰς καὶ τὴν τῶν Ἀρτεμισίων
 πανήγυριν. C. and H. ii. 95. δούναι
 Kypke remarks: 'latet in phrasi, quod
 periculum Paulo in theatro immineat.'
 E. V. adventure himself; an excellent
 translation. ³³] ἐκ τ. ὄχλ. some of
 the multitude. προεβ. urged for-
 ward, through the crowd; the Jews push-
 ing him on from behind, 'propellentibus.'

It is uncertain whether this Alexander
 is mentioned elsewhere (but see on 2 Tim.
 iv. 14). He appears to have been a Chris-
 tian convert from Judaism, whom the Jews
 were willing to expose as a victim to the
 fury of the mob: or perhaps one of them-
 selves, put forward to clear them of blame
 on the occasion. ³⁴. ἐπιγινόντες]
 The nom. is an anacoluthon, as in ch. xxiv.
 5 al. See Winer, edn. 6, § 63, i. 1.

They would hear nothing from a
 Jew, as being an enemy of image-worship.

³⁵. καταστ.] When he had quieted,
 lulled, the crowd. ὁ γραμματεὺς]
 the town-clerk is the nearest English
 office corresponding to it. He was the
 keeper of the archives and public reader
 of decrees, &c., in the assemblies. Thucyd.
 vii. 10, τὴν ἐπιστολὴν ἐπέδσαν· ὁ δὲ γραμ-
 ματεὺς τῆς πόλεως παρελθὼν ἀνέγνω τοῖς
 Ἀθηναίοις. 'Among the Ephesian inscrip-
 tions in Boeckh, we find the following:
 M. I. Ayp. Διονυσιον τον ιεροκρηνα και β
 ασιαρχον εκ των ιδιων T. Φλ. Μονατιος
 φιλοσεβαστος ο γραμματευσ και ασιαρχησας.
 No. 2990.' C. and H. ii. 96. γάρ
 gives a reason for the καταστείλας. See
 Herm. on Viger, p. 829. νεωκόρον]
 Probably a virger or adorning (Suidas says,
 not a sweeper: ὁ τὸν νεῶν κοσμών κ. εὐτρε-
 πίζων, ἀλλ' οὐχ ὁ σαρωῶν) of the temple:
 here used as implying that Ephesus had the
 charge and keeping of the temple. The

c here only t. ¹ Ἀρτέμιδος καὶ τοῦ ² διοπετοῦς; ³⁶ d ἀναντιρρήτων οὖν ABDE
HLPN a
b c d f g
h k m o
13
οὐτων τούτων ^e δέου ἐστὶν ὑμᾶς ^w κατεσταλμένους ^f ὑπ-
άρχειν καὶ μηδὲν ^g προπετὲς πράσσειν. ³⁷ h ἡγάγετε γὰρ
τοὺς ἄνδρας τούτους οὔτε ⁱ ἱεροσύλους οὔτε ^k βλασφη-
μοῦντας τὴν ^l θεοῦ ἡμῶν. ³⁸ εἰ μὲν οὖν Δημήτριος καὶ οἱ
σὺν αὐτῷ ^m τεχνῖται ἔχουσιν πρὸς τινὰ ⁿ λόγον, ^o ἀγόραιοι
p ἄγονται καὶ ^q ἀνθύπατοί εἰσιν ^r ἐγκαλείτωσαν ἀλλήλους.
f ch. ii. 30 reff. g 2 Tim. iii. 4 only. Prov. x. 14. xiii. 3. Sir. ix. 18 only. h absol., Matt.
xvi. 7. John vii. 45 al. Dan. iii. 13. i here only t. 2 Macc. iv. 42 only. (-εἶν, Rom. ii. 22. -ία, 2 Macc.
xiii. 6.) k constr., Matt. xxvii. 39. 4 Kings xix. 22. (Rom. ii. 24 al.) l fem., here only.
m ver. 24 reff. n = here only. ἐμοί . . . πρὸς τοὺτος ὁ λόγος, Demosth. πρὸς Δακρ., p. 942. 17. see
Heb. iv. 13. o = here (ch. xvii. 5) only t. τὰς διοικήσεις, ἐν αἷς τὰς ἀγοραίους ποιοῦνται, Strabo
xiii. p. 932 (Wahl). μοι ἄγοντι τὸν ἀγοραῖον, Jos. Antt. xiv. 10. 21. p = Luke xxiv. 21. 2 Macc.
ii. 16. q ch. xiii. 7, 8, 12. xviii. 12 only. see notes. r constr., ch. xiii. 28. Sir. xvi. 19. w κατὰ
and gen., Rom. viii. 33, pass. ver. 40. ch. xxii. 29. xxvi. 2, 7 only. L.P.

διοπετοῦς D[-gr] 68: *hujus jovis* D-lat: *joviseprolis* E-lat: *jovisque prolis* vulg.
36. ἀναντιρρήτων B¹L. [om οὖν E¹-gr: E-lat has an empty space for *anant*. οὖν
οντ. τουτ.] τουτων bef οὖντων A b o: om τουτων N¹ 13. aft προπετες ins τι N³
(πράσσειν, so ABDEHL[P]N 13 rel(not m) Chr.)

37. from *ἡγάγετε τοὺτους* is inserted in the margin of P by a later hand.
aft τουτους ins ενθαδε D syr-mg [arm: *in hunc locum* sah]. for οὐτε (twice), μητε
D. rec την θεαν (corr), with D¹E²P A b¹ [c, e sil] o 13 Thl-fin: txt ABD³E¹HLN
rel 36 Chr-c¹ Thl-sif. rec υμων, with E¹-gr HLP rel vulg syr copt aeth-rom Chr¹
Thl-fin: txt ABDE²N b f o 13 E-lat Syr sah aeth-pl [arm] Chr-c¹ Thl-sif.

38. aft δημητριος ins ουτος D Syr: pref ο c 137. οι bef και D¹[-gr](txt D⁴).
rec προς τινα λυγον bef εχουσιν (alteration of characteristic order), with
13(appy): txt AB(D)EHLPN rel vulg [syr (copt) arm] Chr Thl.—ins αυτους bef τινα
D, cum aliquos quandam D-lat.

title is found (Wetst.) on inscriptions as belonging to Ephesus: *ἡ φιλοσεβαστος Ἐφεσίω βουλή καὶ ὁ νεωκόρος δημοσ καθιερωσαν ἐπιανθυπατον Πεδουκαῖον Πρεῖσ- κεινου ψηφισαμενου* Tiβ. Κλ. Ιταλικου του γραμματεως του δημο (Boeckh, No. 2966); and seems to have been specially granted by the emperors to particular cities: thus we have *ἅσα ἐπετύχομεν παρὰ τοῦ κυρίου Καίσαρος Ἀδριανοῦ δι' Ἀντωνίου Πολέμωνος δεύτερον δόγμα συγκλήτου, καθ' ὃ δις νεωκόροι γεγόναμεν*: and on coins of Hadrian, Ἐφεσίων δις νεωκόρων, &c.: and similarly of Elagabalus, *Νικομηδέων τρις νεωκόρων*: of Maximin, *Μαγνήταν νεωκόρων Ἀρτέμιδος*. See also C. and H. ii. p. 89, where will be found an engraving of a coin exhibiting both the words *νεωκόρος* and *ἀνθύπατος* (ver. 38).

τ. διοπετοῦς.] To give peculiar sanctity to various images, it was given out that they had fallen from heaven; so Euripides of the statue of Artemis at Tauris, *ἐνθ' Ἀρτεμις σὴ σύγγονος βαμοῦς ἔχει, | λαβεῖν τ' ἄγαλμα θεᾶς ὃ φασὶν ἐνθάδε | εἰς τοὺςδε ναοὺς οὐρανοῦ πεσεῖν ἄπο*. Iph. Taur. 86, and 977, he calls it *διοπετὲς ἄγαλμα*, οὐρανοῦ πέσημα. So also Pausan. Att. 26, τὸ δὲ ἁγιάτατον . . . ἐστὶν Ἀθηνᾶς ἄγαλμα ἐν τῇ νῦν ἀκροπόλει . . . φήμη δ' ἐς αὐτὸ ἔχει, πεσεῖν ἐκ τοῦ οὐρανοῦ. The image is described by Pliny, xvi. 72: 'de ipso simulacro Deæ ambigitur. Cæteri ex

ebeno esse tradunt: Mucianus ter consul ex his qui, proxime viso eo, scripsere, vitigineum, et nunquam mutatum, septies restituto templo.' 37.] From this verse it appears that Paul had proceeded at Ephesus with the same caution as at Athens, and had not held up to contempt the worship of Artemis, any further than unavoidably the truths which he preached would render it contemptible. This is also manifest from his having friends among the Asiarchs, ver. 31. Chrysostom, however, treats this assertion of the town-clerk merely as a device to appease the people: *τοῦτο ψεῦδος ταῦτα μὲν πρὸς τὸν δῆμον*. γὰρ refers to the *προπετὲς* with which he had charged them: 'and this caution is not unneeded,—for &c.' see Meyer; and Herm. as above, on ver. 35.

38. ἀγόραιοι.] court-days (the grammarians distinguish ἀγοραῖος, 'circumforaneous,' an idler in the market, and ἀγόραιοι, as in our text: so Suidas; but Ammonius *vice versâ*: and the distinction is now believed to be mere pedantry): and ἄγονται implies that they were then actually going on. They were the periodical assizes of the district, held by the proconsul and his assessors (see below). The Latin phrase for ἀγοραίους ἄγειν was *conventus agere*, or *peragere*, or *convocare*; cf. Cæs. B. G. i. 54; v. 1; viii. 46. Hence the district itself was called *conventus*. See Smith's

39 εἰ δέ τι περὶ ^s ἐτέρων ^t ἐπιζητεῖτε, ἐν τῇ ^u ἐννόμῳ ^v ἐκκλησίᾳ ^e ἐπιλυθήσεται. ^w καὶ γὰρ ^x κινδυνεύομεν ^y ἐγκαλεῖσθαι ^z στάσεως περὶ τῆς ^a σήμερον, μηδενὸς ^b αἰτίου ^c ὑπάρχοντος περὶ οὗ [οὐ] δυνησόμεθα ^d ἀποδοῦναι λόγον τῆς ^e συστροφῆς ταύτης. ^f καὶ ταῦτα εἰπὼν ^g ἀπέλυσεν τὴν ^h ἐκκλησίαν.

XX. ¹ Μετὰ δὲ τὸ ^h παύσασθαι τὸν ^{hi} θόρυβον προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ ^k παρακάλεσας, ^l ἀσπασάμενος ^m ἐξήλθεν πορευθῆναι εἰς [τὴν] Μακεδονίαν. ⁿ 2 διελθὼν δὲ τὰ ^o μέρη ἐκεῖνα καὶ ^k παρακάλεσας ^p αὐτοὺς

z — Mark xv. 7. Luke xxiii. 19, 25. ch. xxiv. 5. Prov. xvii. 14. a constr., here only. (ch. xx. 26.)
b Luke xxiii. 4, 14, 22 only +. (-os, Heb. v. 9.) c ch. viii. 16 reff. d Matt. xii. 36. Luke
xvi. 2. [Rom. xiv. 12.] 1 Pet. iv. 5. Dan. vi. 2 Theod. e ch. xxiii. 12 only. f Amos vii. 10.
g ch. xiii. 32 reff. h ch. xix. 21 reff. i ch. xxi. 34 reff. j ch. xxi. 34 reff.
k ch. xv. 32 reff. l — here only. (ch. xviii. 22 reff.) Xen. Anab. vii. 1. 40. m = ch. xv. 40
reff. n ch. xiii. 6 reff. o ch. xix. 1. p ch. viii. 5 reff. y ver. 38 reff.

39. for περι ετερων, περαιτερων (seems like a mistake from itacism) d 36: περαιτέρω B(Tischdf) [13(peret.) : ulterius D-lat] : περ ετερον E. ἐπιζητεῖται (itacism?) N
c d o [ῥητεῖτε E]. εν τω νομῳ εκκλησια D¹(so, but εκκλησιας D² and lat : txt D⁴).

40. σημερον εγκαλεισθαι στασεως μηδενος αιτιου οντος D. περι ου ου δυνησομεθα (perhaps, as Meyer, from a careless repetition of ου: more likely, as Bornemann in loc, inserted by those who placed a colon at υπαρχοντος and regarded περι . . . ταυτης as a new member of the sentence) A B(sic : see table) H L(for οὐ, οὐν L¹) P^N b c e f g h m o syrr [æth(appy)] arm : om οὐ DE 13[e sil] 36 rel vulg coptt Chr-comm, Thl-fin.

δουνα (prob the simple verb was substituted for the compd rather than vice versa: both expr are in ordinary use) HL[P] b d e g [Chr₁] Thl-sif: txt ABDE 13. 36 rel Chr, Ec-ms Thl-fin. ins περι bef της συστρ. (consequent on regarding συστρ. as in apposn with the preceding gen :—q. d. viz. concerning this συστρ.) ABEN d k m 36. 40 D-lat arm Thl-fin : om D[-gr] HLP rel [vulg] Chr Thl-sif. (13 def.)

CHAP. XX. 1. for προσκαλ., μεταπεψαμενος BEN m 13. 36. 40 coptt æth-rom Thl-fin : μετασπειλαμενος a 69. 98-marg 105 : txt ADHLP rel Chr, Thl-sif. om δ D. ins πολλα bef παρακ. D. rec om παρακαλεσας (see note), with HLP rel Chr₁ Thl-sif: ins AB(D)EN a c m 13. 36 [vulg syrr] copt [sah æth arm] Thl-fin.—παρακελευ(ν)σας D¹? for ασπ., αποσπασαμενος D¹: και ασπ. EN: ασπασαμενος τε D⁴ a c m 36 Thl-fin. πορευεσθαι (corrη) ABEN 36 Thl-fin : om D 27. 66². 105 : txt HLP 13(sic) rel Chr Thl-sif. om την BDE L[e sil] N a b c k m o Thl-fin : ins AHP 13[e sil] rel Chr₁ Thl-sif.

2. ins παντα bef τα μερη D. εκεινη D¹(txt D⁴). for παρακαλεσας αυτους, χρησ(αμενο)s(?) D¹-gr(txt D²).

Diet. of Antiquities, art. Conventus. Pliny, H. N. v. 29 fin., mentions Ephesus as one of these assize towns. ἀνθ-ύπατοι there are (such things as) proconsuls: the fit officers before whom to bring these causes: a categoric plural. So the Commentators generally. But may not the 'consiliarii' of the proconsul who were his assessors at the 'conventus,' held in the provinces, have themselves popularly borne the name? We find in Jos. B. J. ii. 16. 1, that Cestius, the ἡγεμών of Syria, on receiving an application respecting Florus's conduct at Jerusalem, μετὰ ἡγεμόνων ἐβουλευέτο,—which ἡγεμόνες were his assessors, or consiliarii. (See on ch. xxv. 12, and Smith's Diet. of Ant., ut supra.)

ἐγκαλ. ἀλλ.] let them (the plaintiffs and defendants) plead against one another. 39.] 'Legitimus coetus est, qui a magistratu civitatis convocatur et

regitur.' Grot. The art. points out the regularly recurring assembly, of which they all knew. 40.] γάρ assumes that this assembly was an unlawful one.

μηδενὸς κ.τ.λ.] There being no ground why (i.e. in consequence of which) we shall be able to give an account, i.e. 'no ground whereon to build the possibility of our giving an account.' The reading περὶ οὐ οὐ (see digest) seems to involve the sentence in almost inextricable confusion. To read περὶ τῆς συστ. τ. and take it in apposit. with περὶ οὐ, 'hujus rei, videlicet conventus hujus' (Bornemann), is very harsh.

CHAP. XX. 1—XXI. 16.] JOURNEY OF PAUL TO MACEDONIA AND GREECE, AND THENCE TO JERUSALEM. 1.] παρακαλέσας has probably been omitted on account of the two participles coming together: or perhaps on account of the same

q ch. xv. 32. ἡ λόγῳ πολλῶ ἦλθεν εἰς τὴν Ἑλλάδα, ³ ποιήσας τε ABDE
 r ch. xv. 33 reff. ἡ μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰου- HLPN a
 s ch. ix. 34 reff. δαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν ἐγένετο b c d f g
 t ch. xiii. 13 reff. ἡ γνώμης τοῦ ὑποστρέφειν διὰ Μακεδονίας. ⁴ x συν- h k m o
 u s Philom. 14. εἶπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Πύρρου 13
 2 Macc. iv. 39, constr., ἡ Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος,
 Luke ix. 55 v. r. 2 Macc. xi. 37. καὶ Γάιος Δερβαῖος καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τυχικὸς
 y constr., ch. iii. 12 reff. καὶ Τρόφιμος. ⁵ z οὗτοι [δὲ] ἀπροελθόντες ἔμενον ἡμᾶς
 w = ch. viii. 25 reff. a = ver. 13. 2 Cor. ix. 5. (ch. xii. 10 al.) Gen. xxxiii. 14.
 z here only r. 2 Macc. xv. 2 only.
 y = ch. xi. 5 reff.
 b = here only. Job xxxi. 2. (see ver. 23.)

3. for τε, δε D 38 E-lat copt. for γενομ., καὶ γενηθείσης D²: κ. γενηθείς D¹-gr.
 ἐπιβουλῆς bef αὐτῷ ABEN a h 13: txt D HLP rel vulg Chr₁. μέλλον
 E. ἀγεσθαι E. rec γνῶμη, with B²HLP rel syr-mg-gr [Chr₁]: txt AB¹EN
 13. 36.—ἡβελήσεν ἀναχθῆναι εἰς συρίαν εἰπεν δε το πνευμα αὐτῷ υποστρεφειν δια της
 μακεδονιας D syr-mg(proceeding as D below as far as εἵεναι).
 4. for συνεπιτετο δε αὐτῷ ἀχρι, μέλλοντος οὐν[autem D-lat syr-mg] ἐξεῖναι αὐτοῦ
 μεχρι D (comitari eum D-lat). om ἀχρι της ασιας (to conform to follg; cf note)
 BN 13 vulg [coptt] æth Bede. rec om πυρρου (see note), with HLP rel syrr æth
 Chr Thl-sif: ins ABDEN a b m o 13. 36. 40 vulg syr-mg coptt arm Thl-fin Orig-int.
 Βεροῖος N¹: βερυαῖος D-gr¹(txt D⁴). ins o bef δερβαῖος A [13]: δουβ(ε)ριος
 doverius D¹(and lat: txt D⁴). for ασιανοι, εφεσιοι D (syr-mg) sah.
 for τυχικος, ευτυχος D.
 5. rec om δε, with D HLP rel 36 vulg Syr [arm] Chr₁ Thl-sif: ins ABEN a c 13. 40
 syr copt Thl-fin. προσελθόντες (see ver 13) A(?) B¹ E-gr HLPN f g k m.
 ἐμενον (but i erased) N. for ημας, αὐτον D-gr.

word occurring again in ver. 2. 2.]
 Notices of this journey may be found 2 Cor. ii. 12, 13; vii. 5, 6. He delayed on the way some time at Troas, waiting for Titus, —broke off his preaching there, though prosperous, in distress of mind at his non-arrival, 2 Cor. ii. 12, 13,—and sailed for Macedonia, where Titus met him, 2 Cor. vii. 6. That Epistle was written during it, from Macedonia (see 2 Cor. ix. 2, καυχῶμαι, 'I am boasting'). He seems to have gone to the confines at least of Illyria, Rom. xv. 19. αὐτούς] The Macedonian brethren: so ch. xvi. 10 al., see reff., and Winer, edn. 6, § 22. 3. Ἑλλάδα] Achaia, see ch. xix. 21. 3. ποιήσας] This stay was made at Corinth, most probably: see 1 Cor. xvi. 6, 7: and was during the winter, see below on ver. 5. During it the Epistle to the Romans was written: see Prolegg. to Rom. § iv. μέλλοντι ἀνάγεσθαι] This purpose, of going from Corinth to Palestine by sea, is implied ch. xix. 21, and 1 Cor. xvi. 3—7. τοῦ ὑποστρ.] The genit. is not (as Meyer) governed directly by γνώμης, which would be more naturally followed by εἰς τὸ ὑπ.: but denotes the purpose, as in reff. 4. ἀρχι τ. Ἀσίας] It is not hereby implied that they went no further than to Asia: Trophimus (ch. xxi. 29) and Aristarchus (ch. xxvii. 2), and probably others, as the bearers of the alms from Macedonia and Corinth (1 Cor. xvi. 3, 4), accompanied

him to Jerusalem. Σώπατρος Πύρρου Βεροιαῖος] This mention of his father is perhaps made to distinguish him (?) from Sosipater, who was with Paul at Corinth (Rom. xvi. 21). The name Πύρρου has been erased as that of an unknown person, and because the mention of the father is unusual in the N. T.:—no possible reason can be given for its insertion by copyists. Ἀρίσταρχος] See ch. xix. 29; xxvii. 2; Col. iv. 10; Philom. 24. Secundus is altogether unknown. The Gaius here is not the Gaius of ch. xix. 29, who was a Macedonian. The epithet Δερβαῖος is inserted for distinction's sake. Timotheus was from *Lystra*, which probably gives occasion to his being mentioned here in close company with Gaius of Derbe. All attempts to join Δερβαῖος with Τιμόθεος in the construction are futile. Timotheus was not of Derbe, see ch. xvi. 1, 2: and the name Caius (Γάιος, Gr.) was far too common to create any difficulty in there being two, or three (see note, ch. xix. 29) companions of Paul so called. With conjectural emendations of the text (Δερβ. δὲ Τιμόθ., Kuin., Valek.) we have no concern. Ἀσιανοὶ T. κ. T.] Tychicus is mentioned Eph. vi. 21, as sent (to Ephesus from Rome) with that Epistle. He bore also that to the Colossians, Col. iv. 7, at the same time. See also 2 Tim. iv. 12; Tit. iii. 12. Trophimus, an Ephesian, was in Jerusalem with Paul,

ἐν Τρωάδι ὃ ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἅχρι ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτά. Ἐν δὲ τῇ μιᾷ τῶν σαββύτων συνηγμένων ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς μέλ-

c ch. xv. 39 reff.
d ch. xii. 3 reff.
e = ch. xiii. 11.
Luke iv. 13.
Rom. i. 13 al.
2 Macc. xiv.
15.
f ch. xii. 19 reff.
g Luke xxiv. 1.
John xx. 1 (19).
Mark xvi. 2.
1 Cor. xvi.
i ch. ii. 46 reff.

2). see ch. xiii. 14 reff.
k ch. xvii. 2 reff.

h ch. iv. 5 reff. constr., ch. xiii. 44 reff.

6. om την D. rec αχρῖς, with H rel : απο EN 13 : *infra* E-lat : txt ABLP d Thl-sif.—for αχρῖ ἡμερῶν πέντε, πεμπταιοι D. for ου, οπου AEN 13 : ου και 40. 137 : και c : εν η και D : txt BHLP rel 36 Chr. [for επτα, πέντε L¹ (but corrd).]
7. for δε, τε D Syr aeth. om τη E k. aft μια ins πρωτη D-gr.
rec for ημων, των μαθητων (*alteration to suit αυτοις—see note*), with HLP rel Bas, Thl-sif : txt ABDEEN a¹ c 13. 36. 40 vulg syrr (copt) [sah] aeth arm Chr₂ Thl-fin.
rec ins του bef κλασαι, with D Thl-fin : om ABEHLPN 13 rel [Bas₁] Chr₂ Thl-sif.

ch. xxi. 29 : and had been, shortly before 2 Tim. was written, left sick at Miletus. (See Prolegg. to 2 Tim. § i. 5.) 5. οὔτοι] The persons mentioned in ver. 4 : not only Tychicus and Trophimus. The mention of Timotheus in this list, distinguished from ἡμᾶς, has created an insuperable difficulty to those who suppose Timotheus himself to be the narrator of what follows : which certainly cannot be got over (as De Wette) by supposing that Timotheus might have inserted himself in the list, and then tacitly excepted himself by the ἡμᾶς afterwards. The truth is apparent here, as well as before, ch. xvi. 10 (where see note), that the anonymous narrator was in very intimate connexion with Paul ; and on this occasion we find him remaining with him when the rest went forward. προελθ. κ.τ.λ.] For what reason, is not said : but we may well conceive, that if they bore the contributions of the churches, a better opportunity, or safer ship, may have determined Paul to send them on, he himself having work to do at Philippi : or perhaps, again, as Meyer suggests, Paul may have remained behind to keep the days of unleavened bread. But then why should not they have remained too? The same *motive* may not have operated with them ; but in that case no reason can be given why they should have been *sent on*, except as above. It is not impossible that both may have been combined :—before the end of the days of unleavened bread, a favourable opportunity occurs of sailing to Troas, of which they, with their charge, avail themselves : Paul and Luke waiting till the end of the feast, and taking the risk of a less desirable conveyance. That the feast had *something* to do with it, the mention of μετὰ τ. ἡ. τ. ἀζ. seems to imply : such notices being not inserted ordinarily by Luke for the sake of *dates*. The assumption made by some (see, e. g. Mr. Lewin, p. 587), that the rest of the company sailed at once for Troas from Corinth, while Paul and Luke went by land

to Philippi, is inconsistent with συνέλετο, ver. 4. From the notice here, we learn that Paul's stay in Europe on this occasion was about three-quarters of a year : viz. from shortly after Pentecost, when he left Ephesus (see on ch. xix. 10), to the next Easter. 6. ἅχρι ἡμ. πέντε] in five days, see reff. The wind must have been adverse : for the voyage from Troas to Philippi (Neapolis) in ch. xvi. 11, seems to have been made in *two* days. It appears that they arrived on a Monday. Compare notes, 2 Cor. ii. 12, ff. 7. ἐν τῇ μιᾷ τ. σαββ.] We have here an intimation of the continuance of the practice, which seems to have begun immediately after the Resurrection (see John xx. 26), of assembling on the first day of the week for religious purposes. (Justin Martyr, Apol. i. 67, p. 83, says, τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροὺς μερόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται.) Perhaps the greatest proof of all, that this day was thus observed, may be found in the early (see 1 Cor. xvi. 2) and at length general prevalence, in the *Gentile world*, of the *Jewish seven-day period* as a *division of time*,—which was entirely foreign to Gentile habits. It can only have been introduced as following on the practice of especial honour paid to this day. But we find in the Christian Scriptures no trace of any *sabbatical* observance of this or any day : nay, in Rom. xiv. 5 (where see note), Paul shews the untenableness of any such view under the Christian dispensation. The idea of the *transference of the Jewish sabbath from the seventh day to the first* was an invention of later times. κλάσαι ἄρτον] See note on ch. ii. 42. The breaking of bread in the Holy Communion was at this time inseparable from the ἀγάπαι. It took place apparently in the evening (after the day's work was ended), and at the end of the assembly, after the preaching of the word (ver. 11). αὐτοῖς, in the third person, the dis-

1 ch. xiii. 42 reff. λων ¹ ἐξίέναι ^m τῇ ἐπαύριον, ⁿ παρέτεινέν τε τὸν λόγον
 m ch. x. 9 reff. ^o μέχρι ^p μεσονυκτίου. ⁸ ἦσαν δὲ ^q λαμπάδες ^r ἱκαναὶ ἐν τῷ
 n here only. Gen. xlix. 13. Num. xxiii. 28. Ps. xxxv. 10 only. το-
 σουτον παρατείνεν χρόνον, Jos. Antt. i. 3. 9. οἱ
 οἱ of time, Matt. xi. 23. ch. x. 30. 1 Tim. vi. 14 al. Ps. civ. 19. p Mark xiii. 35. Luke xi. 5. ch. xvi. 25 only. Judg. xvi. 3. q Matt. xxv. 1, &c. John xviii. 3. Rev. iv. 4. viii. 10 only. Gen. xv. 17. r Luke xxiii. 9 al. 1 Macc. xv. 26. s ch. i. 13 reff. Acts only. t ver. 7 al. u ch. vi. 15 reff. v ch. vii. 58. xxiii. 17 only. L. Zech. ii. 4. w 2 Cor. xi. 33 only. Josh. ii. 15, 18. x = here bis (ch. xxv. 7. xxvi. 10) only. Ps. lxxv. 7 Aq. Dan. v. 20 Theod. Herodian i. 11, of the ἀγαλμα διαπετές, — ἐξ οὐρανοῦ κατενεχθῆναι λόγος. (καταφορά Aq., Gen. ii. 21. x. 12.) y Luke xxiv. 1 (John iv. 11. Rev. ii. 24) only. Sir. xlii. 7. z ver. 7. absol., ch. xviii. 4 reff. a ch. iv. 17 reff. b = ch. xii. 14 reff. c here only. Symm., Gen. vi. 16 [17]. Ezek. xlii. 6. στοαὶ τρίστογοι, Dion. Hal. Antt. iii. 68. d = Mark vi. 29. 1 Macc. ix. 19. e = Matt. xxiv. 17. ch. x. 20, 21. 1 Kings ix. 27. Xen. Cyr. i. 4. 8.

om τε D-gr. μεχρις P.

8. υπολαμπαδες *faculae* D. rec for ημεν, ησαν (see above on ημων, ver 7), with c k [copt aeth-rom Thl-sif]: txt ABDEHLPN 13. 36 rel vulg syrr sah [aeth-pl] arin Chr. Thl-fin. om συνηγμένοι E.

9. rec καθημενος (*corrū to more usual form*), with HLP rel Chr.; txt ABDEN a 13. 36. om νεανίας E. επι τη θυριδι κατεχομενος υπνω βαρει D. om του (bef παυλου) D. for απο, υπο DH b o 40 Chr. πεσων, omg kai follg, E. kai os ηρθη D1-gr.

course being addressed to the disciples at Troas: but the first person is used before and after, because all were assembled, and partook of the breaking of bread together. Not observing this, the copyists have altered ἡμῶν above into τῶν μαθητῶν, and ἦμεν into ἦσαν, to suit αὐτοῖς.

8. λαμπάδ. ἱκ.] This may be noticed, as Meyer observes, to shew that the fall of the young man could be well observed: or, perhaps, because many lights are apt to increase drowsiness at such times. Calvin and Bengel suppose,—in order that all suspicion might be removed from the assembly ('ut omnis abesset suspicio scandalī,' Beng.); Kuin. and partly Meyer,—that the lights were used for solemnity's sake,—for that both Jews and Gentiles celebrated their festal days by abundance of lights. But surely the adoption of either Jewish or Gentile practices of this kind in the Christian assemblies was very improbable.

9.] Who Eutyelus was, is quite uncertain. The occurrence of the name as belonging to slaves and freedmen (Rosenm. and Heinrichs, from inscriptions), determines nothing. ἐπὶ τῆς θυρίδος] On the window-seat. The windows in the East were (and are) without glass, and with or without shutters.

καταφερόμενος ὑπν.] Wetstein gives many instances of the use of καταφέρομαι, either absolute, or with εἰς ὑπνον, signifying 'to be oppressed with, borne down towards, sleep.' Thus Aristotle, de somn. et vig. iii. p. 456. b. 31, ed. Bekk.: τὰ ὑπνωτικά . . . πάντα . . . καρηβαρίαν . . . ποιεῖ . . .

καὶ καταφερόμενοι καὶ νυστάζοντες τὸτο δοκοῦσιν πάσχειν, καὶ ἀδυνατοῦσιν αἶρην τὴν κεφαλὴν καὶ τὰ βλέφαρα: and Diod. Sic. iii. 57, κατενεχθεῖσαν εἰς ὑπνον ἰδεῖν ὄψιν. I believe the word is used here and below in the same sense, not, as usually interpreted, here of the effect of sleep, and below of the fall caused by the sleep. It implies that relaxation of the system, and collapse of the muscular power, which is more or less indicated by our expressions 'falling asleep,' 'dropping asleep.' This effect is being produced when the first participle is used, which is therefore imperfect,—but as Paul was going on long discoursing, took complete possession of him, and, having been overpowered,—entirely relaxed in consequence of the sleep, he fell.

In the ἦρθη νεκρός here, there is a direct assertion, which can hardly be evaded by explaining it, 'was taken up for dead,' as De Wette, Olsh. ;—or by saying that it expresses the judgment of those who took him up, as Meyer. It seems to me, that the supposition of a mere suspended animation is as absurd here as in the miracle of Jairus's daughter, Luke viii. 41—56. Let us take the narrative as it stands. The youth falls, and is taken up dead: so much is plainly asserted. (First, let it be remembered that Luke, a physician, was present, who could have at once pronounced on the fact.) Paul, not a physician, but an Apostle,—gifted, not with medical discernment, but with miraculous power, goes down to him, falls on him and embraces

ABDE
HLPN a
b c d f g
h k m o
13

C λων δὲ ὁ Παῦλος ἔπέπεσεν αὐτῷ καὶ ὁ συμπεριλαβὼν εἶπεν ἰ-ver. 37. (ch. viii. 16 reff.)
 αυτου... Μὴ ἡ θορυβείσθε· ἡ γὰρ ἰψυχὴ αὐτοῦ ἐν αὐτῷ ἐστιν. g Esth. vii. 8.
 (see var. 11 j ἀναβὰς δὲ καὶ κ κλάσας τὸν ἄρτον καὶ ἰ γευσάμενος, h ch. xvii. 5.
 read.) ABCDE HLPN a m ἐφ' ἱκανόν τε ἰ ὁμιλήσας ἄχρι ὁ αὐγῆς, ἰ οὕτως ἰ ἐξήλθεν. i reff.
 b c d f g 12 ἡ γαγον δὲ τὸν παῖδα ζῶντα, καὶ ἰ παρεκλήθησαν ἰ οὐ j ch. xviii. 31.
 h k m o 13 ἡμεῖς δὲ ἰ προελθόντες ἐπὶ τὸ πλοῖον l ch. ii. 46 reff.
 13 ἡμεῖς δὲ ἰ προελθόντες ἐπὶ τὸ πλοῖον l = ch. x. 10 reff.
 w ἀνήχθημεν ἐπὶ τὴν Ἰασσον, ἐκεῖθεν x μέλλοντες ἰ ἀνα- m here only.
 λαμβάνειν τὸν Παῦλον· οὕτως γὰρ z διατεταγμένος ἦν, n Luke xxiv.
 x μέλλων αὐτὸς a πεζεύειν. 14 ὥς δὲ b συνέβαλλεν ἡμῖν 14: 15. ch.
 xxiii. 30. o here only. Isa. lix. 9. 2 Macc. xii. 9 only. r Luke x. 34 al. p = John iv. 6. ch.
 xxvii. 17. see Heb. vi. 15. q = ch. xv. 40 reff. s Luke x. 34 al. 1 Kings xv. 20.
 s = Matt. ii. 18. v. 4. Luke xvi. 25. Gen. xxiv. 67. t here only. u 2 Macc. xv. 38.
 only. (-os; Sir. xxxiv. [xxxi.] 20. Xen. Mem. iv. 1. 1.) v ver. 5. w ch. xiii. 13 reff.
 x = vv. 3, 7. y = here bis. ch. xxiii. 31. 2 Tim. iv. 11 only. (ch. i. 2. vii. 43.) z 1 Cor.
 vii. 17. xi. 34. L.P., exc. Matt. xi. 1. 1 Chron. ix. 33. a here only + μέχρῃς ἐνταῦθα
 ἐπέζευσεν ἡ στρατιά, Xen. Anab. v. 5. 4. (-ῆ), Mark vi. 33.) b = here only. (ch. xvii. 18 reff.)

10. *ἀφ' ἐπεπεσεν* ins *ἐπ'* c 106: *ἐπεσεν ἐπ* D. *συμπεριβαλὼν* C¹, and *add αὐτου*
 C [(syrr coptt arm)]: *συμπαραλαβὼν* c k 40. 105: *add αὐτον* a 36. ins *καὶ* bef
εἶπεν D¹-gr.

11. [om 1st *καὶ* B (sah).] rec om *τον* (the force of the art being overlooked,
 —see note), with D²EHLPPN³ (ch. Thl-sif: ins ABCD¹N¹ 13 Thl-fin. for
 τε, δε D-gr E-gr Thl-sif. (αχρί, so AB¹C²EN Thl-sif.) αὐτης N¹.

12. for *ἡγαγον δε τον παιδα*, D has *ασπασόμενων δε αυτων ἡγαγεν* [adduxerunt] *τον*
ναυσικον.

13. *προελθ.* (see ver 5) AB¹EHP f g h k m o Chr₁ Thl-sif: *κατελθ.* D[-gr] Syr
 [ascendimus D-lat] for 1st *ἐπι*, *eis* D d 133. rec (for 2nd *ἐπι*) *eis*, with
 DHLP rel 36 Chr Thl-sif: txt ABCEN [a] 13. 40 Thl-fin. for *ασσον*, *θασον*, or
θασσον L (but not in ver 14) P o 73-6-8. 99. 100-1 syrr sah: *ασον* b¹ f k 13. 106 aeth: *is*
νασον 15-8. 36, and so in ver. 14. rec *ἡν* bef *διατεταγμένος* (ἦν *διατ.* *is* St. Luke's
habit almost uniformly, but it is not the habit of the great MSS to alter this order), with
 DHLP rel Chr: *εντεταλμενος ἡν* C 15. 36. 180: txt A B[-ρον B¹] EN a m 13. ins
 ως bef *μελλων* D 36. αὐτος [bef μελ.] E.

14. om *δε* C¹(appy). rec *συνεβαλεν* (alteration to historic aorist as so freq),
 with CDHL rel 36 vulg E-lat Chr: *συνεβαλλον* N¹: txt AB E-gr PN³ 40. for
 1st *eis*, *ἐπι* N¹.

him,—a strange proceeding for one bent on discovering suspended animation, but not so for one who bore in mind the action of Elijah (1 Kings xvii. 21) and Elisha (2 Kings iv. 34), each time over a *dead body*,—and *having done this, not before*, bids them not to be troubled, for *his life was in him*. I would ask any unbiassed reader, taking these details into consideration, which of the two is the natural interpretation,—and whether there can be any reasonable doubt that *the intent of Luke is to relate a miracle of raising the dead*, and that he mentions the falling on and embracing him as the outward significant means taken by the Apostle to that end?

11.] The intended breaking of bread had been put off by the accident. τὸν ἄρτ., as ch. ii. 42. Were it not for that usage, the article here might import, 'the bread which it was intended to break,' alluding to ἄρτ. above.

γευσάμενος] *having made a meal*, see reff. The agape was a veritable meal. Not 'hav-

ing tasted it,' viz. the bread which he had broken;—though that is implied, usage decides for the other meaning. οὕτως]

12.] As in the raising of Jairus's daughter, our Lord commanded that something should be given her to eat, that nature might be recruited, so doubtless here rest and treatment were necessary, in order that the restored life might be confirmed, and the shock recovered. The time indicated by αὐγῇ must have been before or about 5 A.M.: which would allow about four hours since the miracle. We have here a minute but interesting touch of truth in the narrative. Paul, we learn afterwards, ver. 13, intended to go afoot. And accordingly here we have it simply related that he started away from Troas before his companions, not remaining for the reintroduction of the now recovered Eutychus in ver. 12.

13. Ἰασσον] A sea-port (also called Apollonia, Plin. v. 32) in Mysia or Troas, oppo-

c ch. viii. 40
 relf.
 d ch. xiii. 4
 relf.
 e ch. xvi. 11
 relf.
 f ch. xvi. 1 reff.
 ghre only t.
 Exod. xxviii.
 26 Symm.
 Theod.
 h = ch. xxviii.
 3. Xen. Cyr.
 iv. 6. 10.
 i = here (Mark
 iv. 30 rec.)
 only t. ες
 Ἰωνίαν
 παραβα-
 λειν.
 Thucyd. iii.
 32. (Prov.
 ii. 2 al.)
 k = Mark i. 38.
 Luke xlii. 33. ch. xlii. 44. xxi. 26.
 m here only t.
 Xen. Anab. vi. 2. 1.
 only t. οἱ δ' ἀνθρώποι τοῖς διπλοῖς χρῶσιν
 βεῖν, Aristot. Rhet. iii. 3.
 r = Matt. xxvi. 6. Luke x. 32. xlii. 40 al.
 q ch. ii. 1 reff.
 t ch. vii. 14 reff.

εἰς τὴν Ἀσσον, ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυ-
 λήν, κακέθην ἀποπλεύσαντες τῇ ἐπιούσῃ κατη-
 τήσαμεν ἀντικρὺς Χίου. τῇ δὲ ἑτέρα παρεβάλομεν
 εἰς Σάμον, καὶ μέιναντες ἐν Τρωγυλίῳ τῇ ἐχομένῃ
 ἤλθομεν εἰς Μίλητον. ¹⁶ ¹ κεκρίκει γὰρ ὁ Παῦλος ^m παρα-
 πλεύσαι τὴν Ἐφεσον, ὅπως μὴ ⁿ γένηται αὐτῷ ^o χρονο-
 τριβῆσαι ἐν τῇ Ἀσίᾳ. ^p ἔσπευδεν γάρ, εἰ δυνατόν εἴη
 αὐτῷ, τὴν ἡμέραν τῆς ^q πεντηκοστῆς ^r γενέσθαι ^s εἰς
 Ἱερσόλυμα. ¹⁷ Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφε-
 σον ^t μετεκαλέσαστο τοὺς ^{uv} πρεσβυτέρους τῆς ^u ἐκκλησίας.

1 ἡλθο-
 μεν...
 ABCDE
 HLPN a
 b c d f g
 h k l m
 o 13

l = ch. xv. 19 reff.
 o here
 n Matt. xviii. 13. Gal. vi. 14. Gen. xlii. 7, 17.
 p Luke ii. 16. xix. 5, 6. ch. xxii. 18. 2 Pet. iii. 12 only. 2 Chron. x. 18.
 s Luke iv. 23. ch. xxi. 17. xxv. 15.
 v ch. xi. 30 reff.

15. καὶ ἐκείθεν E. rec αντικρυ (corrⁿ), with B²HP rel [Thl-fin]: txt AB¹CDELⁿ
 13. 36. 40 Thl-fin. for ετερα, εσπερα B 15-9. 73. παρελαβομεν D¹-gr(txt
 D⁴). om και μειναντες εν τρωγυλιω, and aft τη ins δε ABCEN [a] 13 vulg [copt
 æth-pl arm]: txt (the occasion of the omⁿ has probably been, that Trogylium is not in
 Samos, which at first sight the text appeared to imply) DHLP rel 36 syrr sah Chr,
 Thl.—rec τρωγυλῖω, with HP rel 36: txt (D) L h m o (c f g k) Chr₁, τρωγυλία D-gr,
 Trogylio D-lat. ερχομενη D¹ a m 95¹-6. 142.
 16. rec εκρινε (an ecclesiastical portion begins at ver 16, which has occasioned the
 alteration of the plur^{erf} into the independent historic aor), with C³HLP rel Chr,
 Thl-sif: txt ABC¹DELⁿ a 13. 36 vulg. for οπως μη γεννηται αυτω [αυτον H]
 χρονοτριβησαι, μηποτε γεννηθ αυτω κατασχεσις τις ut non contingeret ei morandi quis
 D. rec (for ειη) ην, with LP rel 40 Chr Thl: txt (but looks like a gramm corrⁿ)
 ABCEN a 13. 36.—om ει δυνατόν ειη DH æth-rom. εις την ημεραν D: τη ημερα H.
 for εις, εν D¹(txt D⁴). ιεροουσαλημ AEN a c 13. 40: txt BCDHLP rel 36 Chr.
 17. μετεπεμψατο D. om τους E.

site to Lesbos, twenty-four Roman miles (Peutinger Table) from Troas, built on a high cliff above the sea, with a descent so precipitous as to have prompted a pun of Stratoniceus, the musician (see Athen. viii., p. 352), on a line of Homer, Il. ζ. 143, Ἀσσον ἴθ', ὥς κεν θᾶσσον δαλέθρου πείραθ' ἔκηαι. Strab. xiii. 1, p. 126, Tauchn.

Paul's reason is not given for wishing to be alone: probably he had some apostolic visit to make.

14. Μιτυλήνῃ] The capital of Lesbos, on the E. coast of the island, famed (Hor. Od. i. 7. 1: Epist. i. 11. 17) for its beautiful situation. It had two harbours: the northern, into which their ship would sail, was μέγας κ. βαθύς, χώματι σκεπαζόμενος, Strabo, xiii. 2, p. 137.

15. παρεβάλ.] we put in: so Charon, in the Frogs, to his boatman, ὥσπ, παραβαλοῦ, 180; and 271, παραβαλοῦ τῷ κοπιῷ: see many examples in Wetst. Then they made a short run in the evening to Trogylium, a cape and town on the Ionian coast, only forty stadia distant, where they spent the night. He had passed in front of the bay of Ephesus, and was now but a short distance from it.

Μίλητον] The ancient capital of Ionia

(Herod. i. 142). See 2 Tim. iv. 20, and note.

16. κεκρίκει] We see here that the ship was at Paul's disposal, and probably hired at Philippi, or rather at Neapolis, for the voyage to Patara (ch. xxi. 1), where he and his company embark in a merchant vessel, going to Tyre. The separation of Paul and Luke from the rest at the beginning of the voyage may have been in some way connected with the hiring or outfit of this vessel. The expression κεκρίκει (or ἐκρινε, which will amount to the same thing, only it must not be taken 'for the plur^{erf},' here or any where else) is too subjectively strong to allow of our supposing that the Apostle merely followed the previously determined course of a ship in which he took a passage.

παραπλ. τ. Ἐφ.] He may have been afraid of detention there, owing to the machinations of those who had caused the uproar in ch. xix. F. M., in his notes, gives another reason: "He seems to have feared that, had he run up the long gulf to Ephesus, he might be detained in it by the westerly winds, which blow long, especially in the spring." But these would affect him nearly as much at Miletus.

17.] The distance from

18 ὡς δὲ ^w παρεγέγοντο ^w πρὸς αὐτόν, εἶπεν αὐτοῖς Ἵμεῖς ^w Matt. iii. 13.
ἐπίστασθε, ^{xy} ὑπὸ πρώτης ἡμέρας ^y ἀφ' ἧς ^z ἐπέβην εἰς ^w Luke vii.
τὴν Ἀσίαν, ^a πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ^t ἐγενόμην, ^x 20. viii. 19.
19 ^b δουλεύων τῷ κυρίῳ ^c μετὰ ^d πάσης ^e ταπεινοφροσύνης ^x xi. 6 only.
καὶ δακρύων καὶ ^f πειρασμῶν τῶν ^g συμβάντων μοι ἐν ^y Josh. xviii. 8.
ταῖς ^h ἐπιβουλαῖς τῶν Ἰουδαίων, ²⁰ ὡς οὐδὲν ⁱ ὑπεστεί- ^x ch. x. 30 reff.
 ^z constr., see
 ^y ch. i. 2.
 ^y attr., here
 ^{only?} see
 ^{ch. xxiv. 11.}
 ^{z = and constr.}
 ^{ch. xii. 4.}
 ^(see ch. xxi.)

2. xxv. 1. (xxvii. 2 reff.) Josh. xiv. 9. a = Mark v. 16. ch. ix. 27. b = (see note) Paul
(Rom. vii. (6) 25 al.) only, exc. Matt. vi. 24. Luke xvi. 13. Ps. ii. 11. c ch. xviii. 11 reff.
d ('all possible') ch. iv. 29. xxiii. 1. Rom. i. 29. Eph. i. 3. 2 Pet. i. 5. Jude 3 al. e Eph.
iv. 2. Phil. ii. 3. Col. ii. 16, 23. iii. 12. Paul only, exc. 1 Pet. v. 5†. (φρων, 1 Pet. iii. 8. φρονεῖν,
Ps. cxxx. 2.) f = Luke xxii. 28. Gal. iv. 14 al. Deut. iv. 34. g ch. iii. 10 reff.
h ch. ix. 24 reff. i ver. 27. Gal. ii. 12. Heb. x. 38 only†. Diod. Sic. xiii. 70, εἰς τὸ λοιπὸν ὁ
Κύριος ἐκέλευεν αὐτεῖν, μηδὲν ὑποστέλλόμενον. So Jos. B. J. i. 20. 1.

18. for παρεγέγοντο, ἐσκληρυοντο E-gr. aft αυτον ins ομου οντων αυτων A :
υμοσε οντ. αυτ. D⁴(ομωσ εονταν D¹) 40-marg: ομοθυμαδον E 73: et simul essent vulg
(interpolations for particularity): om BCHLPN rel 36 [syrr coptt æth arm] Chr.
for αυτοις, προς αυτοις D¹(πρ. αυτοις D⁴). aft επιστασθε ins αδελφοι D :
pref. 5. 8. 73 sah. for αφ, εφ D¹(txt D⁴): om h 38. 93. for εις, επι E.
for πως το εγενομην, D has ως τριετιαν η και πλειον ποταπωσ μεθ υμων ην παντος χρονου:;
D-corr has πως for ποταπωσ, D⁴(?) τον παντα χρονον, and D⁵ adds εγενομην: fui per
omne tempore D-lat.

19. aft κυριω add μεθ υμων C c 15-8. 36 [syrr] Chr-txt., rec ins πολλων bef
δακρ. (prob interpolation: see 2 Cor ii. 4), with CHLP rel 36 æth-rom arm [Bas₂]
Chr: aft syr: om ABDEH 13. 40 vulg Syr coptt æth-pl Lucif. συμβαινον-
των C.

Miletus to Ephesus is about thirty miles. He probably, therefore, stayed three or four days altogether at Miletus. τοὺς πρεσβ.] called, ver. 28, ἐπισκόπους. This circumstance began very early to contradict the growing views of the apostolic institution and necessity of prelatical episcopacy. Thus Irenæus, iii. 14. 2, p. 201: 'In Mileto convocatis episcopis et presbyteris, qui erant ab Epheso et a reliquis proximis civitatibus.' Here we see (1) the two, bishops and presbyters, distinguished, as if both were sent for, in order that the titles might not seem to belong to the same persons, — and (2) other neighbouring churches also brought in, in order that there might not seem to be ἐπίσκοποι in one church only. That neither of these was the case, is clearly shewn by the plain words of this verse: he sent to Ephesus, and summoned the elders of the church (see below on διῆλθον, ver. 25). So early did interested and disingenuous interpretations begin to cloud the light which Scripture might have thrown on ecclesiastical questions. The E. V. has hardly dealt fairly in this case with the sacred text, in rendering ἐπισκόπους, ver. 28, 'overseers'; whereas it ought there as in all other places to have been bishops, that the fact of elders and bishops having been originally and apostolically synonymous might be apparent to the ordinary English reader, which now it is not.

18.] The evidence furnished by this speech as to the literal report in the Acts of the words spoken by Paul, is most important. It is a treasure-house of words,

idioms, and sentiments, peculiarly belonging to the Apostle himself. Many of these appear in the reff., but many more lie beneath the surface, and can only be discovered by a continuous and verbal study of his Epistles. I shall point out such instances of parallelism as I have observed, in the notes. The contents of the speech may be thus given: *He reminds the elders of his conduct among them* (vv. 18—21): *announces to them his final separation from them* (vv. 22—25): *and commends earnestly to them the flock committed to their charge, for which he himself had by word and work disinterestedly laboured* (vv. 26—35).

ἀπὸ πρ. ἡμ.] These words hold a middle place, partly with ἐπίστασθε, partly with ἐγενόμην. The knowledge on their part was coextensive with his whole stay among them: so that we may take the words with ἐπίστασθε, at the same time carrying on their sense to what follows.

μεθ' ὑμ. ἐγεν.] So 1 Thess. i. 5, οἶδατε οἳ οὖν ἐγενήθημεν ἐν ὑμῖν, — ii. 10, ὑμ. μάρτυρες . . . ὡς ὁρίως . . . ὑμῖν τοῖς πιστεῦουσιν ἐγενήθημεν. See 1 Cor. ix. 20, 22.

19. δουλεύων τῷ κυρ.] With the sole exception of the assertion of our Lord, 'Ye cannot serve God and mammon,' reff. Matt., Luke, the verb δουλεύω for 'serving God' is used by Paul only, and by him seven times, viz. besides reff., Rom. xii. 11; xiv. 18; xvi. 18; [Phil. ii. 22(?)] Col. iii. 24; 1 Thess. i. 9.

μετ. π. ταπ.] Also a Pauline expression, Rom. vii. 7; xii. 12.

See especially Gal. iv. 14.

πειρασμῶν] 20. ὑπε-

^k part. 1 (Cor. xii. 7. Heb. (vii. 35, x. 23 v. r.) xii. 10 only. Deut. xxiii. 6. 1 constr., ch. xiv. 18 reff. m = John i. 25, xvi. 13, &c. ver. 27. 1 Pet. i. 12. Deut. xxiv. 8. n ch. xvi. 37 reff. o = Matt. xxiv. 7 i. (ch. xiv. 23, ii. 46 reff.) p ch. xiii. 25 q ch. xi. 18 reff. r = ch. xxiv. 24 reff. 1. 12. w = here only. Amos ix. 8. xii. 2. Eph. iv. 17, 18. Rev. iv. 8. xix. 14 al. Winer, edn. 6, § 59. 4. a ch. xi. 19 reff. d ch. xv. 26 reff.

λάμην τῶν ^k συμφερόντων ¹ τοῦ μὴ ^m ἀναγγεῖλαι ὑμῖν καὶ ἀβ c d e
 διδάξαι ὑμᾶς ⁿ δημοσίᾳ καὶ ^o κατ' οἴκους, ²¹ ^p διαμαρτυ- h l p n a
 ρόμενος Ἰουδαίοις τε καὶ Ἑλλησιν τὴν εἰς θεὸν ^q μετά- h k l m
 νοίαν καὶ ^r πίστιν ^r εἰς τὸν κύριον ἡμῶν Ἰησοῦν. o 13
²² ^s καὶ νῦν ^s ἰδοὺ ^t δεδεμένος ἐγὼ τῷ ^u πνεύματι πορεύομαι
 εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ ^v συναντήσουτά μοι μὴ
 εἰδώς, ²³ ^w πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον ^x κατὰ ^x πόλιν
^p διαμαρτύρεται μοι ^y λέγων ὅτι ^z δεσμὰ καὶ ^a θλίψεις με
^b μένουσιν. ²⁴ ἄλλ' οὐδενὸς ^c λόγον ^c ποιοῦμαι τὴν ^d ψυχὴν
 1. 12. s ch. xiii. 11. t = here only. δεδεμ. ἰσχυροτέρα ἀνάγκη, Xen. Cyr. viii.
 u = ch. xvii. 16 reff. v = here only. Eccl. ii. 14. ix. 11. (ch. x. 25 reff.)
 w = here only. Amos ix. 8. xii. 2. Eph. iv. 17, 18. Rev. iv. 8. xix. 14 al. Winer, edn. 6, § 59. 4. y masc., Mark ix. 26. 1 Cor. x. 26 reff.
 a ch. xi. 19 reff. b see ver. 5. c = and constr., here only. see Job xiv. 3. xxii. 4.
 d ch. xv. 26 reff.

20. τῶν συμφερόντων bef υπεστεилаμην C. om μη D Lucif. om νμας D
 Thl-sif Lucif, Jer. κατ οίκους καὶ δημοσία D.
 21. διαμαρτυραμενος H m Bas-ms, Thl-sif: -ρουμενος D¹. rec ins τον bef θεον
 (corr'n for uniformity), with ADHLP 13. 36 rel Bas-ms Thl-fin: om BCEN d h k Bas,
 Chr, Thl-sif. aft πιστιν ins την EHLP rel Bas Chr Thl: om ABCN a 13. 36;
 also D, which reads δια του κυριου ημ. ιησ. χρ. om ημων E. rec aft ιησ. ins
 χριστον (common addn), with ACDEN 13. 36 rel Syr copt æth-pl [arm] Chr, Thl-fin:
 om BHLp b c g h syr sah æth-rom Bas, Thl-sif Lucif.
 22. rec εγω bef δεδεμενος, with DHLP rel am [tol syrr Did, Thl-sif] Chr, Epiph¹:
 txt (characteristic order) ABCEA a k 13 vulg Ath-[4-]mss, Thl-fin. ιεροσολυμα
 D. συναντησαντα (prob originally a mistake) A D-gr E-gr H [1¹] m 13:
 συμβησομενα (gloss) C a 15. 36. 68-9. 180 lect-12: txt BLPN rel vss Ath Chr [Thl-fin].
 εμοι BN¹. for ειδως, γεινωσκων D.
 23. το αγ. πν. D-gr: το πν. μοι το αγ. c 47. 137 Epiph Chr. om κατα πολιν
 E. ins πασαν bef πολιν D vulg syrr æth Lucif. διεμαρτυρατο AEN³
 13. 40 Ath-[2-]mss. rec om μοι (as unnecessary?), with HLP rel æth-rom
 Thl-sif: ins ABCDEN a b d e k m 13. 36. 40 vulg syrr copt [sah] æth-pl arm Ath,
 Bas¹ [Epiph, Thdr't-ms.] Thl-fin Lucif, Jer. rec λεγον, with A B(sic: see table)
 CN rel: txt DEHLP 13 f (k?) 1¹ m¹ 36. rec me bef και θλιψεις (alteration
 perhaps to avoid μενουσιν), with LP rel Thdr't Thl-fin: μοι aft μενουσιν D: txt
 ABCEHN a c k 13. 40 vulg arm Cyr-jer Bas¹ Did, Chr Thl-sif. at end add εν
 ιεροσολυμοις D vulg [-ed(aft θλ.) am¹(but marked for erasure)](not demid) syr-w-ast
 sah [Orig-int¹] Lucif.
 24. rec λογον, with AD¹EHLPN³ 13 rel 40: txt BCD¹N¹ sah æth arm. rec
 aft ποιουναι ins ουδε εχω, with EHLP rel 36: ins εχω ουδε bef ποιουναι AN³ 13. 40,
 εχω μοι ουδε D¹: om BCD¹N¹ Syr sah æth arm. rec aft την ψυχην ins μου, with

στειλάμην] So again ver. 27. The sense in Gal. ii. 12 is similar, though not exactly identical—'reserved himself,' withdrew himself from any open declaration of sentiments. In Heb. x. 38 it is different.

τῶν συμφερ.] See reff. 21. εἰς θ. . . εἰς τ. κύρ. I.] This use of εἰς is mostly Pauline: and in ch. xxiv. 24 it seems to be taken from his own expression. 22. δεδεμένος τῷ πνεύματι bound in my spirit. This interpretation is most probable, both from the construction, and from the usage of the expression τὸ πνεῦμα repeatedly by and of Paul in the sense of his own spirit. See ch. reff., where the principal instances are given. The dative, as here, is found Rom. xii. 11, τῷ πν. ζήοντες,—1 Cor. v. 3, παρὼν τῷ πνεύμ. (1 Cor. xiv. 15, 16?),—2 Cor. ii. 13, οὐκ

ἐσχγκα ἄνεσιν τῷ πν. μου, and al., see also ch. xix. 21. How he was bound in the spirit is manifest, by comparing other passages, where the Holy Spirit of God is related to have shaped his apostolic course. He was bound, by the Spirit of God leading captive, constraining, his own spirit. As he went up to Jerusalem δεδεμένος τῷ πνεύματι, so he left Judæa again δεδεμένος τῇ σαρκί,—a prisoner according to the flesh. He had no detailed knowledge of futurity—nothing but what the Holy Spirit, in general forewarnings, repeated at every point of his journey (κατὰ πόλιν; see ch. xxi. 4, 11, for two such instances), announced, viz., imprisonment and tribulations. That here no inner voice of the Spirit is meant, is evident from the words κατὰ πόλιν. (Two of

² τιμίαν ἐμαντῶ ὡς ¹ τελειῶσαι τὸν ² δρόμον μου καὶ τὴν ³ διακονίαν ἣν ¹ ἔλαβον ¹ παρὰ τοῦ κυρίου Ἰησοῦ, ⁴ διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς ⁵ χάριτος τοῦ θεοῦ.
²⁵ ¹ καὶ νῦν ¹ ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ¹ ὄψεσθε τὸ ¹ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς ² διήλθον ³ κηρύσσω τὴν ⁴ βασι-

viii. 6.
 ich. ii. 33 reff.
 only. θεωρεῖν, ver. 38.
 reff. 1 Chron. xxi. 4.
 ch. xxviii. 31 only.

h = ch. i. 17, 25. vi. 4. Rom. xi. 13 t. (ch. vi. 1 al. L.P., exc. Heb. i. 14. Rev. ii. 19.)
 k = ch. xiii. 43 reff.
 ὁρᾶν, Col. ii. 1. ἰδεῖν, 1 Thess. ii. 17. iii. 10.
 v here only. κ. τὸ εὐαγγ. τῆς β., Matt. ix. 35. κ. τ. β. τ. θεοῦ,
 w absol., Matt. viii. 12. xiii. 19, 38 al.

= James v. 7.
 1 Pet. i. 19 al.
 Prov. iii. 15.
 viii. 11.
 f = John iv. 34
 al. Sir. i. 19.
 see Phil. iii.
 12. Wisd.
 iv. 13.
 g Paul (ch. xiii.
 25. 2 Tim. iv.
 7) only. Jer.
 t = here (Rev. xiii. 4)
 u = ch. viii. 4

D¹EH vulg: om ABC D⁴(and lat) LPN c 13[for ψ., ευχην] 36. 40. ἐμαντου
 D¹[-gr](txt D²). for ws, εως N³: αστε E b c d o 13. 40. 137: ως το C 104: του
 [quam] D. τελειωσω BN. rec aft τον δρομον μου ins μετα χαρας (interpola-
 tion appy: see Phil i. 4, Col i. 11, Heb x. 34 &c: the finishing his course appearing
 not emphatic enough), with CEHLP rel 36 syr [arm] Chr: om ABDN 13. 40 vulg
 Syr coptt æth Lucif. aft διακονιας ins του λογου D vulg[with demid tol(not
 am fuld)] Lucif Ambr.—for ην, ον D¹-gr(txt D⁴). παρελαβον D b c k o 137.
 aft διαμαρτυρασθαι ins ιουδαιοις και ελληνισιν D sah Lucif. om του (bef
 θεου) D¹(ins D⁶).
 25. om ιδου E l 13. 40. 73 Lucif.
 for ουκετι, ουκ N [D-lat]. οйда bef εγω C m: om εγω 180 Iren-int.
 rec aft την βασιλειαν ins του θεου (supple-

the three other places where this phrase occurs are from the mouth or pen of Paul.)

23. τὸ πν. διαμαρτύρ.] Compare Rom. viii. 16, τὸ πνεῦμα συμμαρτυρεῖ τῷ πν. ἡμῶν. 24.] The reading in the text, amidst all the varieties, seems to be that out of which the others have all arisen, and whose difficulties they more or less explain. The first clause is a combination of two constructions, οὐδενὸς λόγου ποιῶμαι τὴν ψυχὴν ἐμαντοῦ, and οὐ ποιῶμαι (ἡγοῦμαι, Phil. iii. 7, 8) τὴν ψυχὴν τιμίαν ἐμαντῶ. The best rendering in English would be, I hold my life of no account, nor precious to me. Then again the confused construction of the former clause shews itself in the ὡς of the latter, which is not 'so that,' but 'as,' q. d. before, 'so precious.' 'I do not value my life, in comparison with the finishing my course.' Render then the whole verse: But I hold my life of no account, nor is it so precious to me, as the finishing of my course.

τελειῶσαι] See the same image, with the same word, remarkably expanded, Phil. iii. 12—14. There in ver. 12 he has used τετελείωμαι,—and,—as is constantly the case when we are in the habit of connecting certain words together,—the δρόμος immediately occurs to him, which he works into a sublime comparison in ver. 14.

δρόμον] A similitude peculiar to Paul: occurring, remarkably enough, in his speech at ch. xiii. 25. He uses it without the word δρ., at 1 Cor. ix. 24—27, and Phil. iii. 14. καὶ τ. δ.] and (i. e. even) the ministry, &c. καὶ in this sense gives that which, in matter of fact, runs parallel with the metaphorical expression just used,—stands be-

side it as its antitype.

ἐλαβον] Compare Rom. i. 5, δι' οὗ ἐλάβομεν χάριν κ. ἀποστολήν. 25.] It has been argued from ἐν οἷς διήλθον, that the elders of other churches besides that of Ephesus must have been present. But it might just as well have been argued, that every one to whom Paul had there preached must have been present, on account of the word πάντες. If he could regard the elders as the representatives of the various churches, of which there can be no doubt, why may not he similarly have regarded the Ephesian elders as representatives of the churches of proconsular Asia, and have addressed all in addressing them? Or may not these words have even a wider application, viz., to all who had been the subjects of his former personal ministry, in Asia and Europe, now addressed through the Ephesian elders? See the question, whether Paul ever did see the Asiatic churches again, discussed in the Prolegg. to the Pastoral Epistles, § ii. 18. ff. I may remark here, that the word οἶδα, in the mouth of Paul, does not necessarily imply that he spoke from divine and unerring knowledge, but expresses his own conviction of the certainty of what he is saying: see ch. xxvi. 27, which is much to our point, as expressing his firm persuasion that king Agrippa was a believer in the prophets: but certainly no infallible knowledge of his heart:—Rom. xv. 29, where also a firm persuasion is expressed:—Phil. i. 19, 20, where οἶδα, ver. 19, is explained to rest on ἀποκαρδοκία καὶ ἐλπίς in ver. 20. So that he may here ground his expectation of never seeing them again, on the plan of making a journey into the west

x ch. xxvi. 22. **λείαν.** ²⁶ διότι * μαρτύρομαι ὑμῖν ἐν τῇ ^γ σήμερον ^γ ἡμέρᾳ, ABCDE
HLPN a
b c d f g
h k l m
o 13
 Gal. v. 3.
 Eph. iv. 17.
 1 Thess. ii. 12
 only τ. P.
 v. 65.
 Jos. B. J. iii.
 8. 3 end.
 γ Matt. xxviii.
 15. Rom. xi.
 8. 2 Cor.
 iii. 14 only.
 Josh. v. 9. Jer. i. 18.
 b ch. xviii. 6. Gen. xxiv. 8. a = Matt. xxvii. 24. 2 Kings iii. 28.
 c ver. 20 (reff.). d ch. ii. 23 reff. e Luke xii. 1. xiii. 3. xxi.
 34. ch. v. 35 only. Deut. iv. 9. f here bis. Luke xlii. 32. 1 Pet. v. 2, 3 only. Jer. xiii. 17.
 g = 1 Cor. xii. 18, 28. Gen. xvii. 5. h (here first.) Phil. i. 1. 1 Tim. iii. 2. Tit. i. 7. 1 Pet. ii. 25
 only. 2 Chron. xxxiv. 12. Isa. lx. 17. (-πῆ, 1 Tim. iii. 1. -πείν, 1 Pet. v. 2.)

mentary addn, as shewn by the variations), with EHL²P rel vulg Syr [copt-wilk arm-riem] æth Thdr̄t Thl: του ιησου D sah; τ. κυρ. ιησ. Lucif: om ABCN c 13. 36 syr copt arm Chr̄j.

26. rec (for διοτι) διο, with C[D⁶]HL 13. 36 rel [Bas₁] Thl: txt A B(sic: see table) ELPN g: διο και f 32. 57. 104.—for διοτι το στι, αχρι ουν της σημερον ημερας D¹ (propter quod hodierno die D-lat: txt D⁶). rec (for εγω) εγω (see ch xviii. 6, where there is no varn), with AHL²P rel [Syr] copt Bas₁ Chr̄j Thl-sif: εγω εγω a 69. 105 arm: εγω εγω sah Jer: txt BCDEN c 13. 36. 40 vulg syr [sah] Amm₁ Bas₃ [Iren-int, Lucif₁].
 aft παντων add υμων E a d e l syr copt æth [arm-mss].

27. om μη D¹-gr (ins D⁵(?)) 66². 73. 81. 177¹ [arm(Treg)] Lucif₁. rec υμιν bef πικσαν τ. βουλ. τ. θ., with AEHL²PN³ rel syr copt [æth arm] Bas₁ Chr̄j Iren-int₁: txt BC(D)N¹ m 13 vulg [Iren-int₁].—ημιν D¹[-gr](txt D⁴) [om Lucif₁].

28. om ουν (προσεχετε is the beginning of an ecclesiastical portion) ABDN o 13. 36 lectt vulg copt [æth arm] Did₁ Thdr̄t Lucif: ins CEHL²P rel spec syr Chr̄j [Bas₁] Iren-int₁. [αυταις (for εαυτ.) D¹ l¹.] το αγ. πν. D-gr [spec].

after seeing Rome, which he mentions Rom. xv. 24, 28, and from which, with bonds and imprisonment and other dangers awaiting him, he might well expect never to return. So that what he here says need not fetter our judgment on the above question. 26.] The use of μαρτύρομαι is peculiar to Paul, see reff. 28. προσέχ.

εαυτοῖς] If we might venture to trace the hand of Luke in the speech, it would be perhaps in this phrase: which occurs only as in reff.

τ. ποιμινῷ] This similitude does not elsewhere occur in Paul's writings. We find it (reff.) where we should naturally expect it, used by him to whom it was said, 'Feed my sheep.' But it is common in the O. T. and sanctioned by the example of our Lord Himself.

τὸ πν. τ. ἀγ.] See ch. xiii. 2. ἔθετο] So Paul, reff. 1 Cor. ἐπισκόπους] See on ver. 17, and Theodoret on Phil. i. 1, ἐπισκόπους τοὺς πρεσβυτέρους καλεῖ ἀμφοτέρω γὰρ εἶχον κατ' ἐκείνον τὸν καιρὸν τὰ ὀνόματα (Olsh.). The question between θεοῦ and κυρίου rests principally on internal evidence—which of the two is likely to have been the original reading.

The manuscript authority, now that it is certain that B has θεοῦ a *prima manu*, as also N, is weighty on both sides. The early patristic authority for the expression αἷμα θεοῦ is considerable. Ignat. Ephes. i., p. 644, has ἀναζωπυρήσαντες ἐν αἵματι θεοῦ. Tertull. ad Uxor. ii. 3, vol. i., p. 1293, "pretio empti, et quali pretio? sanguine Dei." Clem. Alex., 'Quis dives salvus,' c. 34, vol. ii., p. 344, has δυνάμι θεοῦ πατρός,

κ. αἷματι θεοῦ παιδός, κ. δρόσῳ πνεύματος ἁγίου. On the other hand Athanasius (contra Apol. ii. 14, vol. ii., p. 758) says, οὐδαμοῦ δὲ αἷμα θεοῦ δίχα σαρκὸς παραδεδώκασιν αἱ γραφαί, ἡ θεὸν δίχα σαρκὸς παθόντα ἢ ἀναστάντα. In attempting to decide between the two readings, the following alternatives and considerations may be put: (I.) IF κυρίου WAS THE ORIGINAL, it is very possible (1) that some busy scribe may have written at the side, as so often occurs, θεοῦ. This having been once done, the interests of orthodoxy would perpetuate the gloss, and by degrees it would be adopted into the text and supersede the original word, or become combined with it, as is actually the case in HL and a vast body of mss. Or, continuing supposition I., it may have been (2) that the expression ἐκκλησίαν τοῦ κυρίου, not found anywhere else, may have been corrected into the very usual one, ἐκκλ. (τοῦ) θεοῦ, which occurs eleven times in the Epistles of Paul. Or (3), which I consider exceedingly improbable (see below), the alteration may have been made solely in the interest of orthodoxy. Such are possible, and the two former not improbable, contingencies.

On the other hand (II.) IF θεοῦ WAS THE ORIGINAL, but one reason can be given why it should have been altered to κυρίου, and that one was sure to have operated. It would stand as a bulwark against Arianism, an assertion which no skill could evade, which must therefore be modified. If θεοῦ stood in the text originally, it was sure to be altered to κυρίου. The converse was

ⁱ ποιμαίνειν τὴν ἐκκλησίαν τοῦ *θεοῦ, ἣν ^k περιποιήσατο ⁱ = John xxi. 16. 1 Pet. v. 2. 2 Kings v. 2. ^k Luke xvii. 33. 1 Tim. iii. 13 only. Gen. xxxi. 18. Isa. xxxv. 7 reff.]
 διὰ τοῦ αἵματος τοῦ ἰδίου. ²⁹ ἐγὼ οἶδα ὅτι ^l εἰσελεύσονται
 μετὰ τὴν ^m ἄφιξίν μου ⁿ λῦκοι ^o βαρεῖς εἰς ὑμᾶς μὴ
 xxi. 5. 1 JOHN x. 1. ch. xix. 30. m here only t. 3 Macc. vii. 18. Herodot. ix. 77.
 n = MATT. vii. 15 (x. 16. Luke x. 3. John x. 12 bis) only. (Ezek. xxii. 27.) o = here only. (ch.

* κυρίου AC¹DE a 13. 36. 40 syr-mg coptt arm (Eus.) Ath-ms₁ (Const.) Did₂ Chr(on Eph iv. 12) (Thdor-stud.) Thl-fl-ms Iren-int₁ Lucif₁ (Aug) Jer, Sedul: *χριστου* Syr(ed and 2-mss[7th cent and later]) æth-pl [Ps-Ign.] Ath-4-mss Thdr₂ (cf *συντρέχετε εἰς τὴν ἐκκλησίαν τοῦ κυρίου ἣν περιποιήσατο τῷ αἵματι τοῦ χριστοῦ* Const): *κυριου και θεου* C³HLP rel: *κυριου θεου* 3. 95²: *θεου* B^N c vulg Syr-5-mss[6th and 7th cent] syr syrlect Ign₁ Ps-Ath₁ Epiph₂ Bas₁ [Chr₂ Cyr₂] Antch₂ Thl-flu Ambr₁ Ors₁ Primas₁, aft *περιποιήσατο* ins *αὐτω* D sah, *sibi constituit* Iren[-int₁]. rec *τον ιδιου αιματος* (alteration, says Meyer, owing to *θεου*, because *τον ιδιου* might be referred to Christ (as a gen): but surely this is carrying subtlety somewhat too far. It has been evidently a corn for simplicity, not observing the emphasis), with HLP rel Ath₁ Chr₁ [Antch₁] Thl: txt ABCDEN a c m 13. 36. 40 [vulg syr-mg-gr] arm Did₂ Iren-int₁ Lucif₁.
 29. rec aft *εγω* ins *γαρ* (to connect and strengthen the sentence), with C³EHLP rel syr sah [arm] Chr₁: *στι εγω* B: *εγω δε* N³ coptt: *και εγω* æth: txt AC¹DN¹ 13. 36 vulg Iren-int₁ Lucif₁. rec aft *οιδα* ins *τουτο* (like preceding), with C³EHL rel syr Chr: om ABC¹DN a 13. 36 [vulg Syr coptt æth arm] Iren-int₁ Lucif₁.
 αφειν D[E: αφηξιν L].

not sure, nor indeed likely, from similar reasons, the passage offering no stumbling-block to orthodoxy. (III.) PAULINE USAGE must be allowed its fair weight in the enquiry. It must be remembered that we are in the midst of a speech, which is (as observed in the Prolegg. to Acts, § ii. 17 a) a complete storehouse of Pauline words and expressions. Is it *per se* probable, that he should use an expression which *no where else occurs in his writings, nor indeed in those of his contemporaries?* Is it *more* probable, that the early scribes should have altered an unusual expression for an usual one, or that a writer so constant to his own phrases should here have remained so? Besides,—in most of the places where Paul uses *ἐκκλησία τοῦ θεοῦ*, it is in a manner *precisely similar to this*,—as the *consummation of a climax*, or in a position of peculiar solemnity, cf. 1 Cor. x. 32; xv. 9; Gal. i. 13; 1 Tim. iii. 5, 15: and, *cæteris paribus*, I submit that the present passage loses by the substitution of *κυρίου* the peculiar emphasis which its structure and context seem to require in the genitive, introduced as it is by *προσέχετε ποιμαίνειν*, and followed by the intensifying clause *ἣν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου*. (IV.) On the whole then, weighing the evidence on both sides,—seeing that it is more likely that the alteration should have been to *κυρίου* than to *θεοῦ*,—more likely that the speaker should have used *θεοῦ* than *κυρίου*, and more consonant to the evidently emphatic position of the word, I have decided for the rec. reading, which in Edd. 1, 2 I had rejected. And this decision is confirmed by observing the habits of the

great MSS. respecting the sacred names. It appears that B has *no bias* for *θεός* where the others have *κύριος*: we find it thus reading in Luke ii. 38 (so DLX¹EN); ch. xvi. 10 (so ACEN); xvii. 27 (so AHLN); xxi. 20 (so ACELN); Col. iii. 16 (so AC¹D¹FN); while on the other hand it has *κυ* in Rom. xv. 32, where the others have *θυ* or *χυν*; *χυν* in Eph. v. 21, where rec. has *θυ*; *κυ* in ch. viii. 22, with ACDEN, where rec. and the mss. have *θυ*: similarly in ch. x. 33, and xv. 40: in Rom. x. 17 *χυν*, with CD¹N¹, for *θυ*: xiv. 4, *κς*, with AC³N, for *θς*. This evidence seems to remove further off the chance of deliberate alteration here to *θεοῦ*, and leaves the above considerations their full weight. (V.) Of course any reading which combines the two, *κυρίου* and *θεοῦ*, is by the very first principles of textual criticism inadmissible. (VI.) The principal names on either side are—for the rec. *θεοῦ*, Mill, Wolf, Bengel, Matthäi, Scholz: for *κυρίου*, Grotius, Le Clerc, Wetst., Griesb., Kuin., De Wette, Meyer, Lachmann, Tischendorf, Tregelles. *περιεπ.*] Luke and Paul (in pastoral Epp. only, see reff. 29.] *ἄφιξις* is here used in an unusual sense. An instance is found, Jos. Antt. iv. 8. 47, where Moses says, *ἐπεὶ πρὸς τοὺς ἡμετέρους ἄπειμι προγόνους, καὶ θεὸς τῇνδε μοι τὴν ἡμέραν τῆς πρὸς ἐκείνους ἀφίξεως ὥρισε* which is somewhat analogous, but more easily explained. That in Herod. ix. 77 (init.) also seems analogous. In Demosth. de Pace, p. 58 (fin.), we have *τὸτε ἄφιξιν εἰς τοὺς πολεμίους ἐποίησατο*, which is most like the usage here. Perhaps, absolutely put, it must signify ‘my

p Rom. xi. 21
reff. Deut.
xxiii. 3.
2 Kings xii.
3, 6.
q ch. v. 36,
27, vii. 18,
from Exod.
i. 8.
r Matt. xvii.
17 & L. Luke
xxiii. 2, ch.
xiii. 8, 10.
Phil. ii. 15
only. Deut.
xxii. 5.
s constr., 1 Cor.
x. 13 reff.
t = here (Matt.
xxvi. 51.
Luke xxii. 41.
ch. xxi. 1)
only. Jer. xii. 14.
u ch. v. 37 reff.
v = Matt. xxiv. 42. 1 Cor. xvi. 13 al. (Jer. v. 6.)
x here only t. (-της, 2 Chron. xxxi. 16. -τιζω,
y ch. xxvi. 7. 2 Thess. iii. 8. Paul only, exc. Mark iv. 27. Esth.
z constr., ch. xiii. 10 reff.
a Heb. v. 7. xii. 17. 2 Macc.
i. 6. b Rom. xv. 14. 1 Cor. iv. 14. Col. i. 28. iii. 16. 1 Thess. v. 12, 14. 2 Thess. iii. 15 only. P. Job
iv. 3. (-θεσία, 1 Cor. x. 11.) c ch. ii. 6 reff.
d ch. iv. 29 reff. e Luke
xxiii. 46. ch. xiv. 23. Ps. xxx. 5. f ch. xiv. 3.
g constr., ch. xiii. 26 reff.
h ch.
i = ch. ix. 31 reff. k = an constr., Eph. i. 18. (see ch. xxvi. 18.) l Luke
vii. 25. ix. 29. John xix. 24. 1 Tim. ii. 9 only. Ps. xlv. 9.
m constr., 1 Tim. iii. 1 only. (Rom.
vii. 7 al.) Prov. xxiii. 3, 6.

30. om 1st αυτων B e sah æth. for αποσπαν, αποστρεφειν D^{gr} Syr.

rec (for εαυτων) αυτων, with CDEHLP rel Bas, Chr₁: txt ABX.

31. νυκταν A. for και, δε D⁴[-gr](txt D⁴). at end ins υμων DE a b c d k o
vulg (syrr) coptt æth [Antch₁] Thl-fin Lucif, Jer₁ Ors₁. (D-lat is deficient from
ver 31 to ch xxi. 2.)

32. υμιν(sic) N[H]. rec aft υμας ins αδελφοι (for solemnity; were it genuine,
as Meyer observes, there would be no possible reason for omitting it), with CEHLP
rel 36 æth-rom Chr₁: aft τω θεω, c 137 lect-58: om ABDX 13 vulg syrr coptt æth-pl
[arm] Jer₁ Ors₁. for θεω, κυριω B 33. 68 coptt. rec εποικοδομησαι, with
HLP rel Chr_{expr}(ουκ ειπεν οικοδομησαι αλλ εποικοδομησαι, δεικνυς οτι ηδη οικοδομηθησαν.
But may not this have been the history of its alteration, to render the word more
strictly appropriate?): txt ABCDEN 13. 36 [ædificare vulg E-lat Jer]. add
υμας DE 29. 76 lect-58 Syr sah æth: pref, a b o 14¹. 66²-9. 76. 81. 105¹ Chr₁.
rec aft δουν. ins υμιν, with CHLP 13. 36 rel vss: om ABDEX vulg copt. rec
om την, with DHL rel [Chr]: ins A B(sic: see table) CEN. add αυτου A.
aft εν ins αυ(. .)ς (? αυτοις) D¹. for πασιν, των παντων D.

33. for 1st η, και D vulg [(demid)not am &c] spec [Antch₁]. ουθενος AEX
[Antch₁]: txt BCDHLP rel 36. add υμων DE spec arm.

34. rec aft αυτοι ins δε, with 13[(e sil) copt Thl-fin]: γαρ 106: [et vos Syr æth-
rom:] om ABCDEHLPX rel vulg syr [sah] æth[-pl] arm Bas₁ (Chr₁).

death; see the above passage of Josephus.

λυκοι βαρεις] not persecutors, but
false teachers, which have been the history of
εἰσελ. εἰς
ὑμᾶς, by which it appears that they were
to come in among the flock, i. e. to be
baptized Christians. In fact ver. 30 is
explanatory of the metaphoric meaning of
ver. 29. φειδόμεναι is only used by Paul,
except 2 Pet. ii. 4, 5.

30.] ὑμῶν αὐτ.
does not necessarily signify the presbyters:
he speaks to them as being the whole flock.

31.] μνημ. ὅτι is only (reff.) used by
Paul. νύκτα κ. ἡμέραν] This ex-
pression is remarkable: we have it (see
reff.) in Mark, but Luke always uses the
genitive, except in the speeches of Paul:
and so Paul himself, except as in reff.
νουθετῶν (reff.) is used only by Paul.

On the three years spoken of in this verse,
see note, ch. xix. 10. We may just remark
here (1) that this passage being precise and
definite, must be the master key to those
others (as in ch. xix.) which give wide and

indefinite notes of time: and (2) that it
seems at first sight to preclude the idea of
a journey (as some think) to Crete and
Corinth having taken place during this
period. But this apparent inference may
require modifying by other circumstances:
cf. Prolegg. to 1 Cor. § v. 4.

32. τ.
λόγ. τῆς χάρ. αὐτ.] I should be inclined to
attribute the occurrence of this expression
in ch. xiv. 3, to the narrative having come
from Paul himself, or from one imbued
with his words and habits of thought. See
ver. 24. τῷ δυν.] Clearly spoken of
God, not of the word of His grace, which
cannot be said δόυναι κληρον, however it
might οικοδομῆσαι. The expression
κληρον. ἐν τ. ἡγ. πᾶσ. is strikingly similar
to τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,
Eph. i. 18, addressed to this same church.

See also ch. xxvi. 18. 33.] See 1 Sam.
xii. 3; and for similar avowals by Paul
himself, 1 Cor. ix. 11, 12; 2 Cor. xi. 8, 9;
xii. 13. 34.] See 1 Cor. iv. 12, which

ABCDE
HLPX a
b c d f g
h k l m
o 13

γινώσκετε ὅτι ταῖς ⁿ χρεΐαις μου καὶ τοῖς οὖσιν μετ' ἐμοῦ ⁿ = ch. xxviii.
 ὁ ὑπηρέτησαν αἱ χεῖρες αὐταί· ³⁵ ^p πάντα ^q ὑπέδειξα ὑμῖν
 ὅτι οὕτως ^r κοπιῶντας δεῖ ^s ἀντιλαμβάνεσθαι τῶν ^t ἀσθε-
 νούντων, ^u μνημονεύειν τε τῶν ^v λόγων τοῦ ^v κυρίου Ἰησοῦ,
 ὅτι αὐτὸς εἶπεν ^w Μακάριόν ἐστιν ^w μᾶλλον διδόναι ἢ
 λαμβάνειν. ³⁶ καὶ ταῦτα εἰπὼν ^x θεὶς τὰ ^x γόνατα αὐτοῦ
 σὺν πᾶσιν αὐτοῖς προσηύξατο. ³⁷ ^y ἱκανὸς δὲ ^z κλαυθμὸς
 ἐγένετο πάντων, καὶ ^{ab} ἐπιπεσόντες ἐπὶ τὸν ^{bc} τράχηλον τοῦ
 Παύλου ^d κατεφίλουν αὐτόν, ³⁸ ^e ὀδυνώμενοι μάλιστα ^f ἐπὶ
 τῷ λόγῳ ^g ὃ εἰρήκει, ὅτι οὐκέτι ^h μέλλουσιν τὸ ⁱ πρόσωπον
 αὐτοῦ ⁱ θεωρεῖν. ^k προέπεμπον δὲ αὐτόν εἰς τὸ πλοῖον.
 t = here only. (2 Cor. xii. 10. Job iv. 4.) see 1 Thess. v. 14. u w gen., Luke xvii. 32 al. 1 Chron.
 xvi. 15. v 1 Tim. vi. 3. w constr., Mark ix. 42. 1 Cor. ix. 15. see Matthiae, § 458.
 x ch. vii. 60 reff. y ch. xi. 24 reff. z Matt. ii. 18. viii. 12 al⁵. Luke xiii. 28 only. Gen.
 xlv. 29. a ver. 10. b Luke xv. 20 only. Gen. xlv. 29. c ch. xv. 10 reff.
 d Matt. xxvi. 49 || Mk. Luke vii. 38, 45. xv. 20 only. Exod. iv. 27. Ruth i. 9, 14. e = Luke
 ii. 48 (xvi. 24, 25) only. Isa. xli. 29. f = James v. 1 al. Zech. xii. 10. g attr.,
 ch. i. 1 reff. h = ch. xix. 27 al. i see ver. 25 reff. k ch. xv. 3 reff.

[for γιν.,] οἰδατε A. τας χρεΐας(sic) D¹(txt D²). aft χρ. μου ins
 πασιν D¹. aft αυται ins μου D sah : μου αυται Syr copt æth.

35. ins ka bef παντα CD² b o 36. 40 Syr [arm]. for παντα, πασι D¹(txt D²).
 των ασθενούντων bef αντιλαμβανεσθαι A. om τε (A¹?) D¹ coptt : ins
 D². τον λογον LP a d² e f k 4. 14². 22. 42. 57. 65-9. 73. 96-9. 126-56-63-91-2
 lect-58 sah æth arm Chr Thl-sif. του λογου h 26. 38. 40. 93 lect-18 vulg (both corrus,
 because but one saying is cited). om ιησου A²(?) 2. 30. 68. 96. 142 Epiph¹ Chr,
 Bas., ουτος και μακαριος D¹(txt D¹). rec διδοιαι bef μαλλον, with a m
 [o Syr Bas.] : txt ABCDEHLP¹ 13 rel vulg spec syr arm [Bas.] Chr.

36. ειπας D¹(txt D-corr¹). om αυτου D¹(ins D⁶) [f arm]. συμπασιν LP¹.
 om αυτοις C¹ 36 arm. προσευξατο B¹D.

37. for δε, τε N [(Syr)]. rec γινετο bef κλαυθμος (corrⁿ of order to bring
 κλαυθμος and παντων together), with HLP rel [syrr copt arm] Thl-sif : txt ABCDE¹
 a [(c)] h k m 13. 40 vulg [sah] Thl-fin. om του D-corr c 180 Thl-sif.
 κατεφιλων N¹.

38. μαλιστα επι τω λογω bef οδυνωμενοι, omg ω ειρηκει (ins D-corr¹) and adding (aft
 οδυν.) οτι ειπεν, D¹(om ειπεν D-corr¹). for ουκετι. μελλουσιν, μελλει (σο)ι D¹
 (txt D⁴). om αυτου D¹(ins D⁵). for εις, επι D. om το (bef
 πλοιον) P.

he wrote when at Ephesus. χρεΐα, with
 a gen. of the person in want, is an expres-
 sion of Paul only ; see among reff.
 ὑπηρετεῖν is used only twice more ; once by
 Paul, ch. xiii. 36, once of Paul, ch. xxiv. 23.

The construction is varied in this sen-
 tence. ταῖς χρ. μου, καὶ (not τῶν ὄντων,
 but) τοῖς οὖσιν μετ' ἐμοῦ. This is not
 without meaning—his friends were among
 his χρεΐαι—he supplied by his labour, not
 his and their wants, but his wants and
 them. αἱ χ. αὐταί also [strikingly]
 in Paul's manner: compare τῶνδεσμών του-
 των, ch. xxvi. 29,—and ch. xxviii. 20.

35. πάντα In all things : so Paul (only),
 see reff. κοπιῶντας] A word used
 by Paul fourteen times, by Luke once only
 (Luke v. 5 (xii. 27 v. r.)). τῶν
 ἀσθενούντων] Not here the weak in faith
 (Rom. xiv. 1. 1 Cor. viii. 9), as Calvin, Beza,
 Grot., Bengel, Neander, Meyer, Tholuck,
 —which the context both before and after
 will not allow :—but the poor (τοὺς πένη-

τας ἀσθενούντας, Aristoph. Pac. 636. ὃ τε
 γὰρ ἀσθενέστερος ὁ πλούσιός τε τὴν δίκην
 ἴσῃν ἔχει, Eurip. ap. Stob. cxv. (Wetst.),
 as Chrys., Theoph., Heinrichs, Kuin.,
 Olsh., De Wette. Μακ. ἐστιν κ.τ.λ.]
 This saying of our Lord is one of very
 few not recorded in the Gospels, which
 have come down to us. Many such must
 have been current in the apostolic times,
 and are possibly preserved, unknown to
 us, in such epistles as those of James,
 Peter, and John. Bengel remarks, 'alia
 mundi sententia est:' and cites from an
 old poet in Athenæus, viii. 5, ἀνόητος ὁ
 διδούς, εὐτυχὴς δ' ὁ λαμβάνων. But we
 have some sayings the other way : not to
 quote authors who wrote after this date,
 and might have imbibed some of the spirit
 of Christianity, we find in Aristotle, Eth.
 Nicom. iv. 1, μᾶλλον ἐστιν τοῦ ἐλευθερίου
 τὸ διδόναι οἷς δεῖ ἢ λαμβάνειν ὅθεν δεῖ,
 καὶ μὴ λαμβάνειν ὅθεν οὐ δεῖ. τῆς ἀρετῆς
 γὰρ μᾶλλον τὸ εὖ ποιεῖν ἢ τὸ εὖ πάσχειν.

I constr., ch. iv. 5 refl.
m ch. xiii. 13 refl.
n = Luke xxii. 41. (ch. xx. 30 refl.)
2 Macc. xii. 10.
o ch. xvi. 11 only.
p ch. xxv. 17. Luke vii. 11 (w. ἡμέρα, ix. 37) only.
L.
q Matt. ix. 1. xiv. 34 || Mk. Mark xvi. 26 only. Deut. xxx. 13. r absol., here only. = ch. xxvii. 4.
s Luke xix. 11 only. Cant. vi. 4 (only?). constr. pass., Rom. vi. 17. Gal. ii. 7. Heb. xi. 2 al. t constr., here only. u = ch. xxvii. 5. (ch. viii. 5 refl.) v ch. xxii. 5 only. Job xxxix. 29.
w constr. (see note), ch. ii. 5 refl. Winer, edn. 6, § 45. 5.

XXI. ¹ ὥς δὲ ¹ ἐγένετο ^m ἀναχθῆναι ἡμᾶς ⁿ ἀποσπασθέντας ἀπ' αὐτῶν, ^o εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶ, ^p τῇ δὲ ^p ἐξῆς εἰς τὴν Ῥόδον, ^q κάκειθεν εἰς Πάταρα. ² καὶ εὐρόντες ^q πλοῦον ^a διαπερῶν εἰς Φοινίκην, ^r ἐπιβάντες ^{...} ἀνήχθημεν. ³ ^s ἀναφανέντες δὲ τὴν Κύπρον καὶ ^t καταλιπόντες αὐτὴν ^t εὐώνυμον ἐπλέομεν εἰς Συρίαν, καὶ ^u κατήλθομεν εἰς Τύρον· ^v ἐκέισε γὰρ τὸ πλοῖον ^w ᾧν

CHAP. XXI. 1. om αναθ. A¹(appy): ins aft ημας A²: αναχθεντας N¹: αχθηναι P d 3. 100. αποσπασθεντες BE² [L a b. (13 uncert.)] (κα). επι(β)αντ(ε)s ανηχθημεν αποσπασθεντων δε (ημων) D¹(txt D¹). for ηλθομεν, ηκομεν D. om την D. rec κων, with HLP l m: Coum vulg: Chio tol: txt ABCDEN rel 36 syrr coptt arm (Ec Thl-fin Cassiod., Cho am. (13 def.) for εξης, επιουση D om την (bef ροδον) CD 40 Chr₂. πατερα AC. at end ins κ μυρα D vulg-ms, [κ.] μυρα sah.

2. διαπερουν E 73. 105: διαπερον LN³ a k Thl-fin: διαπορευομενον 137. 3. Steph αναφαναντες (corr, not perceiving the force of the passive), with B¹(see table) N a² b c o Chr(some mss): txt AB²(see table) CEHL[P] 13. 36 rel [Chr₁]. aft δε ins εις την P [40]. om την E. om και A k m [vulg-clem tol] demid(not am fuld). καταλειποντες AHL h¹ 13 (but -ποντες HL). om επλεομεν A¹(appy): επλευσαμεν E²[-gr]: navigavimus vulg E-lat: collavimus D-lat. rec (for κατηλθομεν) κατηχημεν, with CHLP rel Chr₁: depositi sumus E-lat: venimus vulg: enavigavimus D-lat: txt AB E-gr N 13 [syrr] coptt aeth. εκει H d 133 vulg. rec ην bef το πλοιον, with HLP rel 36 [syrr arm Chr₁]. txt ABCEN c 13. 137 [vulg].

XXI. 1.] The E. V., 'After we had gotten from them,' does not come up to the original: δέκνυνσι τὴν βίαν τῷ εἰπεῖν ἀποσπασθέντας ἀπ' αὐτῶν, Chrys. εὐθυδρομ.] See ref., having run before the wind. Cos, opposite Cnidus and Halicarnassus, celebrated for its wines (εὐκαρπος πᾶσα, οἶνον δὲ καὶ ἀρίστη, καθάπερ Χίος κ. Λέσβος, Strab. xiv. 2), rich stuffs ('nec Coæ referunt jam tibi purpure,' Hor. iv. 13. 13), and ointments (γίνεται δὲ μύρα κάλλιστα κατὰ τόπους . . . ἀμαράκινον δὲ Κῶν καὶ μήλινον, Athen. xv. p. 688). The chief town was of the same name (Hom. II. B. 677), and had a famous temple of Æsculapius (Strabo, ibid.). It was the birth-place of Hippocrates. The modern name, Stanchio, is a corruption of ἐς τὰν Κῶ [as Stamboul for Constantinople is of ἐς τὰν πόλιν]. See Winer, Realw. Rhodes was at this time free, cf. Strabo, xiv. 2; Tac. Ann. xii. 58: 'Reddittur Rhodiis libertas, adempta sæpe aut firmata, prout bellis externis meruerant, aut domi seditione deliquerant.' See also Suet. Claud. 25, 'Rhodiis (libertatem) ob penitentiam veterum delictorum reddidit.' It was reduced to a Roman province under Vespasian, Suet. Vesp. 8. The situation of its chief town is praised by Strabo, l. c. The celebrated Colossus was at this time broken and lying in

ruins, ib. Patara, in Lycia ('caput gentis,' Liv. xxxvii. 15), a large maritime town, a short distance E. of the mouth of the Xanthus. It had a temple and oracle of Apollo, Herod. i. 182. 'Delius et Patareus Apollo,' Hor. iii. 4. There are considerable ruins remaining, Fellows, Asia Minor, p. 219 ff. Lycia, p. 115 ff. Winer, Realw. Here they leave their ship hired at Troas, or perhaps at Neapolis (see note on xx. 16), and avail themselves of a merchant ship bound for Tyre. 3. ἀναφανέντες] for the construction, see ref. and Winer, edn. 6, § 39. 1: having been shewn Cyprus, literally. Wetst. cites from Theophrastus, p. 392, περιεφέροντο ἐν τῷ πελάγει, ἀναφανέντων δὲ αὐτῶν τὴν γῆν, εἶδον αὐτοὺς οἱ στρατηγοί. 'The graphic language of an eye-witness, and of one familiar with the phrasology of seamen, who, in their own language, appear to raise the land in approaching it.' Smith, Voyage and Shipwreck of St. Paul. But would not this remark rather apply to the active participle? Compare 'aerias Phaeacum abscondimus arces,' Æn. iii. 291. εὐώνυμον] sc. αὐτῇ, i. e. to the E. This would be the straight course from Patara to Tyre. ἐπλ. εἰς Σ.,—we held our course, steered, for Syria. κατῆλθ.] wθ came down to, the result of having borne

^x ἀποφορτιζόμενον τὸν ^y γόμον. ⁴ ^z ἀνευρόντες δὲ τοὺς ^x here only + κυβερνήτης μαθητὰς ^a ἐπεμείναμεν ^b αὐτοῦ ἡμέρας ἑπτὰ, ^c οὔτινες τῷ χειμῶνων Παύλῳ ἔλεγον ^d διὰ τοῦ πνεύματος μὴ ^e ἐπιβαίνειν εἰς ἐπ. γινόμενων ἀποφορτίζεται, Philo de Iεροσόλυμα. ⁵ ὅτε δὲ ^f ἐγένετο ^g ἑξαρτίσαι ἡμᾶς ^h τὰς ελεῖν B: vol. ii. p. 413. y Rev. xviii. 11, 12 only. Exod. xxiii. 5 only. z Luke ii. 16 only τ. a = ch. x. 48 reff. b ch. xviii. 19 reff. c ch. x. 41 reff. d ch. xi. 28 reff. e = and constr., ch. xx. 18. (xviii. 2 reff.). f constr., ver. 1 al. g = here (2 Tim. iii. 17) only τ. Jos. Antt. iii. 2. 2. h = Luke ii. 6, 23, 43.

4. rec καὶ *ανευρόντες* (*corr. of copula, as frequently*), with C³HLP rel D-lat syrr æth [arm] Chr, Thl[-sif]: txt ABC¹E a m 13. 36. 40 vulg copt [sah] Thl-fin. om *τους* (*corr. the art not seeming in place*) HLP b c d e f g h k l o 137 Chr Thl[-sif].

αὐτοῖς (*alteration to suit οὔτινες which follows*) AEL k Thl-fin: *προς αὐτους* Chr₂₀, *apud eos* D-lat E-lat [syrr copt æth]: txt BCHPN 13 rel. *ελεῖν* B: repeated by B¹ after *πνεύματος* (see table). rec *αναβαίνειν* (*substitution of more usual word*), with EHLP rel vulg Chr Did, [Epiph.] Thl-sif: txt ABCN 13(appy) 36.

40 Thl-fin. E rel *ιερουσαλημ*, with HLP rel Epiph, Chr Did: txt ABCEN a k 13. 36. 40 vulg D-lat Thl-fin.

5. rec *ἡμας* bef *ἑξαρτίσαι* (*alteration of order to avoid ἡμας τας ημερας*), with B(see below) CHL (P[οτι . . . ἑξαρτησαι]) N rel 36 Chr: txt A B(but marking the words for transposition) E: *οτε δε εγενετο εξελθειν ημας ημερας εξαρτησαι επ.* (9. 100) 13: *sequenti autem die exeuntes ambulamus viam nostram* D-lat: *post hos autem dies amb.*

down upon.

Τύρον] This city, so well known for its commercial importance and pride, and so often mentioned in the O. T. prophets, was now a free town (Jos. Ant. xv. 41. Strabo, xvi. 2, οὐχ ὑπὸ τῶν βασιλέων δ' ἐκρίθησαν αὐτόνομοι μόνον, ἀλλὰ καὶ ὑπὸ τῶν Ῥωμαίων) of the province of Syria.

ἐκεῖσε] If this is an adv. of motion as generally, the reference may be to the carrying and depositing the cargo in the town (De Wette), or to the thitherward direction of the voyage (Meyer): but in the only other place where ἐκεῖσε occurs (ref. [see also ref. Job]) it simply = ἐκεῖ, so that perhaps no *motion* is included.

ἀποφορτ.] The pres. part. indicates the intention, as διαπερῶν before.

4. δέ] Implying, 'the crew indeed were busied with unloading the ship: but we, **having sought out** (by enquiry) **the disciples**.' . . . 'Finding disciples' (E. V.) is quite wrong. It is not improbable that Paul may have preached at Tyre before, when he visited Syria and Cilicia (Gal. i. 21) after his conversion,—and again when he confirmed the churches (ch. xv. 41): τοὺς μαθ. seems to imply this.

ἡμ. ἑπτ.] The time taken in unloading:—they apparently proceeded in the same ship, see ver. 6.

The notice here is very important, that these Tyrian disciples said to Paul *by the Spirit*, that he should not go to Jerusalem,—and yet he went thither, and, as he himself declares, *δεδεμένος τῷ πνεύματι, bound in spirit by the leading of God*. We thus have an instance of that which Paul asserts 1 Cor. xiv. 32, that the spirits of prophets are *subject to prophets*, i. e., that the revelation made by the Holy Spirit to each man's spirit was under the influence of

that man's will and temperament, moulded by and taking the form of his own capacities and resolves. So here: these Tyrian prophets knew by the Spirit, which testified this in every city (ch. xx. 23), that bonds and imprisonment awaited Paul. This appears to have been announced by them, shaped and intensified by their own intense love and anxiety for him who was probably their father in the faith (see [τοὺς μαθ. above, and] ver. 5). But he paid no regard to the prohibition, being himself under a leading of the same Spirit too plain for him to mistake it. See below, vv. 10 ff.

5. ἑξαρτίσαι] This is ordinarily a naval word, signifying to *fit out* or *refit* a ship (with or without *πλοῖον*, Passow). But this can hardly be the meaning here. Meyer would render 'when we had spent these days in refitting,' so that τ. ἡμ. would be the accusative of duration,—'when we had refitted during the days.' But not to mention that τὰς ἡμ., without ταύτας, would be harsh in such a connexion,—is not the *aorist* ἑξαρτίσαι fatal to the rendering? Would it not in this case be *present*, if implying the continued action during the days,—*perfect*, if implying that that action was over (in which latter case ἡμ. would be dative)? The *aorist*, as almost invariably in dependent clauses, must refer to some *one act* occurring at one time. So that if by the meaning given by Theoph., (Ec. πληρῶσαι (Hesych. τελειῶσαι) be found no where else, it is almost necessary so to understand the word here. And it is doing no violence to its import: the same verb which indicates the completion of a ship's readiness for a voyage, might well be applied to the completion of

i = ch. xv. 40
 k ch. xv. 3 reff.
 l w. prepos.,
 ch. xxvi. 11.
 Luke xxiv.
 50. Levit.
 xxiii. 14.
 m Luke xiii.
 33. ch. xiv. 19.
 Neh. xiii. 20.
 n ch. vii. 60 reff.
 o Matt. xli. 2.
 48. John xi.
 4. ch. xxvii.
 29, 40 only.
 Judg. v. 17 A
 Ald. compl.
 Sir. xxiv. 14
 A (not F) BN
 Ald. only.
 p absol., ch. x.
 9 reff. Ezra
 7. l.
 q here only +.
 r = Matt. xiv. 32 || Mk. xv. 39. John xxi. 11. Jonah i. 3 Ed-vat. (not B) Ald.
 s ch. viii. 25 reff. t John xvi. 32. xiv. 27. Esth. v. 10. u ch. xxvii. 9, 10 only +. Wisd. xiv. 1 only.
 v here only +. 2 Macc. xii. 17 only. πολλὴν ὁδὸν διήνυσαν, Xen. Cyr. iv. 2. 15. w ch. xvi. 1 reff.
 x ch. xlii. 22 reff. y John i. 40. iv. 40. ch. ix. 43. xviii. 3. z ch. x. 9 reff. a Eph. iv.
 11. 2 Tim. iv. 5 only. b Luke xxiii. 58 al. c see ch. ii. 14 al.

v. n. Syr. om εξελθόντες A 105. γυναῖξιν CE[H]P: txt AB[L]N rel. om
 εως D-lat. in N προσευξαμένοι is written before επι τ. αιγ., but marked for
 erasure by N¹ or 3, and repeated in its proper place.

5, 6. rec for προσευξαμένοι απησπασαμεθα αλληλους και, προσηξαμεθα και ασπασαμενοι
 αλληλους, with HLP rel vulg Chr, Thl: txt A B (sic: see table) CEN a d 13. 36. 40 Syr.—
 προσευξ. LP 4. 100-6 Chr.,—απεσπασαμεθα C: απησπασαμενοι 40: απησπασαμεθα A [13].

6. rec επεβημεν (corrⁿ to more usual term), with HLP 13[e sil] rel Thl-sif:
 ενεβημεν (more usual) BEN³ k 73 Chr.: txt ACN² a c d 36. 40. 137 Thl-fin.

7. κατεβημεν (corrⁿ to more usual word) AEN³. πτολεμαιδαν N¹.
 επεμειναμεν A k 40.

8. rec aft εξελθόντες ins οι περι τον παυλον (εξελθ. begins an ecclesiastical portion),
 with HLP rel æth-rom Thl-sif; οι αποστολοι 47 lectt-13-4: om ABC [D(Wetst)] E(N)
 c e h k 13. 36. 40 vulg D-lat syrr copt [sah æth-pl] arm Chr, Thl-fin.—N has σ written,
 but marked for erasure 'prima manu.' Steph ηλθον (to suit οι περι τ. παυλον),
 with HLP rel Thl-sif: txt A(B)C [D(Mill)] EN k 13. 36 vulg [D-lat] syrr copt æth
 [arm(Tischdf)] Eus, Chr, [Thl-fin].—ηλθαμεν B [εισελθ. D(Mill)]. rec ins του
 ηεφ οντος (for precision), with a 13[e sil]: om ABCEHLPN rel Eus, Chr.
 (D-lat is deficient in vv 8—10; but readings are preserved in Scriv's notes.)

a period of time. Our own word 'fulfil'
 has undergone a similar change of meaning
 since its first composition: and πληρωσαι
 is used both of manning a ship and of ful-
 filling a period of time.

ἐξελθ.] from
 the house where they were lodged.

ἔως ἔξω τ. π.] "We passed through the
 city to the western shore of the ancient
 island, now the peninsula, hoping to find
 there a fitting spot for the tent, in the open
 space between the houses and the sea."
 Robinson, iii. 392.

ἐπὶ τὸν αἰγιαλόν]
 "Yet had we looked a few rods further, we
 should have found a very tolerable spot by
 a threshing-floor, where we might have
 pitched close upon the bank, and enjoyed,
 in all its luxury, the cool sea-breeze, and
 the dashing of the surge upon the rocky
 shore." id. ibid.

7. τὸν πλοῦν δια-
 νύσ.] Having ended our voyage, viz.
 the whole voyage, from Neapolis to Syria.
 The E. V., 'when we had finished our
 course from Tyre,' is allowable, but this
 would more probably have been τὸν ἀπὸ
 Τύρου. 'With their landing at Ptolemais
 their voyage ended: the rest of the journey
 was made by land.' (De Wette.) ἀπὸ

Τύρου will thus be taken with κατηντήσα-
 μεν.

Πτολεμαῖδα] Anciently Accho
 (Ἀκχώ, LXX, Judg. i. 31,—in Gr. and
 Rom. writers Ἀκη, Ace), called Ptolemais
 from (probably) Ptolemy Lathurus (Jos.
 Antt. xiii. 12. 2 ff., see 1 Macc. x. 56 ff.;
 xi. 22, 24; xii. 45, 48; 2 Macc. xiii. 24).
 It was a large town with a harbour (Jos.
 Antt. xviii. 6. 3). It was never (Judg. i.
 31) fully possessed by the Jews, but be-
 longed to the Phœnicians, who in after
 times were mixed with Greeks. But after
 the captivity a colony of Jews is found
 there (Jos. B. J. ii. 18. 5). The emperor
 Claudius gave it the 'civitas,' whence it is
 called by Pliny, v. 17; xxxvi. 65, 'Colonia
 Claudii Cæsaris.' It is now called St. Jean
 d'Acre, and is the best harbour on the
 Syrian coast, though small. It lies at the
 end of the great road from Damascus to
 the sea. Population now about 10,000.

The distance from Ptolemais to Cæsarea is
 forty-four miles. For Cæsarea, see on ch.
 x. 1.

8. Φιλ. τ. εὐαγγ.] It is possible
 that he may have had this appellation from
 his having been the first to travel about
 preaching the gospel: see ch. viii. 5 ff.

ABCEH
 LPN a b
 c d f g h
 k l m o
 13

ὑ ἐμείναμεν ὑ παρ' αὐτῷ. ⁹ τούτῳ δὲ ἦσαν θυγατέρες τέσσαρες παρθένοι ^d προφητεύουσαι. ¹⁰ ἐπιμενόντων δὲ ἡμέρας ^f πλείους, ^g κατήλθεν τις ἀπὸ τῆς Ἰουδαίας ^h προφήτης ὀνόματι Ἀγαβος, ¹¹ καὶ ἐλθὼν πρὸς ἡμᾶς καὶ ἄρας τὴν ^k ζώνην τοῦ Παύλου, δήσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπεν Τάδε λέγει τὸ πνεῦμα τὸ ἄγιον, τὸν ἄνδρα οὗ ἐστὶν ἡ ^k ζώνη αὕτη οὕτως δήσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι καὶ ^l παραδώσουσιν εἰς χεῖρας

D pro-
φήτης...
A ut DE
HLPN a
b c d f m
h k l m
o 13

d ch. xix. Greff
e ch. x. 48 reff.
f = ch. ii. 40
reff.
g = ch. viii. 5
reff.
h ch. xi. 27 reff.
i = Mark xv.
24 al.
k here bis.
Matt. iii. 4
|| Mk. x. 9
|| Mk. Rev.
13. xv. 6
only.
3 Kings ii. 5.
1 = Matt. xvii.
23 al. fr.
Job xvi. 12.

9. rec παρθενοι bef τεσσαρες, with EHLP rel [syrr] Thl: παρθενοι bef θυγατερες C Eus.; txt AB [D(Wtst)] N a k m 13 D-lat [am fuld demid tol arm(Tischdf)].

10. rec aft επιμενοντων δε ins ημων (addn for precision), with ELPN³ rel syr-mg [arm] Chr₁: αυτων N¹: txt ABCH k 13. 36 syr[-txt] Bas₁. προφητης bef απο της ιουδαίας L.

11. om και D-lat: ανελθων δε D¹-gr: txt D². rec for εαυτου, τε αυτου (in some late mss αυτου probably from misunderstanding, supposing that it was Paul's hands and feet that he bound), with HLP rel [Syr] Chr₁: txt ABCDEN a b c (m) o 13. 36 [syr coptt arm] Cyr-jer₁ Bas₁, also Orig(δης. εαυτον χειρων κ. ποδων) Aug Cassiod. rec τας χειρας και τους ποδας (corrpn from Luke xxiv. 39, 40? see var read John xi. 14: so De W. Meyer thinks ποδ. κ. χ. arose from its being the natural order of binding: but surely this would be more likely to be the origl order of narrating, than to strike a copyist as necessary to be observed), with A a¹ c d m coptt æth Chr₁(omg τας και τους) Orig(above): txt BCDEHLPN 13 rel 40 vulg syrr arm Cyr-jer Bas₁. for εν, εις D 26. 63. 97-8. 106 Chr₁ Epiph, and (prefix απελθοντα) Orig₁. om οι D¹(ins D²) Chr Thl-sif. aft εις ins τας N¹(N³ disapproving).

The office of Evangelist, see reff., seems to have answered very much to our missionary: Theodoret, on Eph. iv. 11, says, ἐκεῖνοι περιιόντες ἐκήρυττον; and Euseb. H. E. iii. 37, ἔργον ἐπετέλουν εὐαγγελιστῶν, τοῖς ἔτι πάνταν ἀνηκόοις τοῦ τῆς πίστεως λόγου κηρύττειν τὸν χριστὸν φιλοτιμούμενοι, καὶ τὴν τῶν θείων εὐαγγελίων παραδιδόναι γραφήν. The latter could hardly have been part of their employment so early as this; nor had εὐαγγέλιον in these times the peculiar meaning of a narrative of the life of Christ, but rather embraced the whole good tidings of salvation by Him, as preached to the Jews and Heathens. See Neander, Pf. u. L., pp. 258, 264. Euseb., iii. 31, apparently mistakes this Philip for the Apostle: as did also (see Valesius's note, Euseb. l. c.) Clement of Alexandria and Papias.

ὄντος ἐκ τ. ἐπτά.] See ch. vi. 5, and note. Meyer and Winer (edn. 6, § 20. l. c.) well remark (see De Wette also), that the participle without the article implies that the reason why they abode with him was that he was one of the seven: 'ut qui esset,' &c. and in English being (one) of the seven. The fact of Philip being settled at Cæsarea, and known as ὁ εὐαγγελιστής, seems decisive against regarding the occurrence of ch. vi. 3 ff. as the establishment of any permanent order in the church.

9.] This notice is inserted apparently without any immediate reference to the history,

but to bring so remarkable a circumstance to the knowledge of the readers. The four daughters had the gift of προφητεία: see on ch. xi. 27. Eusebius (see, however, his mistake above) gives from Polycrates traditional accounts of them,—that two were buried at Hierapolis, and one at Ephesus. From that passage, and one cited from Clement of Alex. (δύο θυγατέρες αὐτοῦ γεγρακῶναι παρθένοι, Polycr., Euseb. iii. 31. . . . Φίλιππος τὰς θυγατέρας ἀνδράσιν ἐξέδωκε, Clem., Eus. iii. 30), it would appear that two were afterwards married, according to tradition. To find an argument for the so-called 'honour of virginity' in this verse, only shews to what resources those will stoop who have failed to apprehend the whole spirit and rule of the gospel in the matter. They are met however on their own ground by an argument built on another misapprehension (that of Philip being a deacon in the ecclesiastical sense): ὥστε οὖν καὶ τῷ κοινονήσαντι γάμων διακονεῖν ἐξεστί.

10.] This Agabus in all probability is identical with the Agabus of ch. xi. 28. That there is no reference to that former mention of him, might be occasioned by different sources of information having furnished the two narratives.

11.] Similar symbolical actions accompanying prophecy are found 1 Kings xxii. 11; Isa. xx. 2; Jer. xiii. 1 ff.; Ezek. iv. 1 ff., 9 ff.; v. 1, &c. De Wette remarks that τάδε λέγει τὸ

m = Matt. xiv. 36 al. fr. 2 Macc. ix. 26. constr., here only +. see Gen. xxvi. 7. o ch. iii. 12 reff. p ch. xi. 2 reff. q 1 Cor. xv. 29 reff. r here only +. s = ch. xix. 22 reff. t 2 Cor. xii. 14. 1 Pet. iv. 5 only. Dan. iii. 15 only. (all w. ἔχειν.) a see 2 Cor. x. 6. u = asaboue (t). ch. vii. 1 reff. Mark v. 23 al. Cyr. v. 1. 8. y MATT. vi. 10. xxvi. 42 only. only †. 2 Chron. xxiv. 10. ἐπ. ὅσα ἐδύναντο ὑποζύγια, Xen. Hell. vii. 2. 18. b = ch. i. 21 reff. 13

ἐθνῶν. ¹² ὡς δὲ ἡκούσαμεν ταῦτα, ^m παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ⁿ ἐντόπιοι ^o τοῦ μὴ ^p ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλήμ. ¹³ τότε ἀπεκρίθη ὁ Παῦλος Τί ^a ποιεῖτε κλαίοντες καὶ ^r συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν ^s εἰς Ἱερουσαλήμ ^t ἐτοίμως ^u ἔχω ^v ὑπὲρ τοῦ ^v ὀνόματος τοῦ κυρίου Ἰησοῦ. ¹⁴ μὴ ^w πειθομένου δὲ αὐτοῦ ^x ἡσυχάσαμεν εἰπόντες Τοῦ κυρίου τὸ ^y θέλημα ^y γινέσθω. ¹⁵ ^z Μετὰ δὲ τὰς ^z ἡμέρας ^z ταύτας ^a ἐπισκευασάμενοι ^p ἀνεβαίνομεν εἰς Ἱεροσόλυμα. ¹⁶ ^b συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ... ἐκ κεσα D. ABCEH LPN a b c d f g h k l m o 13

v ch. ix. 16 reff. w absol. ch. xvii. 4. Luke xvi. 31. Esth. ir. 4 B &c. Xen. 1 Thess. iv. 11) only. Neh. v. 8. z here (ch. i. 5) only. see ch. xv. 36. xxiv. 24. Heb. viii. 10. a here

12. παρακαλοῦμεν D¹[-gr] (txt D⁴). om τε D Thl-sif. aft οι εντοπιοι ins τον παυλον D aeth. om αυτον E 93-5 Bas. at end add τοτε (see next ver) C m 13. 40.

13. rec απεκριθη δε, with C¹ 13 syr Chr₁ [Bas.]: απεκριθη τε HLP d f g h k l m aeth Thl: ειπεν[respondit] δε προς ημας D (from the various assignment of τοτε to ver 12 or ver 13, it was omitted altogether, and then some copula became necessary): txt ABC²EN 13 rel 36. 40 vulg Syr coptt arm. om o B¹(ins B¹-corr; see table). aft παυλος ins και ειπεν AEN a b d k o 13 vulg Syr [sah(Tischdf)] aeth arm. om κλαιοντες και N¹. συνθρυπτοντες P c: θορυβουντες D¹(txt D⁵) Tert Jer. for γαρ, δε E-gr 95¹ vulg-ms Tert₁. aft δεθηναι ins βουλομαι D. for εις, εν N (but εις is written over the line 'prima ut videtur manu').

ετοιμως εχω bef εις ιερουσαλημ A [f] aeth. aft ιησου ins χριστου CD Syr arm (Cyr₂ Thdrt₂ Tert₂) Jer₁ Ambrst Aug₁.

14. ins οι bef ειποντες D¹[-gr]. aft ειπ. ins προς αλληλους D. rec το θελημα bef του κυριου (alteration of characteristic order), with DHLP rel vss Chr₁ [Bas₁ Tert₁]: txt ABCEM m 13 vulg arm.—for κυρ., θεου D-gr 32. 73 aeth [Tert₁]. rec γενεσθω (corrū to more usual), with HLP 13 rel Chr [Bas₁]: txt ABCDEN f g m o 36. (γιν. AB¹DEN.)

15. τινας ημερας [omg ταυτ.] D-gr. rec αποσκευασαμενοι, with c 13: παρσκευασ. C a 7. 69. 73. 105: αποταζαμενοι D-gr: επισκεψαμενοι H 68. 106: p[re]parati vulg syrr coptt aeth: p[re]parantes E-lat: refecimus nos D-lat: txt AB E-gr LP(N) rel 36. 40 Pamph Chr Thl-sif Thl-fin-comm.—επισκευασαμενον (but corrd) N¹. αναβαινομεν CDL¹N³(om N¹). rec ιερουσαλημ, with HLP 13 rel vulg Thl: txt ABC D[Wtst Mill] EN a 36 Euthal, Chr₁.

16. om συνηλθον δε και των μαθητων D¹[Wtst Mill](and lat). ins εκ bef των μαθ. E vulg. for απο, εκ D¹[Wtst](txt D²).

πνεῦμα τὸ ἅγιον is the N. T. prophetic formula, instead of τὰδε λέγει ὁ κύριος of the O. T.

12. τοῦ μὴ] A similar gen. after exhortation, is found ch. xv. 20.

13.] The τότε, which has been changed in the rec. for the ordinary copula, gives solemnity to the answer about to be related: q. d. It was then that Paul said.

συνθρύπτοντες] The present part. does not imply the endeavour merely, here or any where else, but as Meyer quotes from Schaefer, Eurip. Phœn. 79, 'Vere incipit actus, sed ob impedimenta caret eventu.'

γάρ] Either, 'your proceeding is in vain, for . . . '—or 'cease to do so, for . . . ' εἰς Ἱερ.] on my arrival at: the motion to, which was the subject in question, is combined with that which might result on it: see reff. and ch.

ii. 39. 14. τ. κ. τὸ θέλ. γιν.] One of the passages from which we may not unfairly infer, that the Lord's prayer was used by the Christians of the apostolic age. See note on 2 Tim. iv. 18.

15. ἐπισκευασάμενοι] The remarkable variety of reading in this word shews that much difficulty has been found in it. The rec. ἀποσκευασάμενοι (which may perhaps have arisen from the mixture of ἀποταζάμενοι (D) with ἐπισκευασάμενοι, would mean, not, 'having deposited our (useless) baggage,'—but, 'having discharged our baggage,' 'unpacked the matters necessary for our journey to Jerusalem, from our coffers.' But ἐπισκ. is the better supported reading, and suits the passage better: having packed up, made ourselves ready for the journey. 'Carriages' in the E. V. is used,

ἄγοντες ἃ παρ' ᾧ ἐξενισθῶμεν Μνάσωνί τινι Κυπριῷ ἄρχαίῳ μαθητῇ. 17^g γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα ἰασμένως ἁπεδέξαντο ἡμᾶς οἱ ἀδελφοί. 18 τῇ δὲ ἐπιούσῃ ἐῖς ἡμεῖς ὁ Παῦλος σὺν ἡμῖν ἐπρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ ὁπρεσβύτεροι. 19 καὶ ἀσπαμένως αὐτοὺς ἐξηγήετο καθ' ἑκάστον ὃν ἐποίησεν ὁ θεὸς ἐν τοῖς ἔθνεσιν διὰ τῆς διακονίας αὐτοῦ. 20 οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν θεόν, εἰπόν τε αὐτῷ Θεωρεῖς,

Δησαν...
ABCDE
HLPN a
b c d f g
h k l m
e 13

12. x. 33 A (-vos, B &c.), only. k ch. ii. 41 reff. l ch. xvi. 11 reff. m ch. x. 30 reff. p = ch. xviii. 22 reff. r ch. xvii. 27 reff. s ch. x. 8. xv. 12, 14. Luke xxiv. 35. Luke only, exc. John i. 18. Judg. vii. 13. u Matt. xv. 31. Luke v. 25, 26, ch. xi. s attr., Rom. xv. 18 reff. t ch. xx. 24 reff. v = John iv. 19. xii. 19. ch. xxvii. 10. Heb. vii. 4. 2 Macc. ix. 23.

for αγοντες, ουτοι δε ηγαγον D[Wtst Mill]: *simulque adducerunt* D-lat. add ημας DE sah arm. for παρ ω, προς ους D¹-gr(Wtst: txt Ussher). aft ξενισθ. add και παραγενομενοι εις τινα (την syr-mg) κωμην εγενομεθα παρα D syr-mg. νασωνι D¹(and lat) fuld tol: ιασωνι X demid copt: μνασω B g 1. 18. om τινι A¹. μαθητη bef αρχαιω D(Wtst). D-lat has the passage thus: *et cum venerunt in quandam civitatem fuimus ad nasonem quandam cyprium discipulum antiquum et inde exeuntes venimus hierosolyma* (thus far, nearly, syr-mg also) *susceperunt autem nos cum letitia fratres.* (readings of D-gr [vv 16—18] are in Scriv's notes, see above on ver 8.)

17. rec εδεξαντο (*substitution of simpler word*), with HLP rel: υπεδεξ. D(Mill &c) [υπεδεξαν τε D(Wtst), υπεδεξαν δε D(Ussher)]: txt ABCEN a k 13. 36 40 Chr-comm.

18. for δε, τε A E-gr X 40 syrr æth: txt BCHLP 13. 36 rel vulg D-lat E-lat copt Chr. for παρεγ., ησαν δε παρ αυτω D¹[and lat](txt D⁶). aft οι πρεσβυτεροι ins συνηγμενοι D 34.

19. ους ασπαμενος(sic) διηγειτο ενα εκαστον ως εποιησεν D¹-gr(txt D²). om εν D¹(ins D-corr¹). om δια X l.

20. ακουοντες HL k. εδοξασαν DN Thl-fin. rec (for θεον) κυριον, with DHP rel syr sah: txt ABCELN a d f g k o 13. 36. 40 vulg Syr copt arm Chr. for ειπον τε, ειποντες CD c g h m syr Chr. (ειπαν EN: ειπεν 13.) om αυτω D.

as at Judg. xviii. 21 (where it answers to τὸ βάρος, LXX-B), for *baggage, things carried*.

16.] Two renderings are given to the latter clause of this verse: (1) making Μνάσωνι, &c. depend on ἄγοντες, and agreeing by attr. with ᾧ, as E. V., 'and brought with them one Mnason, . . . with whom we should lodge' (so Beza, Calvin, Wolf, Schött., &c.): and (2) resolving the attraction into ἄγοντες παρὰ Μνάσωνα, παρ' ᾧ ἔ, 'bringing us to Mnason,' &c. (So Grot., Valcknaer, Bengel, De Wette, Meyer, al.) Both are legitimate: and it is difficult to choose between them. The probability of Mnason being a resident at Jerusalem, and of the Cæsarean brethren going to introduce the company to him, seems to favour the latter: as also does the fact that Luke much more frequently uses ἄγω with a person followed by a preposition than absolutely. Of Mnason nothing further is known.

ἀρχαίῳ probably implies that he had been a disciple ἐξ ἀρχῆς, and had accompanied our Lord during His ministry. See ch. xi. 15, where the term ἐξ ἀρχῆς is applied to the time of the Pentecostal effusion of the Spirit.

17—XXIII. 35.] PAUL AT JERUSALEM: MADE PRISONER, AND SENT TO

CÆSAREA.

17. οἱ ἀδελφοί] The Christians generally: not the Apostles and elders, as Kuin., who imagines from vv. 20, 21, that 'cæsus non favebat Paulo.' But (1) this is by no means implied: and (2) James and the elders are not mentioned till ver. 18.

18. Ἰάκωβον] James, 'the brother of the Lord:' the president of the church at Jerusalem: see ch. xii. 17; xv. 13; Gal. ii. 12, and notes,—and Prolegg. to the Epistle of James, vol. iv. pt. 1, § i. 24—37.

19.] On the particular kind of attraction (reff.), in a gen. plur. after a participative adjective, see Winer, edn. 6, § 24. 2. b.

20.] While they praised God for, and fully recognized, the work wrought by him among the *Gentiles*, they found it requisite to advise him respecting the suspicion under which he laboured among the believing Jews. They,—led, naturally perhaps, but incorrectly (see 1 Cor. vii. 18), by some passages of Paul's life (and of his already written Epistles?), in which he had deprecated legal observances in comparison with faith in Christ, and spoken strongly against their adoption by Gentile converts,—apprehended that he advised on the part of the *Hellenistic* believers, an entire

w = Luke xii. 1. (ch. xix. 19
 x = ch. xv. 5
 y = ch. xxii. 3.
 1 Cor. ix. 12.
 Gal. i. 14.
 Tit. ii. 4.
 1 Pet. iii. 13
 1 Luke vi. 15.
 ch. i. 13) only.
 2 Macc. iv. 2.
 (Exod. xx. 5
 al.)
 z ch. ii. 30 reff.
 a ch. xviii. 25
 reff.
 b 2 Thess. ii.
 3 only.
 3 Kings xx.
 (xxi.) 13 A
 Ald. compl.
 2 Chron. xxix.
 19. Jer. ii. 19
 (xxxvi. (xxix.)
 32 compl.). 1 Macc. ii. 15 only.
 d here only. e 1 Cor. vii. 18 reff.
 18. (see ch. ix. 31.) h 1 Cor. xiv. 15, 26.
 (v. 10.) ix. 10, 22. xvi. 12 only†. L. P. Tobit xiv. 8 (not N). 2 Macc. iii. 13 only. k = ch. i. 6 reff.
 1 absol., see ch. ii. 6 reff. m ch. xvii. 18 (reff.) only. n = here only. o ch. ix. 29 reff.
 p = ch. xvi. 33 reff. q = here bis. ch. xxiv. 18. John xi. 55 (James iv. 8. 1 Pet. i. 22. 1 John iii.
 3) only. Exod. xix. 10. r w. ἐπί, here only. v. ὑπέρ, 2 Cor. xii. 15. w. ἐν, James iv. 3. absol., Mark
 v. 26. Luke xv. 14 only†. 1 Macc. xiv. 32. s 1 Cor. xi. 5, 6 only. Num. vi. 18, 19.

rec (for εν τοις ιουδαιοις) ιουδαιων, with HLP rel syr Chr [and, after πεπιστ.,
 arm] Thdrt; Thl: εν τη ιουδαια D Syr sah Aug; om εν τ. ιουδ. N: txt ABCE a 13.
 36. 40 vulg copt æth Ambrst., aft παντες ins ουτοι(τουτοι D¹) D 38 tol Syr
 Ambrst, Augi [ζητουσιν και 13].

21. κατηχησαν 25. 40: κατηχησαν D¹(diffamaverunt D-lat: txt D²). om δε
 N¹. om τα D¹. for παντας, εισιν D¹(and lat): om AE 13 vulg copt: txt
 BCD¹HL[P]N rel 36 [syrr sah æth arm] Chr. ιουδαιοις D¹(txt D¹). om
 λεγων D: λεγω N¹. [ins] οφιλειν [bef] περιτεμνειν E vulg. μητε[μηδε D⁴] εν
 τοις εθνεσιν D¹, neque gentes ejus ambulavit D-lat.—ins αυτου(αυτους D⁴) bef περιτ. D¹.
 22. om δει συνελθειν πληθος and γαρ (expunged as not understood) BC¹ 15. 73.
 137-80 syrr copt æth arm: ins AC²DEHLPN rel vulg Chr.—ins το bef πληθος D⁴.—
 rec πληθος bef συνελθειν, with DHLP rel Chr: txt AC²EN a d h 13. 40 vulg.—om
 γαρ C²: om γαρ οτι N¹. ελληλυθες B.

23. for δ, οπερ E. for εφ', αφ(sic) B(Tischdf) N.
 24. επ αυτους A a 13: eis αυτους D. rec ξυρησωνται, with AB²CH L[ξυρισων
 (sic)] rel 36 Chr; ξυρωνται D¹: txt B¹(sic) D²EPN c k l o 13. rec γνωσι
 (grammatical corr aft ινα), with HLP rel Chr, Thl-sif, cognoscant D-lat: txt
 ABC D-gr EN a d m 13 (36) 40 vulg (Thl-fin).—(σωνται 36 Thl-fin.)

apostate from Moses and the ordinances
 of the law.

θεωρεῖς] This can hardly
 be a reference (as Olsh.) to the elders
 present, as representatives of the μυριάδες
 of believing Jews; for only those of Jeru-
 salem were there:—but refers to Paul's
 own experience, and knowledge of the
 vast numbers of the Jews who believed at
 Jerusalem, and elsewhere in Judæa.

πόσαι μυριάδες is perhaps not to be
 strictly taken: see reff. Baur suspects,
 on account of this expression, that the
 words τῶν πεπιστ. are spurious; but quite
 without reason. Eusebius quotes from
 Hegesippus (H. E. ii. 23), πολλῶν καὶ
 τῶν ἀρχόντων πιστευόντων ἦν θόρυβος
 τῶν Ἰουδαίων καὶ γραμματέων καὶ Φαρι-
 σαίων λεγόντων ὅτι κινδυνεύει πᾶς ὁ λαὸς
 Ἰησοῦν τὸν χριστὸν προσδοκᾶν. On the
 other hand, Origen (tom. i. in Joann. § 2,
 vol. iv. p. 3) says, that probably the whole
 number of believing Jews at no time had
 amounted to 144,000. On εἰσιν . . . ὑπάρ-
 χουσι, see note, ch. xvi. 20, 21. 21.

κατηχήσαν] they were sedulously in-
 formed (at some time in the mind of the
 speaker. The sense of the aor. must be
 preserved. Below, ver. 24, it is the per-
 fect): viz., by the anti-Pauline judaizers.

τοῖς ἔθεσιν] The dat. of the rule, or
 form, after which: see reff. 22. πάν-
 τως δ. συνέλθ. πλ.] Not, as E. V., Calv.,

Grot., Calov., 'the multitude must needs
 come together,' i.e. there must be a meeting
 of the whole church (τὸ πλῆθος, ch. ii. 6):
 but a multitude (of these Judaizers) will
 certainly come together: 'they will meet
 and discuss your proceeding in a hostile
 manner.'

23. εὐχὴν] A vow of Naz-
 zarites. This vow must not be confounded,
 historically or analogically, with that of
 ch. xviii. 18: see note there, and Num. vi.
 2-21.

24. παραλαβὼν] having
 taken to thyself, as comrades. ἄγν.
 σὺν αὐτ.] become a Nazarite with them.
 The same expression occurs in the LXx,
 Num. vi. 3, in describing the Nazarite's
 duties. δαπάν. ἐπ' αὐτ.] "More

ABCDE
 HLPN a
 b c d f g
 h k l m
 o 13

τες ὅτι ^t ὧν ^a κατήχηνται περὶ σοῦ ^u οὐδέν ἐστιν, ἀλλὰ ^t attr., Luke
^v στοιχεῖς ^w καὶ ^w αὐτὸς ^x φυλάσσω τὸν νόμον. ²⁵ περὶ
 δὲ τῶν ^y πεπιστευκότων ἔθνων ἡμεῖς ^z ἐπεστείλαμεν, ^a κρί-
 ναντες μηδὲν τοιοῦτον ^b τηρεῖν αὐτοὺς, εἰ μὴ ^c φυλάσσεσθαι
 αὐτοὺς τὸ τε ^d εἰδωλόθυτον καὶ [τὸ] αἷμα καὶ ^e πνικτὸν
 καὶ ^e πορνείαν. ²⁶ τότε ὁ Παῦλος ^f παραλαβὼν τοὺς
 ἄνδρας τῇ ^g ἑχομένη ἡμέρᾳ σὺν αὐτοῖς ^f ἀγνισθεὶς ^h εἰσῆλ-
 εῖς τὸ ἱερόν, ⁱ διαγγέλλων τὴν ^j ἐκπλήρωσιν τῶν ἡμερῶν
 τοῦ ^k ἀγνισμοῦ, ἕως οὗ ^{lm} προσηνέχθη ὑπὲρ ⁿ ἐνὸς ἐκάστου
 αὐτῶν ἡ ^{mo} προσφορά. ²⁷ ὥς δὲ ^p ἔμελλον αἱ ἑπτὰ ἡμέραι
 reff. c w. acc., = 2 Tim. iv. 15. 2 Kings xx. 10. d 1 Cor. viii. 1 reff. e ch.
 xv. 20 reff. f ver. 24. g = ch. xx. 15 reff. h ch. tit. 3 reff. i Luke ix. 60. Rom. ix. 17 (from Exod. ix. 16) only. j here only t. 2 Macc. vi. 14 only. (ροῦν).
 ch. xiii. 33. k here only. Num. vi. 5. l ch. vii. 42 reff. Heb. v. 1, 3. ix. 7. Levit. i.
 2, 3 al. m Heb. x. 8. n ch. xvii. 27 reff. o = ch. xiv. 17. Heb. x. 5, 10,
 14, 18. Ps. xxxix. 6. p = Luke vii. 2. John iv. 47. ch. xxvii. 33. Jer. xxxvi. (xxix.) 10.

ins περι bef ων C a e 36. 40. ins και bef στοιχεις A : οτι πορεύου D¹-gr(ambulans
 D-lat : txt D² or 4). om και D¹(and lat : txt D² or 4). rec τον νομον bef
 φυλασσων, with HLP rel Syr Thl-sif : txt ABCD E[φυλασσω] & a c m 13 vulg [syr]
 Chr, Thl-fin.

25. for εθνων, ανθρωπων E. aft εθνων ins ουδεν εχουσι λεγειν προς σε, and (aft
 ημεις) γαρ D sah. απεστείλαμεν (more usual word) B D[-gr] l 40 syr copt [arm] .
 txt ACEHLPN 13. 36 rel vulg D-lat Syr sah [aeth(appy)] Chr., κρινοντες D¹(txt
 I)² or 4) 100. om μηδεν τοιουτον τηρειν αυτους ει μη ABX 13. 40 vulg Syr copt [sah]
 aeth[?] (prob because no such clause is found in the apostolic decree ch xv. 28 It can
 hardly have been interpolated) : ins CDEHLP rel 36 syr arm Chr Aug.—τοιουτο CE.
 om τε D c 137 [Chr]. om το (bef αιμα) ABCD & a c 13 : απο ιδωλοθυτου
 και αιματος και πνικτου και πορνιας E [syr] : txt HLP rel Chr. om και πνικτον D
 sah Jer Aug : om και 15. 36. ins το bef πνικτον l m 40. 99 Chr Thl-fin. Syr
 aeth-pl Invert the order, πορν. κ. πνικτ. κ. αιμα.

26. om c DE. [for εχομ.,] επιουση D. εισηλθεν D. for εως ου, οπως
 donec D. om η D [g].

27. συντελουμένης δε της εβδομης ημερας D : cum advenisset dies septimus Syr.
 ημελλον ELP c h m. [om αι E.]

apud Judæos receptum erat, et pro insigni pietatis officio habebatur, ut in pauperum Nasiræorum gratiam ditiores sumptus erogarent ad sacrificia (see Num. vi. 14 ff.) quæ dum illi tonderentur, offerre necesse erat." Kypke. Jos. Antt. xix. 6. 1, relating Agrippa's thank-offerings at Jerusalem, says, διδὲ καὶ Ναζιραίων ξυρᾶσθαι διέταξε μάλα συχνούς. On the shaving the head, see Num. vi. 18. De Wette remarks: 'James and the elders made this proposal, assuming that Paul could comply with it *salvâ conscientiâ*,—perhaps also as a proof, to assure themselves and others of his sentiments: and Paul accepted it *salvâ conscientiâ*. But this he could only have done on one condition, that he was sure by it not to contribute in these four Nazarites to the error of *justification by the works of the law*. He might keep, and encourage the keeping of the law,—but not with the purpose of thereby deserving the approbation of God.' 25.] See ch. xv. 28, 29.

26.] Paul himself entered into the vow with them (σὺν αὐτοῖς ἄγν.), and the time settled (perhaps the least that

could be assigned: the Mishna requires thirty days) for the completion of the vow, i. e. the offering and shaving of their heads, was seven days. No definite time is prescribed in Num. vi., but there seven days is the time of purification in case of uncleanness during the period of the vow.

διαγγέλλων] making known to the ministers of the temple. τὴν ἐκπλήρωσιν] the fulfilment, i. e. that he and the men had come to fulfil: announcing their intention of fulfilling.

ἕως οὗ προσηνέχθη] 'donec offerretur,' Vulg. The aor. indic. is unusual in an indirect construction, where the aor. subj. is almost always found (ch. xxiii. 12, 21; xxv. 21). But we have Plato, Gorg. p. 506, ἡδέως . . . ἂν . . . διελεγόμεν, ἕως αὐτῷ τὴν τοῦ Ἀμφίλοχος ἀπέδωκα ῥῆσιν,—and Cratyl. 396, οὐκ ἂν ἐπανόμην διεξιῶν . . . ἕως ἀπεπειράθην τῆς σοφίας ταυτησὶ τί ποιήσει. (De W.) ἡ προσφορά] See Num. vi. 13—17.

27. αἱ ἑπτ. ἡμ.] Of the votive period: not (as Chrys. and Bede) since Paul's arrival in Jerusalem. Five days of the seven had passed: see

Ἱερουσαλήμ· ³² ὃς ὁ ἐξ αὐτῆς ^p παραλαβὼν στρατιώτας
καὶ ^a ἑκατοντάρχας ^r κατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες
τὸν ἰχιλάρχον καὶ τοὺς στρατιώτας ^s ἐπαύσαντο τύ-
πτουντες τὸν Παῦλον. ³³ τότε ^t ἐγγίσας ὁ χιλίαρχος
^u ἐπελάβετο αὐτοῦ καὶ ^v ἐκέλευσεν δεθῆναι ^w ἀλύσει δι-
σσί, καὶ ἐπυνθάνετο τις [ἂν] εἴη καὶ τί ἐστὶν πεποιηκώς.
³⁴ ἄλλοι δὲ ^x ἄλλο τι ^y ἐπεφώνουν ἐν τῷ ὄχλῳ· μὴ
δυναμένου δὲ αὐτοῦ γινῶναι τὸ ^z ἀσφαλὲς διὰ τὸν ^a θόρυ-
βον, ^v ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν ^b παρεμβολήν.
³⁵ ὅτε δὲ ἐγένετο ἐπὶ τοὺς ^c ἀναβαθμούς, ^d συνέβη ^e βα-
στάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν ^f βίαν τοῦ
ὄχλου· ³⁶ ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κρίζοντες
^g Αἶρε αὐτόν. ³⁷ μέλλων τε εἰσάγεσθαι εἰς τὴν ^b παρεμ-
βολήν ὁ Παῦλος λέγει τῷ χιλίρχῳ ^h Εἰ ⁱ ἔξεστίν μοι
εἰπεῖν τι πρὸς σε; ὁ δὲ ἔφη ^k Ἑλληνιστὶ γινώσκεις; ^o ch. x. 33 reff.
^p ch. xvi. 33
^q ch. x. 1 reff.
^r here only.
^s 3 Kings xix.
^t 20 B. Job
^u xvi. 11. Xen.
^v Anab. vii. 1.
^w 20. (-δρομή,
^x 2 Macc. v. 3.)
^y constr., ch.
^z xiii. 10 reff.
^a Luke xii. 33.
^b xviii. 40.
^c xviv. 15.
^d ch. xxi. 15.
^e Gen. xxvii.
^f 27.
^g ch. xvii. 19
^h reff.
ⁱ constr., ch.
^j xii. 19.
^k ch. xii. 6 reff.
^l ch. xix. 32
^m (ref.) only.
ⁿ ch. xii. 22
^o reff.
^p z = ch. xxii.
^q 30. xxv. 26
^r (Phil. iii. 1.
^s Heb. vi. 19)
^t only; f. Xen.
^u Mem. iv. 6. 15.
^v a Matt. xxvi. 5
^w b Mk. xxvii.
^x b = here
^y c ver.
^z 40 only. 3 Kings x. 19, 20.
^a d impers. and constr., here only. (ch. iii. 10 reff.) 2 Macc. iii. 2.
^b f ch. v. 26 reff. g = Luke xxi. 18. Isa. lvi. 1. see ch. xii. 22.
^c h ch. i. 6 reff. i w. aor., ch. ii. 29. Matt. xix. 3. 2 Cor. xii. 4. Esth. iv. 2. Ezra iv. 14. 1 Macc.
^d xiv. 44 (only). k John xix. 20 only. ξυνίει Ἑλληνιστί, Xen. An. vii. 6. 8. 'Græcæ scire,' Cic.
^e de Fin. ii. 5.

32. for παραλ., λαβων B, sumptis D-lat. rec εκατονταρχους, with D²HLP rel
36 Chr: txt ABD¹EN 13.

33. εγγισας δε HLP rel Syr[και εγγ.] Ec Thl[-sif]: txt ABDE¹ a c m 13. 36
vulg Syr [coptt] æth Chr, Thl-fin. αλυσειν δυσιν DEHP: αλυσει δυσιν m: txt
ABL¹ 13 rel. rec ins an bef ειη, with EHLP rel Chr: om ABD¹ a 36. (13 def.)

34. for αλλο τι, αλλα D syr Chr, rec (for επεφωνουν) εβων, with HLP rel
Chr Thl-sif: επεβων c (m) 25. 40: txt ABDE¹ 13. 36 Thl-fin. rec μη δυναμενος
δε and om αυτου (emendation of style), with HLP rel 36 Chr [Thl-sif]: txt AB(D)EN¹
m 13 Thl-fin.—και μη δυν. αυτ. D.

35. for επι, εις D. for βαστ. αυτον, τον παυλον βαστ. D. for οχλου,
λαου D.

36. om του λαου D. rec κραζον (grammatical emendation), with DHLP rel
[vulg(with am fuld demid tol) E-lat syr] Chr: txt AB E-gr ¹ a b d k o 13. 36. 40 Syr
copt Thl. αναρεισθαι tollite D.

37. om ο παυλος D: ο π. bef εις arm [simly sah]. τω χειλιαρχ. αποκριθεις ειπεν
D. for ειπειν, λαλησαι D [arm; loqui latt]. om τι DHLP d f g h i tol Syr
æth[?] arm Thl-sif: ins ABEN¹ 13. 36 rel vulg syr copt Chr Thl-fin [τις m].

thus be in the custody of two soldiers.

τίς [ἂν] εἴη, who he might be
(subjective possibility): and τί ἐστιν πεπ.,
what he had done (assuming that he must
have done something).

34. παρεμβ.]
The camp or barracks attached to the tower
Antonia;—or perhaps 'into the tower'
itself; but the other is the more usual
meaning of παρεμβ. "For a full history
and description of the fortress of Antonia,
see Robinson, i. pp. 431, 435; Williams,
Holy City, i. 99; ii. 403—411; Howson,
ii. 311." Wordsworth. 35. ἀναβαθμ.]
The steps leading up into the tower. The
description of the tower or fort Antonia in
Jos. B. J. v. 5. 8, sets the scene vividly
before us:—πυργοειδὴς δὲ οὖσα τὸ πᾶν

σχῆμα, κατὰ γωνίαν τέσσαρσιν ἐτέροις
διείληπτο πύργοις· ὧν οἱ μὲν ἄλλοι πεν-
τήκοντα τὸ ὕψος, ὁ δὲ ἐπὶ τῇ μεσημβρινῇ
καὶ κατ' ἀνατολὴν γωνίᾳ κείμενος ἑξδο-
μήκοντα πηχῶν ἦν, ὡς καθορᾶν ὅλον ἀπ'
αὐτοῦ τὸ ἱερόν. καθὰ δὲ συνήπτο ταῖς
τοῦ ἱεροῦ στοαῖς, εἰς ἀμφοτέρας εἶχε κατα-
βάσεις· δι' ὧν κατόντες οἱ φρουροί, καθ-
ῆστο γὰρ αἰετὶ ἐπ' αὐτῆς τάγμα Ῥωμαίων,
καὶ διίστάμενοι περὶ τὰς στοὰς μετὰ τῶν
ὅπλων, ἐν ταῖς ἑορταῖς τὸν δῆμον, ὡς μή-
τι νεωτερισθεῖη, παρεφύλαττον φρουρίον
γὰρ ἐπέκειτο τῇ πόλει μὲν τὸ ἱερόν, τῷ
ἱερῷ δὲ ἡ Ἀντωνία.

37. Ἑλληνιστὶ
γιν· as 'Græcæ nescire,' Cic. pro Flacc. 4.
—τοὺς Συριστὶ ἐπισταμένους, Xen. Cyr.
vii. 5. 31: and reff. There is no ellipsis of

1. ch. xvii. 8 reff.
m here only T.
Jos. B. J. ii.
13. 3.
n ch. xxi. 37
reft.
o here only 4.
Gen. xxx.
42. Job xlii.
11 only.
p Luke xv. 15.
xix. 14. Heb.
viii. 11 only.
Psalm. xi. 9.
q Matt. xix. 8.
Luke ix. 61.
ch. xxvii. 3.
al. Job
xxii. 14.
r ver. 35.

σὴν, Xen. Cyr. vii. 1. 25.
xv. 15 only. dat., ch. xxii. 2.

s ch. xii. 17 reff.

t Rev. viii. 1 only. Wisd. xviii. 14 only. ἦν πολλή πανταχόθεν
u absol., Luke xlii. 12. xxiii. 20 only. 2 Chron. xxix. 28 Ald. 2 Macc.

ARDE
HLPs a
b c d f g
h k l m
o 13

³⁸ οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν
¹ ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρα-
κισχιλίους ἄνδρας τῶν ^m σικαρίων; ³⁹ εἶπεν δὲ ὁ Παῦλος
Ἐγὼ ⁿ ἄνθρωπος μὲν εἰμι Ἰουδαῖος Ταρσεύς, τῆς Κιλικίας
οὐκ ^a ἀσκήμου πόλεως ^p πολίτης, δέομαι δέ σου ^a ἐπιτρέψόν
μοι λαλῆσαι πρὸς τὸν λαόν. ⁴⁰ ^a ἐπιτρέψαντος δὲ αὐτοῦ
ὁ Παῦλος ἐστῶς ἐπὶ τῶν ^r ἀναβαθμῶν ^s κατέσεισεν τῇ χειρὶ
τῷ λαῷ, πολλῆς δὲ ^t συγῆς γενομένης ^u προσεφώνησεν τῇ

38. for ουκ αρα, ου D.

εξαναστατωσας E.

σικρικαριων E.

39. om ειμι N¹.

for ταρσεως το πολιτης, εν ταρσω δε της κιλικιας γεγεννημενος

D-gr. for επιτρ., συνχωρησαι D(cujus rogo obsegro autem mihi D-lat).

ins λογον bef λαλ. N¹(N³ disapproving).

40. ins και bef επιτρεψαντος δε D¹-gr: και επιτ., omg δε, D-lat Syr: om δε L 96.

for αυτου, του χιλιαρχου D sah.

εστως ο π. επ. τ. αν. και σεισας D.

for τω λαω, τον λαον H c k Chr(some mss): προς αυτους D Syr.

for δε συγης,

τε ησυχειας D.

γενομενης bef συγης B.

γεναμενης A.

λαλῆιν.

38. οὐκ ἄρα σὺ εἶ] *Thou art not then, as I believed* The E. V., after the Vulg., ‘*art not thou*’ . . . (‘*nonne tu es . . .*’) would require ἄρ’ οὐ or οὐκουν, Winer, *edn.* 6, § 57. 3. See also Luke xvii. 17; John xviii. 37.

Αἰγύπτιος] The inference of the tribune was not, as in Bengel, ‘*Græce loquitur: ergo est Ægyptius;*’ but the very contrary to this. His being able to speak Greek is a proof to Lysias that he is *not* that Egyptian. This Egyptian is mentioned by Josephus, *Antt.* xx. 8. 6, ἀφικνεῖται δέ τις ἐξ Αἰγύπτου κατὰ τοῦτον τὸν καιρὸν εἰς τὰ Ἱεροσόλυμα, προφήτης εἶναι λέγων, καὶ συμβουλευέων τῷ δημοτικῷ πλήθει σὺν αὐτῷ πρὸς ὕρος τὸ προσαγορευόμενον Ἑλαιῶν ἔρχεσθαι, ἢ καὶ τῆς πόλεως ἂντικρυς κείμενον ἀπέχει στάδια πέντε· θέλειν γάρ, ἔφασκεν, αὐτοῖς ὑκίθην ἐπιδείξαι, ὡς κελεύσαντος αὐτοῦ πίπτοι τὰ τῶν Ἱεροσολύμων τείχη, δι’ ὧν τὴν εἰσόδον αὐτοῖς παρέξειν ἐπηγγέλλετο. Φηλὶς δὲ ὡς ἐπιβέτο ταῦτα, κελεύει τοὺς στρατιώτας ἀναλαβεῖν τὰ ὕπλα, καὶ προσβάλλει τοῖς περὶ τὸν Αἰγύπτιον καὶ τετρακοσίους μὲν αὐτῶν ἀνεῖλε, διακοσίους δὲ ζῶντας ἔλαβεν. ὁ δὲ Αἰγύπτιος αὐτὸς διαδράσας ἐκ τῆς μάχης ἀφανὴς ἐγένετο. But in B. J. ii. 13. 5, he says of the same person, περὶ τριμυρίους ἀθροίζει τῶν ἡπατιμένων, περιαγαγὼν δὲ αὐτοὺς ἐκ τῆς ἑρηνίας εἰς τὸ Ἑλαῖον καλ. ὕρ. κ.τ.λ. ὥστε συμβολῆς γενομένης διαφάρηται κ. ζωρηθῆναι πλείστους τῶν σὺν αὐτῷ. It is obvious that the numerical accounts in Jos. are inconsistent with our text, and with one another. This latter being the case, we may well leave them out of the question. At different times of his rebellion, his number

of followers would be variously estimated; and the tribune would naturally take it as he himself or his informant had known it, at some one period. That this is so, we may see by noticing that our narrative speaks of his *leading out*,—whereas Josephus’s numbers are those whom he *brought back from* the wilderness against Jerusalem, by which time his band would have augmented considerably. τοὺς τετρ.] the four thousand,—the matter being one of notoriety. σικαρίων] From *sica*, a dagger; they are described by Jos.

B. J. ii. 13. 3, ἕτερον εἶδος ληστῶν ἐν Ἱεροσολύμοις ὑπεφύετο, οἱ καλούμενοι σικάριοι, μεθ’ ἡμέραν καὶ ἐν μέσῳ τῇ πόλει φονεύοντες ἀνθρώπους· μάλιστα δὲ ἐν ταῖς ἑορταῖς μισγόμενοι τῷ πλήθει, καὶ ταῖς ἐσθήσεσιν ὑποκρύπτοντες μικρὰ ξιφίδια, τοῦτοις ἐνυττον τοὺς διαφόρους. . . . πρῶτος μὲν οὖν ὑπ’ αὐτῶν Ἰωνάθης ὁ ἀρχιερεὺς ἀποσφάζεται· μετὰ δὲ αὐτὸν καθ’ ἡμέραν ἀνιρροῦντο πολλοί . . . The art. is generic.

39. μὲν] Our indeed,—implying ‘not the Egyptian, but,’—exactly renders it: I indeed am: so Aristoph. *Plut.* 355, μὰ Δι’ ἐγὼ μὲν οὔ. See Hartung, *Partikellehre*, ii. 413. οὐκ ἀσκήμου πόλ.] See note, ch. ix. 11.

The expression is an elegant one, and very common. Wetst. gives many examples, and among them one from Eurip. *Ion* 8, ἐστὶν γὰρ οὐκ ἀσημος Ἑλλήνων πόλις.

There was distinction in his being a *πολίτης* of an *urbis libera*. “Many of the coins of Tarsus bear the epigraphs *μητρόπολις* and *αὐτόνομος*.” Wordsw. from Akermann, p. 56. 40. τῇ Ἑβρ. διαλ.] The Syro-Chaldaic, the mother-tongue of the Jews in Judæa at this time:

ν Ἑβραῖδι ^ω διαλέκτῳ λέγων [XXII.] ¹ Ἄνδρες ἀδελφοὶ ^ν καὶ πατέρες, ^χ ἀκούσατέ ^μ μου ^{τῆς} πρὸς ὑμᾶς νυνὶ ^υ ὑπολογίας. ² ἀκούσαντες δὲ ὅτι τῇ ^ζ Ἑβραίδι ² διαλέκτῳ ^α προσεφώνει αὐτοῖς, μᾶλλον ^{bc} παρέσχον ^{cd} ἡσυχίαν. καὶ φησιν ³ Ἐγὼ εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ^e ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ ^f παρὰ τοὺς πόδας Γαμαλῆλ, ^g πεπαιδευμένος κατὰ ^h ἀκρίβειαν τοῦ ⁱ πατρός μου νόμου, ^j ζηλωτὴς ὑπάρχων τοῦ θεοῦ καθὼς πάντες ὑμεῖς ἐστε σήμερον ⁴ ὃς ταύτην τὴν ^k ὁδὸν ^l ἐδίδωξα ^m ἄχρι ⁿ θανάτου, ⁿ δεσμεύων καὶ ^o παραδιδούς εἰς φυλακὰς ἀνδρας τε καὶ γυναῖκας, ⁵ ὥς καὶ ὁ ἀρχιερεὺς ^p μαρτυρεῖ μοι καὶ πᾶν τὸ ^q πρεσβυτέριον

^a Job xxxiv. 29. ^d = 1 Tim. ii. 11, 12 (2 Thess. iii. 12) only. ^{Prov.} vii. 9. ^(-ios) 1 Tim. ii. 2. 1 Pet. iii. 4.) ^e ch. vii. 20, 21 only τ. ^{Wisdom.} vii. 4, B⁸ F (not A) &c. only. ^f Luke vii. 35, ch. iv. 35, 37. v. 2 al. ⁴ Kings iv. 37 Ald. ^g = ch. vii. 22 reff. ^h here only. ^{Dun.} vi. 16 (see note and ch. xviii. 25 reff.). ⁱ ch. xxiv. 14. ^{xxviii.} 17 only. ^{Prov.} xxvii. 10. ² Macc. vi. 1 Ed-vat. Ald. compl. &c. (not AB). ^j ch. xxi. 20 reff. ^(-λουν) Num. xxv. 13.) ^k ch. ix. 2 reff. ^l = ch. vii. 52 reff. ^m Rev. ii. 10. xii. 11 only. ^{μέχρι θαν.} 2 Macc. xiii. 14. ⁿ = here (Matt. xxiii. 4) only. ^{Gen.} xlix. 11. ^o constr., ch. viii. 3 reff. ^p Rom. x. 2. Gal. iv. 15. Col. iv. 13. ^q = Luke xxii. 66 (1 Tim. iv. 14) only τ. (Susan. 50 Theod. A Ald. compl.)

for εβραίδι, ἰδία Α.

- CHAP. XXII. 1. rec νυν, with a f 13[e sil] Chr: txt ABDEHLP⁸ rel 36 Thl.
 2. προσφωνει D E[-gr] H am fuld tol Ec Thl-sif: προσεφωνησεν L a b c k o 36. 40, *adlocutus est* F-lat: txt ABP⁸ rel [Syr coptt æth] Chr, Thl-fin, *loquebatur* demid [*loqueretur* vulg-clem. (13 uncert.).] (D-lat is deficient from this point to ver 10.)
 om αυτοις D: αυτων A¹(perhaps). for παρεσχον ησυχιαν, ησυχασαν D.
 3. rec aft εγω ins μεν, with HLP rel syr copt æth Chr₂: om ABDE⁸ a 13. 36 vulg sah [arm]. ανηρ bef ειμι B¹: ιουδαιος bef ανηρ D. εν ταρσω τ. κιλ. bef γεγεννημενος D: γεγεννημενος A o. γαμαλιηλ B 36 Chr₁. παιδευομενος D. aft πεπαιδευμενος ins δε H k m [syr] Chr₁. om υπαρχων D vulg.
 εσται υμει παντες D.
 4. for os, και D Syr æth. μεχρι D c: εως k [Chr₁]. φυλακην D 96. 142.
 5. om ο D¹(ins D-corr¹) 56. 180. aft αρχιερεus ins ανανias 137 syr-w-ast.
 μαρτυρησει D: εμαρτυρει B: επιμαρτυρει 137. for παν, ολον D [παν k 40].

his motive is implied (ch. xxii. 2) to be, that they might be the more disposed to listen to him. CHAP. XXII. 1.] This speech of Paul repeats the narrative of his conversion to Christianity, but this time most skilfully arranged and adapted (within legitimate limits) to avoid offence and conciliate his hearers. Proofs of this will appear as we go on. See an enquiry into its diction and rendering into Greek, in the *Prolegg.* § ii. 17 β. 3.] De Wette and others would place the comma after ταύτη, so to make the two clauses, beginning with γέγ. and ἀνατ., exactly correspond. But (not to insist, with Meyer, on the reason that a new circumstance is introduced with each participle) it is surely better, as the rule of the sentence seems to be to place the participles *before* the words which qualify them, to take ἐν τῇ πόλει ταύτῃ παρὰ τ. π. Γ., *all as the qualification of ἀνατεθραμμένος*, and punctuate, as commonly done, after Γαμαλῆλ. On Gamaliel, see note, ch. v. 34. The

expression παρὰ τ. πόδ. (see ch. iv. 35, note) indicates that the rabbi sat on an elevated seat and the scholars on the ground or on benches, literally *at his feet*. κατὰ ἀκρ.] (The art. omitted aft. a prep.) According to the strict acceptance of the law of my fathers; = κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας, ch. xxvi. 5;—i. e. as a Pharisee. So Jos. B. J. ii. 8. 18, Φαρισαῖοι . . . οἱ δοκοῦντες μετὰ ἀκριβείας ἐξηγεῖσθαι τὰ νόμιμα. Some of the older Commentators make τοῦ πατρός μου governed by πεπαιδ., and take κατὰ ἀκρίβ. adverbially: which would give a very vapid sense, the accuracy and carefulness of his education having been already implied in παρὰ τ. π. Γαμαλῆλ. καθὼς . . .] Not meaning 'in the same way as YE are all this day' (but now in another way): but as ye all are this day: 'I had the same zealous character (not excluding his still retaining it) which you all shew to-day.' A conciliatory comparison. 5. ὁ ἀρχ.] 'The High Priest of that

r = ch. ix. 2
 refl.
 s ch. xxi. 3
 only. Job
 xxxix. 29.
 τῶν ἐκείσε
 ἐθνῶν, Jus.
 Antt. iii. 2. 1.
 t ch. xxvi. 11
 only. Ezek.
 vi. 17. (-iō,
 Heb. x. 29.)
 u constr. w.
 inf., Matt.
 xviii. 13. ch.
 iv. 5. xi. 26
 al. fr.
 v ch. ix. 3
 (reff.).
 w = ch. x. 9.
 Matt. xx. 3.
 2 Macc. v. 1.
 x ch. viii. 26
 only. Gen.
 xviii. 1.
 y ch. ix. 3
 only +.
 z = ch. xi. 24
 refl.
 a here only.
 Ps. cxviii. 25.
 b ver. 4.
 c ch. x. 4
 refl.
 d ch. ix. 4
 refl.
 e ch. ix. 6
 (reff.).
 f = ch. xiii. 48, xv. 2 al. 1 Macc. xii. 26. constr., here only. Xen. de Rep. Lac. xi. 6. τοῖς δὲ ἐπείσθαι τέτακται.
 g = Mark viii. 25 only +. h = ch. xii. 14 refl. Exod. vi. 9. i = Luke ix. 31, 32. 1 Cor. xv. 40.
 41. 2 Cor. iii. 7, 18. Exod. xvi. 10. k ch. ix. 8 only. Judg. xvi. 26 A compl. only. (-γός. ch. xiii. 11.)
 l Luke ix. 18 only. Jer. iii. 20. Esdr. vi. 2. 2 Macc. ix. 4 only.

om kai (bef επιστ.) D 3 fuld coptt [Syr æth]. for προς τους αδ., παρα
 των αδελφων D. αζαι E [ἐξ ὧν(sic) 13]: om αζων το δεδεμενους H. εκεί D:
 ut adducerem inde vinctos vulg. for eis (bef ιερουσ.), εν D.

6. for εγεν. το μεσημβρ. D¹ has ενγιζοντι δε(ε)μοι μεσημβριας (ins τη D²) δαμασκω
 (txt D⁶). for εκ, α(πο) D¹(txt D²). περιστραψεν E 137: -ψα με(ε) D¹
 (-ψαι D-corr): περιεστραψαν P.

7. for επ. τε, και επ. D [επ. δε coptt]. (επεσα, so ABEHPX d f m 36. 40 Ath₁
 Thl.) σαυλε σαυλε (as lat, ver 13) D l 25. for ειμι, ει D¹(txt D² or 3).
 at end ins σκληρον σοι προς κεντρα λακτιζειν B demid syr-mg Ath₁.

8. aft απεκριθην ins και ειπα N [Syr]. for τε, δε D. εμε [A]BN¹.
 ναζωραιω [D¹(txt D²)] N¹.

9. N¹ has omitted σαν in εθεασαντο. om και εμφοβοι εγενοντο ABHN 13 vulg
 Syr copt arm: ins DELP rel (36) syr sah æth Chr₁. (On the one hand we may place
 the possibility of omn from similarity of endings (so Meyer); on the other, interpola-
 tion from the ειστηκεισαν εννοι of ch ix. 7: the fact noticed by Tischdf (N. T. ed 7
 [not ed 8]) that εμφ. γεν. is a phrase almost peculiar to St. Luke does not tell dis-
 tinctly either way: εννοι could not be used in this connexion.) ηκουον E-gr N³
 [Thl-sif].

10. ειπα D. om κυριος D k, simly sah æth. εντετακται B¹: εντεταλ-
 ται B². for περι το σοι, τι σε δει (see ch ix. 6) H 41. 34. 95¹-8-marg 100 Chr:
 de omnibus quæ te oporteat facere vulg (E-lat). om σοι E.

11. ουδενεβλεπον (i. e. either ουδεν εβλεπον or ουδ' ενεβλεπον) B: εβλεπον E 18,
 ανεβλ. 68. 100 Thl-fin: ut autem surrexi(surrexit D¹) non videbam D-lat. for
 υπο, απο A.

day, who is still living? i. e. Theophilus,
 see on ch. ix. 1. Similarly, the whole San-
 hedrim = 'those who were then members,
 and now survive.' παρ' ὧν καί from
 whom, moreover. πρὸς τοὺς ἀδελφ.]
 to the Jewish (their) brethren (see ch.
 xxviii. 21). Bornemann's rendering,
 'against the (Christian) brethren,' is al-
 together inadmissible. If ever Paul spoke
 to the Jews as a Jew, it was on this
 occasion. καὶ τοὺς ἐκ.] even those

who were there. ἐκείσε] if resolved,
 would be εἰς Δαμασκόν,—a similar con-
 struction to εἰς οἶκόν ἐστιν, Mark ii. 1,
 'those who had settled at Damascus and
 were then there.' 6.] On Paul's con-
 version and the comparison of the accounts
 in chapp. ix., xxii., and xxvi., see notes on
 ch. ix. I have there treated of the dis-
 crepancies, real or apparent. 11.] See
 notes, ch. ix. 8, 18. 12.] That Ananias
 was a Christian, is not here mentioned,—

12 Ἀνανίας δέ τις ἀνὴρ ^m εὐλαβὴς ⁿ κατὰ τὸν ⁿ νόμον ^m μαρτυρούμενος ὁ ὑπὸ πάντων τῶν ^p κατοικούντων Ἰουδαίων, ⁿ ἔλθων πρὸς με καὶ ^q ἐπιστὰς εἶπέν μοι Σαοὺλ ἀδελφέ, ^r ἀνάβλεψον. ^s κἀγὼ ^s αὐτῇ τῇ ᾠρᾷ ^t ἀνέβλεψα ^t εἰς αὐτόν. ^u ὁ δὲ εἶπεν Ὁ ^u θεὸς τῶν ^v πατέρων ^v ἡμῶν ^w προεχειρί-
σατό σε ^x γινῶναι τὸ ^x θέλημα αὐτοῦ καὶ ἰδεῖν τὸν ^y δίκαιον ^y καὶ ἀκοῦσαι ^z φωνὴν ^z ἐκ τοῦ στόματος αὐτοῦ, ¹⁵ ὅτι ἔσῃ ^a μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ^b ὧν ἐώρακας καὶ ^c ἤκουσας. ¹⁶ καὶ νῦν τί ^c μέλλεις; ^d ἀναστὰς βάπτισαι ^d καὶ ^e ἀπόλουσαι τὰς ἁμαρτίας σου, ^f ἐπικαλεσάμενος τὸ ^e ὄνομα αὐτοῦ. ¹⁷ ἐγένετο δέ μοι ^g ὑποστρέψαντι εἰς Ἱερου-
σαλὴμ καὶ ^h προσευχομένου μου ἐν τῷ ἱερῷ γενέσθαι με ^h ἐκστάσει ¹⁸ καὶ ἰδεῖν ^k αὐτὸν λέγοντά μοι Ἰσπεύσουν ⁱ καὶ ἔξελθε ^m ἐν τάχει ἐξ Ἱερουσαλὴμ, διότι οὐ ⁿ παρα-
δέξονται σου [τὴν] ^{op} μαρτυρίαν ^p περὶ ἐμοῦ. ¹⁹ κἀγὼ εἶπον
y absol., ch. vii. 52 reff. z ch. xi. 9 al. Isa. lxvi. 6. a = ch. i. 8 reff. b attr.,
ch. i. 1 reff. see ver. 10. c = here only. Xen. Cyr. i. 3. 15. d ver. 10.
e 1 Cor. vi. 11 only. Job ix. 30 only. f ch. ii. 21 reff. g ch. viii. 25 reff.
h absol., ch. x. 9 reff. i ch. x. 10 reff. k = Mark iv. 38 al. l ch. x. 16
reff. constr., Gen. xviii. 6. xxiv. 16, 20. m Rom. xvi. 20 reff. n = Mark iv. 20, ch.
xvi. 21 (reff.). Exod. xxxiii. 1. o = John i. 19. iii. 11, &c. 1 John v. 9. Rev. i. 2, 9. xi. 7 al.
p here only. see John i. 7. Ps. cii. 7.

12. rec (for εὐλαβης) εὐσεβης, with E rel: om A vulg (the *omn* has prob been because the sentence is complete without the epithet: εὐσεβης, a gloss on εὐλαβης): txt BHLPN a b c g k o 13. 36. 40. μαρτυρομένου A¹. aft κατοικούντων ins εν δαμασκω (supplementary gloss) HL 13 rel demoid tol syr [sah] aeth arm Chr₁ aft ioud., 73: om ABEPN f g vulg Syr copt.

13. εμε ABN. εβλεψα A.

14. προεχειρησατο AL k: προεχειρησατο N (but s marked and erased) P. om 1st kai A¹. om του A k l 95¹.

15. μαρτ. αυ. πρ. π. ανθρ. bef εση B. aft ων ins τε E-gr b c o 36 [Thl-sif-comm]. The second λ of μελλεις was appy added by P-corr. rec (for αυτου) του κυριου, with HL rel Thl-sif: add ιησου k 43. 99 (explanatory corrections): txt ABEPN a c 13. 36 vulg D-lat syrr copt aeth arm Chr₁ Thl-fin.

17. προσευχομενω, ωμω μου, E c 93-5. for με, μοι L a²-marg 99. 106-37: om 25. 40. 96. 105. in N θβαι of γενεσθαι is written twice.

18. for ιδειν, ιδον N [36] 180. rec ins την, with EHLP rel 36 Chr: *testimonium meum* D-lat: om (as unnecessary?) ABN a 13.

and ἀνὴρ . . . Ἰουδαῖον is added: both, as addressed to a Jewish audience. Before the Roman governor in ch. xxvi., he does not mention him at all, but compresses the whole substance of the command given to Ananias into the words spoken by the Lord to himself. A heathen moralist could teach,—‘Quid de quoque viro, et cui dicas, saepe videto’ (Hor. Ep. i. 18. 68): and a Christian Apostle was not unmindful of the necessary caution. Such features in his speeches are highly instructive and valuable to those who would gather from Scripture itself its own real character: and be, not slaves to its letter, but disciples of its spirit.

13. ἀνέβλ. εἰς αὐτόν] De W. remarks, that the two meanings of ἀναβλέπω here unite in the word: I looked, with recovered sight, upon him. 14—16 is

not related, but included, in ch. ix. 15—19.

14. ὁ θ. τ. πατ. ἡμ.] So Peter, ch. iii. 13; v. 30. In ch. ix. 17, ὁ κύριος is the word: this title is given for the Jews.

τὸν δίκαιον] So Stephen, ch. vii. 52. How forcibly must the whole scene have recalled him, whom presently (ver. 20) he mentions by name. 16. ἀπό-
λουσαι . . .] This was the Jewish as well as the Christian doctrine of baptism.

αὐτοῦ] See ref. 1 Cor. and note. αὐτοῦ] of Jesus, τοῦ δικαίου. Paul carefully avoids mentioning to the Jews this Name, except where it is unavoidable, in ver. 8: so αὐτόν again, ver. 18. 17.] viz. as related ch. ix. 26—30, where nothing of this vision, or its having been the cause of his leaving Jerusalem, is hinted. 18.]

περὶ ἐμοῦ is to be taken with μαρτυρίαν,

g const. ch.
xi. 3 ref.
r uoce uoce r.
Wisd. xviii.
4 only.
s ch. v. 40 ref.
t Luke ix. 6.
ch. viii. 3.
xx. 20. xxvi.
11.
u ch. ix. 42
ref.

v χυν., Matt. xiii. 35. xxvi. 28. Luke xi. 50 al.
xviii. 2. 2 Tim. iv. 6 only. Zech. i. 10.
xxii. 7. a = ch. v. 33 ref.

w see note.
y 1 Cor. vii. 12, 13 ref.

x ver. 13. perf. ch.
z = Luke xi. 21. Ezod.
D και
φυλασ-
σων. .

Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἡμῖν φυλακίζων καὶ
ἰδέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ
σέ. ²⁰ καὶ ὅτε ἐξεχύνετο τὸ αἷμα Στεφάνου τοῦ μάρ-
τυρός σου, καὶ αὐτὸς ἡμῖν ἐφέστως καὶ συνευδοκῶν
καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν. ²¹ καὶ

ABEH
LPN a b
c f g h k
l m o 13

19. πεπιστευκοτας E-gr: qui credebant vulg D-lat E-lat.

20. rec εξεχειτο (corrū to more usual form), with HLP rel Chr, [Thl-sif]: txt
ABEN 13. 36 Thl-fin. (εξεχύνετο B'E 13. 36: txt AB'N.) om στεφανου A 68:
τ. μαρτ. bef στεφ. 38. 73 (the omn is hardly accountable, if it was originally in the
text: at the same time, the manuscript authority is too light to allow of its being now
omitted. Meyer suggests the similarity of ending, στεφανου του: but this would
occasion the omn of του, not of στεφανου): txt BEHLPN [vulg &c] Chr.
πρωτομαρτυρος I a c k m: πρωτου μαρτ. 7 syr. εστως A 37. rec aft συνευ-
δοκων ins τη αναιρεσει αυτου (interpolated from ch viii. 1), with HLP rel (13) 36 syr
[arm] Chr: τη βουλη των αναρουντων αυτου (and λιθαζοντων for αναρ. below) Syr:
om AB D(appy: D-lat ends with consentiens) EN 40 vulg coptt aeth. om και (bef
συλασσων) HLP b c f l o syr Chr, Thl-sif: ins ABDEN rel 36 vulg coptt.—φυλ. τε c
137.

not with the verb, as Meyer and Winer maintain. Their objection, that then it must be τὴν μαρτ. τὴν περὶ ἐμοῦ is answered by remarking, (1) that Paul does not always observe accuracy in this usage of the article: e. g. Eph. vi. 5, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, for τ. κυρ. τοῖς κατὰ σάρκα, or τοῖς κατὰ σάρκα κυρίοις, which he has written in the ||, Col. iii. 22, —1 Thess. iv. 16, οἱ νεκροὶ ἐν χριστῷ ἀναστήσονται πρῶτον. See also Rom. vi. 4; Col. ii. 14, and notes:—and (2) that there may have been a reason for the irregularity here, inasmuch as, if either the article had been expressed after μαρτ., or τὴν π. ἐμ. μαρτ. had been used, σου would have appeared to be governed by παραδέχονται—‘they will not receive from thee thy testimony concerning me,’—which is not precisely the meaning intended to be conveyed. (See Mr. Green’s Gram. of N. T. p. 163.)

19.] The probable account of this answer is, that Paul thought his former great zeal against Christ, contrasted with his present zeal for Him, would make a deep impression on the Jews in Jerusalem: or, perhaps, he wishes by his earnest preaching of Jesus as the Christ among them, to undo the mischief of which he before was the agent, and therefore alleges his former zeal and his consenting to Stephen’s death as reasons why he should remain in Jerusalem. αὐτοὶ can only refer to the same persons as the subjects of παραδέχονται above: not (as Heinrichs) to the foreign Jews;—“Ideo iter apostolicum extra urbem detrectat, quod undique odio petiitum se iri praevidet, Hierosolymis autem in apostolorum col-

legio delitescere se posse opinatur.”—a motive totally unworthy of Paul, and an interpretation which happily the sentence will not bear. 20. μάρτυρός σου] “E. V. ‘thy martyr,’ following Beza: Vulg., and Erasmus, testis tui. The Apostle may have here used the (Hebrew, מַרְתָּ, as Wordsworth) word in its strict primary sense; for a view of Christ in His glory was vouchsafed to Stephen, and it was by bearing witness of that manifestation that he hastened his death (ch. vii. 55 ff.). The present meaning of the word martyr did, however, become attached to it at a very early period, and is apparently of apostolic authority: e. g. Rev. xvii. 6, and Clem. Rom. 1 Cor. v. p. 217 (cited in note on ch. i. 25). . . . The transition from the first to the secondary sense may be easily accounted for. Many who had only seen with the eye of faith, suffered persecution and death as a proof of their sincerity. For such constancy the Greek had no adequate term. It was necessary for the Christians to provide one. None was more appropriate than μάρτυρ, seeing what had been the fate of those whom Christ had appointed to be His witnesses (ch. i. 8). They almost all suffered: hence to witness became a synonym for to suffer; while the suffering was in itself a kind of testimony.” (Mr. Humphry.) Bp. Wordsworth well designates this introduction of the name of Stephen “A noble endeavour to make public reparation for a public sin, by public confession in the same place where the sin was committed.” καὶ αὐτός] I myself also.

21.] The object of Paul in relating this vision appears to have been to shew

C και εἶπεν...
 ABCDE
 HLPN a
 b c f g h
 k i m o
 13

εἶπεν πρὸς με Πορέου, ὅτι ἐγὼ εἰς ἔθνη ^b μακρὰν ^c ἐξ-
 αποστελῶ σε. Ἄ ²² ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ
 λόγου, καὶ ^d ἐπῆραν τὴν ^d φωνὴν αὐτῶν λέγοντες ^e Αἶρε
 ἀπὸ τῆς γῆς τὸν ^f τοιοῦτον, οὐ γὰρ ^g καθήκειν αὐτὸν ζῆν.
²³ ^h κραυγαζόντων τε αὐτῶν καὶ ⁱ ῥιπτούντων τὰ ἱμάτια
 καὶ ^k κονιορτὸν βαλλόντων εἰς τὸν ἀέρα, ²⁴ ἐκέλευσεν ὁ
 χιλιάρχος εἰσάγεσθαι αὐτὸν εἰς τὴν ^l παρεμβολήν, ^m εἵπας
ⁿ μάλιστα ^o ἀνετάζεσθαι αὐτόν, ἵνα ^p ἐπιγυῶ δι' ἣν ^q αἰτίαν
 οὕτως ^r ἐπεφώνουν αὐτῷ. ²⁵ ὥς δὲ ^s προέτειναν αὐτὸν
 τοῖς ^t ἱμάσι, εἶπεν πρὸς τὸν ^u ἐστῶτα ἐκατόνταρχον [ὁ

xii. 19. Ezra iii. 13. i = (see note) here only. Herodot. iv. 94, 168.
 1 ch. xxi. 34, 37 reff. m = Mark v. 43. x. 49. Luke xix. 15. Exod. xxxv. 1.
 xi. 36 (Mark iii. 10. v. 29, 34. Luke vii. 21) only. Prov. xxvi. 3. n = Heb.
 vi. 29 A Ald. compl. only. Susan. 14 Theod. p = ch. xxiii. 28 reff. o ver. 29 only. Judg.
 q ch. x. 21 reff. r ch. xii. 22 reff. dat., here only. s here only +. 2 Macc. xv. 15.
 t Mark i. 7; L. only. Job xxxix. 10. Isa. v. 16, 27. Sir. xxx. (xxxiii.) 26 only. Demosth. περί παραμπ.
 p. 402, end. u absol., ch. xvi. 9. Matt. xx. 6. xxvi. 73. John xii. 29 al.

21. εμε C. εθνος E-gr 25. εξαποστελλω D e Ath₁: αποστελω [B Chr₁,
 αποστελλω (but mittam)] E.

22. ηκουσαν D syrr. rec καθηκον (the meaning of the imperf not being appre-
 hended, as the varr shew), with [D-corr] a Thl-fin: καθηκει 68-9. 98². 105: καθηκαν
 18. 43: txt ABCD¹EHLPN rel 36 Hip₁ Ath₁ Chr₁ Thl-sif.

23. κραζοντων C e g l o Chr₁ Thl-sif. rec δε (alteration of characteristic τε),
 with DEHLPN rel 36 vulg [syrr arm] copt Chr: txt ABC Syr æth. om αυτων D?
 ριπτουτων DEHL a b o 40 Thl. for aerar, ουρανον D Syr Cassiod., aeran N¹.

24. rec αυτον bef o χιλιαρχος, with HLP rel 36 Thl-sif: om c 137-42: txt ABCDEN
 a h k m 13. 40 vulg Chr₁ Thl-fin. rec αγεσθαι, with HLP h [13(sic)] rel æth-rom:
 txt ABCDEN a m 36. 40 vulg Chr₁ Thl-fin. (The eis- seems to have been dropped
 out when the order was altered.) rec ειπων (more usual form), with HLP (13)
 rel 36 Chr: ειπε δε k: txt ABCDEN. ανεταζειν D¹(txt D²): εταζεσθαι E m 40:
 εξετ. 4. γνω A 13. 36 Chr₁. κατεφωνουν D c 137. for αυτω, περι αυτου
 D: αυτου 137 [Chr].

25. rec προτεινεν (to suit the subject ο χιλ., no more persons having been mentd:
 this the varr shew), with P k l m o: προσειτεινεν H Thl-sif: προσεινουν AE Thl-fin:
 txt BLN a b c g h 13. 36 Chr (some mss have προσειτεινον), προσεινουν CD 40. 137
 [adstrinssent vulg, extatdissent E-lat, simply syrr copt æth arm]. (f doubtful [sah
 def].) εκατονταρχην D 73. om ο paulos D syr Chr₁: ins ABCEHLPN

that his own inclination and prayer had
 been, that he might preach the Gospel to
 his own people: but that it was by the
 imperative command of the Lord Himself
 that he went to the Gentiles. 22. τού-
 του τ. λόγου] viz. the announcement that
 he was to be sent to the Gentiles. 'Populi
 terrarum non vivunt,' was the maxim of the
 children of Abraham. Chetubb. fol. iii. 2
 (Meyer). καθήκειν] 'decuerat:' imply-
 ing, he ought to have been put to death
 long ago (when we endeavoured to do it,
 but he escaped). 23. ῥιπτούντων]

Not 'flinging off' their garments,' as pre-
 paring to stone him, or even as representing
 the action of such preparation: the former
 would be futile, as he was in the custody of
 the tribune,—the latter absurd, and not
 borne out by any known habit of the
 Jews: but shaking, jactitantes, their gar-
 ments. as shaking off the dust, abominat-
 ing such an expression and him who uttered

it. The casting dust into the air was part
 of the same gesture. Chrys. explains it,
 ριπτάζοντες, ἐκτινάσσοντες. 24.] The

tribune, not understanding the language in
 which Paul spoke, wished to extract from
 him by the scourge the reason which so
 exasperated the Jews against him. In this
 he was acting illegally: 'Non esse a tor-
 mentis incipiendum, Div. Augustus con-
 stituit.' Digest. Leg. 48, tit. 18, c. 1 (De
 W.). ἐπεφών.] they were thus cry-
 ing out against him. 25.] And

while they were binding him down with
 the thongs. Dr. Bloomfield quotes from
 Dio Cassius, xi. 49, 'Ἀντίγονον ἐμαστίγωσε
 σταυρῷ προδήσαντες, and explains rightly,
 I think, the *pro* in both verbs to allude to
 the position of the prisoner, which was,
 bent forward, and tied with a sort of gear
 made of leather to an inclined post. De W.
 and others render τοῖς ἱμάσι, 'for the
 scourge' (dat. commodi); but why should

v = ch. i. 6

reff.

w ch. xvi. 37

reff.

x ch. xvi. 37

only τ.

y w. press., ch.

xvi. 21 reff.

z here only.

Num. xxii.

25. Wisd. v.

11 only.

(-γούν,

Matt. x. 17

al.)

a — here (Heb.

viii. 1) only.

Levit. vi. 4.

b — here (Eph.

ii. 12) only τ.

3 Macc. iii.

21.

c — and constr.,

Josh. xxi.

32. w. ἐκ, ch. i. 18.

w. δα, ch. viii. 20.

Matt. x. 9.

(Luke xxi. 19.

1 Thess. iv. 4 only.)

e ver. 24.

f Matt. x. 18.

John vi. 51.

viii. 16.

xv. 17.

ch. iii. 24.

Παῦλος] ^v Εἰ ^w ἄνθρωπον Ῥωμαῖον καὶ ^x ἀκατάκριτον ^y ἔξ-
 εστιν ὑμῖν ^z μαστίξιν; ²⁶ ἀκούσας δὲ ὁ ἐκατόνταρχος
 προσελθὼν τῷ χιλιάρχῳ ἀπήγγειλεν λέγων Τί μέλλεις
 ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν. ²⁷ προσ-
 ελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ Λέγε μοι, σὺ Ῥωμαῖός
 εἶ; ὁ δὲ ἔφη Ναί. ²⁸ ἀπεκρίθη ὁ χιλιάρχος Ἐγὼ πολ-
 λοῦ ^a κεφαλαίου τὴν ^b πολιτείαν ταύτην ^c ἐκτησάμην. ὁ
 δὲ Παῦλος ἔφη Ἐγὼ δὲ καὶ γεγέννημαι. ²⁹ εὐθέως οὖν
^d ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ^e ἀνετάξιν.
^f ὁ χιλιάρχος ^g δὲ ἐφοβήθη ^h ἐπιγινούς ὅτι Ῥωμαῖός

ABCDE
HLPN a
b c f g h
k l m o
13

...απ'
αὐτῶν D.
A B C E
HLPN a
b c f g h
k l m o
13

13. 36 rel vss Thl Bc, but copt arm put it after εἶπεν. (If the words originally formed part of the text, it is very unlikely that they should have been omitted, while insertions of this kind are very common: but the manuscript evidence being so very strong, it seems best to insert the words in brackets.) ἐξεστιν υμιν bef ανθρωπον . . . D [Syr aeth: μαστ. bef υμ. H:] for εξεστιν, εστιν N¹.

26. for ακουσας δε, τουτο ακ. D. εκατονταρχης ACDN¹: txt BEHLPN³ 13. 36 rel Chr. add sti ρωμαιοι εαυτον λεγει D 137. rec απηγγειλεν bef τω χιλιαρχω (alteration of order to avoid the ambiguity, προσελθ. τω χ. or τω χ. απηγγ.), with HLP rel Thl-sif: txt ABCDEN a (c) h k m 13. 40 vulg [syrr aeth] copt arm Chr, Thl-fin.—(ε)πηγ. D¹(Wst, Kipl: txt D² [ανηγ. c]). om λεγων D c 137

syrr: D syr-w-ast ins αυτω in place of λεγων. rec ins ορα bef τι (interpolated appy to give precision, and break the abruptness of the text), with DHLP rel aeth Chr: om ABCEN 13. 36. 40 vulg syrr copt arm. om γαρ D¹(ins D²(?)) aeth.

27. τότε προσελθ. ο χ. επηρωτησεν αυτον D. from ελθων δε το ευθως ο ver 29 has been re-written by B¹. for αυτω, τω παυλω L. om μοι N¹. rec ins ει bef συ (interpolated, to make the interrogation plainer), with LP rel [vulg-clem] demid Chr: om ABCDEHN a c f m 13. 36 am fuld tol syrr copt arm Amm-c. for εφη ναι, ειπεν ειμι D.

28. rec aft απεκ. ins τε, with HP rel vulg [Syr (aeth)] Thl: δε BCEN a c k 13. 36 syr copt: om AL 40 arm Chr: και αποκριθεις ο χ. (και ειπεν αυτω) D(και erased, αυτω added by D²(?)). for πολλου, οίδα ποσου D and "alia editio" mentd by Bede. (Remarkable, and possibly original, πολλου being a gloss: but if so, the genuine reading has been now overborne by the intruder.) om την C. παυλος δε εφη D: om H. om 2nd δε CN¹ 42. 96. 142 Thl-sif: om δε και copt. γεγεννημαι A D-corr e m¹ 13.

29. For ευθως ουν, τοτε D [(aeth)]. om δε N¹. ins πολιτης bef ρωμαιος E vulg.

μάστιξιν be varied? and can it be shewn (as Dr. B. asks) that the word in the plural will bear this meaning?

ἐκατόνταρχον] The 'centurio supplicio praepositus' of Tacitus and Seneca,—standing by to superintend the punishment. εἰ ἄνθ. κ.τ.λ.] See ch. xvi. 37, note.

28.] Dio Cassius, lx. 17, mentions that, in the reign of Claudius, Messalina used to sell the freedom of the city, and at very various prices at different times: ἡ πολιτεία μεγάλων τὸ πρῶτον χρημάτων πραθεῖσα, ἔπειθ' οὗτως ὑπὸ τῆς εὐχερείας ἐπευωρήθη, ὥστε καὶ λογοποιηθῆναι ὅτι καὶ ὑάλινά τις σκεύη συντετριμμένα δῶ τινί, πολιτὴς ἔσται. ἐγὼ δὲ καὶ γεγ.] But I (besides having the privilege like thee of being a Roman citizen) was also born one. How was Paul a Roman

citizen by birth? Certainly not because

he was of Tarsus: for (1) that city had no such privilege, but was only an 'urbs libera,' not a Colonia nor a Municipium: and (2) if this had been so, the mention of his being a man of Tarsus (ch. xxi. 39) would have of itself prevented his being scourged. It remains, therefore, that his father or some ancestor must have obtained the civitas, either as a reward for service ('urbes, merita erga P. R. allegantes, . . . civitate donavit,' Suet. Aug. 47) or by purchase. It has been suggested that the father of Saul may have been sold into slavery at Rome, when Cassius laid a heavy fine on the city [of Tarsus] for having espoused the cause of Octavius and Antony, Appian, B. C. iv. 64, and very many of the Tarsians were sold to pay it. He may have acquired his freedom and the citizenship afterwards. See Mr. Lewin, i. p. 4. But

ε -- (all possible) ch. xx. 19 reff.
 1 Tim. i. 5, 19.
 1 Pet. iii. 16, 21. (Heb. xiii. 18.)
 u 2 Cor. i. 12 reff.
 v Phil. i. 27 only +.
 μετά πάσης . . . ἀρετῆς ἐνθάδε πεπολίτευμαι.
 Jos. Life, § 49 and § 2. τοῖς νόμοις πολιτεύεσθαι, 2 Macc. vi. 1. (-τενμα, Phil. iii. 20.)
 pres., here only. Xen. Anab. ii. 3. 6. w. inf. aor., Mark vi. 39. Luke viii. 31 al. Esth. i. 8. x w. inf.
 xiv. 47, 69, 70. Luke xix. 24. John xviii. 22. xix. 26. z = ch. xiii. 34 reff. y = Mark a here
 only. Exod. xxx. 3 al. (see Eph. ii. 14.) b Matt. xxiii. 27 only. Deut. xxvii. 2, 4. Prov. xxi. 9 only.
 c = Matt. xxii. 44 (from Ps. cix. 1). xxvii. 19. Rev. iv. 2, &c. d here only. Ps. cxviii. 51. Xen. Mein.
 iv. 4, 21. (-ία, 2 Pet. ii. 16. -ος, Prov. ii. 22.) e w. acc., John ix. 28 only. Deut. xxxiii. 8. pass., 1 Cor.
 iv. 12. 1 Pet. ii. 23 only. (-ία, 1 Tim. v. 14. 1 Pet. iii. 9. -ος, 1 Cor. v. 11. vi. 10.)

rel 36 [syrr coptt æth arm] Chr₂.—om δ B c 40. 137 Chr₂. της ημερας bef ταυτης
 c m 13. 137 [syrr].

2. for επεταξεν, εκελευσεν C a 36.
 αυτω Ν¹.

3. προς αυτον bef ο παυλος Ν : ειπεν bef προς αυτον C vulg(not am fuld tol) [Syr coptt
 æth] : om πρ. αυτ. 100. [13 def.] κεκονιασμενε C¹ Orig¹. for παρανομων,
 παρα τον νομον E vulg [arm] Lucif.

4. ειπαν BN [13].

tion seems to be this: being charged with neglecting, and teaching others to neglect the law of Moses, he at once endeavours to disarm those who thus accused him, by asserting that up to that day *he had lived a true and loyal Jew*,—obeying, according to his conscience, the law of that divine πολιτεία of which he was a covenant member. Thus πεπολίτευμαι τῷ θεῷ will have its full and proper meaning: and the words are no vain-glorious ones, but an important assertion of his innocence.

2. 'Ανα-
 νίας] He was at this time the *actual high priest* (ver. 4). He was the son of Nebe-
 daeus (Jos. Antt. xx. 5. 2),—succeeded Joseph son of Camydus, Antt. xx. 1. 3; 5. 2,—and preceded Ismael, son of Phabi (Antt. xx. 8. 3, 11). He was nominated to the office by Herod, king of Chalcis, in A.D. 48 (Antt. xx. 5. 2); and sent to Rome by Quadratus, the prefect of Syria, to give an account to the emperor Claudius (Antt. xx. 6. 2): he appears, however, not to have lost his office, but to have resumed it on his return. This has been regarded as not certain,—and the uncertainty has produced much confusion in the Pauline chronology. But as Wieseler has shewn (Chronol. d. Apostelgeschichte, p. 76, note), there can be no reasonable doubt that it was so, especially as Ananias came off victorious in the cause for which he went to Rome, viz. a quarrel with the Jewish procurator Cumanus,—who went with him, and was condemned to banishment (Antt. xx. 6. 3). He was deposed from his office not long before the departure of Felix (Antt. xx. 8. 8), but still had great power, which he used violently and lawlessly (ib.

9. 2): he was assassinated by the sicarii [see ch. xxi. 38, note] at last (B. J. ii. 17, 9).

3.] It is perfectly allowable (even if the fervid rebuke of Paul be considered exempt from blame) to contrast with his conduct and reply that of Him Who, when similarly smitten, answered with perfect and superhuman meekness, John xviii. 22, 23. Our blessed Saviour is to us, in all His words and acts, the *perfect pattern for all under all circumstances*: by aiming at whatever He did in each case, we shall do best: but even the greatest of his Apostles are *so far* our patterns only, as they *followed Him*, which certainly in this case Paul *did not*. That Paul thus answered, might go far to *excuse* a like fervent reply in a Christian or a minister of the gospel,—but must never be used to *justify* it: it may serve for an *apology*, but never for an *example*.

ΤΥΠΤΕΙΝ ΣΕ ΜΕΛΛΕΙ Κ.Τ.Λ.] Some have seen a prophetic import in these words;—see above on the death of Ananias. But I would rather take them as an expression founded on a conviction that God's just retribution would come on unjust and brutal acts. ΤΟΙΧΕ ΚΕΚΟΝ.] Lightfoot's interpretation, "quod (Ananias) colore tantum gestaret pontificatus, cum res ipsa evanuerit," is founded on the hypothesis (*for it is none other*) that the high priesthood was vacant at this time, and Ananias had thrust himself into it. The meaning is as in ref. Matt.; and in all probability Paul referred in thought to our Lord's saying.

ΚΑΘΗ ΚΡΙΝΩΝ ΜΕ] This must not be taken as favouring the common interpretation of ver. 5 (see below): for the *whole*

ABCE
HLPN a
b c f g h
k l m o
13

⁵ ἔφη τε ὁ Παῦλος Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἔστιν ἀρχ- ^{f pres., ch. xvi. 38 reff.}
ιερεὺς· γέγραπται γὰρ [ὅτι] ^{g Exod. xxii. 28} Ἄρχοντα τοῦ λαοῦ σου οὐκ
^{h here only. Exod. i. c. Lev. xix.} ἠέρεῖς ^h κακῶς. ⁶ γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἔστιν

14. Isa. viii. 21 only. so καλῶς εἰπεῖν, w. acc., Luke vi. 26.

5. rec om 2nd οτι, with CEHLP rel 36 Chr, Thl-sif Ec: ins ABN k 13 Thl-fin.

Sanhedrim were the judges, and sitting to judge him according to the law. 4.]

Hence we see that not only by the Jews, but by the tribune, who was present, Ananias was regarded as the veritable high priest.

5.] (1) The ordinary interpretation of these words since Lightfoot, adopted by Michaelis, Eichhorn, Kuinoel, and others, is, that Ananias *had usurped the office during a vacancy*, and therefore was not recognized by Paul. They regard his being sent to Rome as a virtual setting aside from being high priest, and suppose that Jonathan, who was murdered by order of Felix (Antt. xx. 8. 5), was appointed high priest in his absence. But (a) there is no ground whatever for believing that his office was vacated. He won the cause for which he went to Rome, and returned to Jerusalem: it was only when a high priest was detained as hostage in Rome, that we read of another being appointed in his room (Antt. xx. 8. 11): and (β) which is fatal to the hypothesis, *Jonathan himself* (ὁ ἀρχιερεὺς) *was sent to Rome with Ananias* (B. J. ii. 12. 6, τοὺς ἀρχιερεῖς Ἰωνάθην καὶ Ἀνανίαν . . . ἀνέπεμψεν ἐπὶ Καίσαρα).

Jonathan was called by the title merely as having been previously high priest. He succeeded Caiaphas, Antt. xviii. 4. 3: and he was not high priest again afterwards, having expressly declined to resume the office, Antt. xix. 6. 4. Nor can *any other Jonathan* have been elevated to it,—for Josephus gives, *in every case*, the elevation of a new high priest, and his whole number of twenty-eight from Herod the Great to the destruction of Jerusalem (Antt. xx. 10. 5) agrees with the notices thus given. (See Wieseler, Chron. Synops. der 4 Evv. p. 187, note: and Biscoe, pp. 48 ff.) So that this interpretation is untenable. (2) Chrys. and most of the ancient Commentators supposed that Paul, having been long absent, was really *unacquainted with the person* of the high priest. But this can hardly have been: and even if it were, the position and official seat would have pointed out to one, who had been himself a member of the Sanhedrim, the president of the council. (3) Calvin, Camerar., al., take the words *ironically*: ‘*I could not be supposed to know that one who conducted himself so cruelly and illegally, could be the high priest.*’ This surely needs no refutation, as being altogether

out of place and character. (4) Bengel, Wetst., Kuinoel, Olsh., Neander, al., understand the words as an acknowledgment of rash and insubordinate language, and render οὐκ ᾔδειν, ‘*I did not give it a thought,*’ ‘*I forgot,*’ and so Wordsworth. But as Meyer remarks, ‘*reputare*’ is never the meaning of εἰδέναι; and were any pregnant or unusual sense intended, the context (as at 1 Thess. v. 12) would suggest it. (5) On the whole then, I believe that the only rendering open to us, consistently with the simple meaning of the words, and the facts of history is, *I did not know that it (or he) was the high priest*: and that it is probable that the solution of his ignorance lies in the fact of his *imperfect sight*—he heard the insolent order given, but knew not from whom it proceeded. I own that I am not entirely satisfied with this, as being founded perhaps on too slight premises: but as far as I can see there is no *positive* objection to it, which there is to every other. The objection stated by Wordsworth, ‘*If St. Paul could not discern that Ananias was high priest, how could he see that he sat there as his judge?*’ would of course be easily answered by supposing that Paul who had himself been a member of the Sanhedrim may have known Ananias by his voice: or indeed may not (as above) have known him at all personally. It is hardly worth while to notice the rendering given by some, ‘*I knew not that there was a high priest.*’ Had any such meaning been intended, it would have been further specified by the construction. Besides which, it renders Paul’s apology irrelevant, by eliminating from it the person who is necessarily its subject.

γέγραπται γάρ] Implying in this, ‘*and the law is the rule of my life.*’ Even in this we see the consummate skill of Paul. 6.] Surely

no defence of Paul for adopting this course is required, but all admiration is due to his skill and presence of mind. Nor need we hesitate to regard such skill as the fulfilment of the promise, that in such an hour, the Spirit of wisdom should suggest words to the accused, which the accuser should not be able to gainsay. All prospect of a fair trial was hopeless: he well knew from past and present experience, that personal odium would bias his judges, and violence prevail over justice: he therefore (Neand.)

i ch. xxii. 30.
k = here only.
see Ps. xv. 9.
1 Cor. xv. 12
reff.
m = ch. xxiv.
21. xxvi. 6.
Ps. cviii. 7.
n = ch. xv. 2
(reff.).
o ch. xiv. 4.
1 Mac. vi.
45.
p absol., ch. ii.
6 reff.
q absol., ch.
xvii. 18 reff.
r = Luke
xxiv. 37, 39.
Heb. i. 14.
3 Kings xxii.
21.
s = John xii.
42. Rom. x.
9, 10. 1 Tim.
vi. 12.
t Luke i. 42. Rev. xiv. 15 only.
xxi. 4 only.
only. 2 Kings xiv. 6 (compl.).
xxiii. 14. Mal. i. 6.

Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραζεν ἐν τῷ¹ συν-
εδρίῳ "Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίων
περὶ^k ἐλπίδος καὶ¹ ἀναστάσεως¹ νεκρῶν ἐγὼ^m κρίνομαι.
7 τοῦτο δὲ αὐτοῦ λαλήσαντος ἐγένετοⁿ στάσις τῶν Φαρι-
σαίων καὶ Σαδδουκαίων, καὶ^o ἐσχίσθη τὸ^p πλῆθος·^s Σαδ-
δουκαῖοι μὲν γὰρ λέγουσιν μὴ εἶναι^q ἀνάστασιν μήτε ἄγ-
γελον μήτε^r πνεῦμα, Φαρισαῖοι δὲ^s ὁμολογοῦσιν τὰ ἀμφό-
τερα·⁹ ἐγένετο δὲ^{tu} κραυγὴ^t μεγάλη. καὶ^v ἀναστάντες
τινὲς τῶν γραμματέων τοῦ^w μέρους τῶν Φαρισαίων^x διεμα-
χοντο λέγοντες Οὐδὲν κακὸν^y εὐρίσκομεν ἐν τῷ^ρ ἀνθρώπῳ^p
τούτῳ·^z εἰ δὲⁱ πνεῦμα ἐλάλησεν αὐτῷ^h ἢ ἄγγελος;^u

ABCE
HLPN a
b c f g h
k l m o
13

p ουδεν.,
ABCE
HLPN a
b c f g h
k l m o
p 13

6. [aft *ετερον* ins *των Λ.*] rec *εκραζεν*, with AEHLP rel vulg [syr coptt æth arm] Chr.; txt BCN 36 [Syr]. rec (for 2nd *φαρισαιων*) *φαρισαιου* (corrⁿ, the relation being conceived to be that of a son to his father only), with EHLP rel [coptt æth arm] Chr.: txt ABCN 13. 36. 40 vulg Syr syr(sic) Tert₁. om 2nd *εγω* B copt [sah Tert₁. (C¹ doubtful).]

7. for *λαλήσαντος, ειποντος* AEN³ a b k o 13. 40 Thl-fin: *ειπαντος* N¹: *λαλοντος* B(sic: see table) 66¹. 100: txt CHL[P] rel 36 Chr, Thl-sif. for *εγενετο, επεσεν* B¹; *επεσεν* B-corr¹⁻²(appy) [c] syr. rec ins *των* bef *σαδ*. (*insn* for uniformity), with HL rel 36: om ABC b k m o Thl-sif.—*των σαδδ. και φαρ.* EN c g m [13] syr Chr Thl-fin.—om *και σαδδ.* (*homæotel*) P 78. 101-4. *διεσχισθη* E.

8. *σαδδουκαι*(sic) N¹. om *μεν* B o vulg E-lat sah: ins AC E-gr HLPN rel 36 syr copt [arm] Chr. rec for 1st *μητε, μηδε* (corrⁿ, see note), with HLP rel Chr Thl-sif: txt ABCEN a c h k l 13. 36. 40 Thl-fin.

9. rec (for *τινες των γραμματεων*) *οι γραμματαις*, with rel Thl-sif: *γραμματαις* HLP f æth: *τινες* (and om *του μερους*) AE 13 vulg copt: *τινες γραμματαις* k 21² Syr: *τινες των (φαρισαιων) γραμματεων* m: txt B(C)N a c 13. 36. 40 syr sah arm Chr, Thl-fin.—*quidam scribarum et pars pharisæorum* sôh: *scribæ et pharisæi* æth: for *μερους*, *γυνους* 99. 105: ins *εκ* bef T. γραμμ. C. aft *διεμαχοντο* ins *προς αλληλους* N. om *εν* N¹ 137. rec aft *αγγελος* ins *μη θεομαχωμεν* (*interpoln* from *ch v.*

uses, in the cause of Truth, the maxim so often perverted to the cause of falsehood, 'divide et impera.' In one tenet above all others, did the religion of Jesus Christ and the belief of the Pharisees coincide—that of the resurrection of the dead. That they looked for this resurrection by right of being the seed of Abraham, and denied it to all others,—whereas he looked for it through Jesus whom they hated, in whom all should be made alive who had died in Adam,—this was nothing to the present point: the belief was common—in the truest sense it was the hope of Israel—in the truest sense does Paul use and bring it forward to confound the adversaries of Christ. At the same time (De W.) by this strong assertion of his Pharisaic standing and extraction, he was further still vindicating himself from the charge against him. So also ch. xxvi. 7. *υἱὸς Φαρισαίων*] A son of Pharisees, i. e. A Pharisee of Pharisees,—by descent from father, grandfather, and upwards, a pure

Pharisee.' This meaning not having been apprehended, the -ων was altered into -ου. ἐλπ. κ. ἀναστ.] the hope and the resurrection of the dead. The art. is omitted after the prep., see Midd. ch. vi. § 1. 8.] See note, Matt. iii. 7, for both Pharisees and Sadducees: and for an account of the doctrine of the latter, Jos. Antt. xviii. 1. 4; B. J. ii. 8. 14. In the latter place he says, *ψυχῆς τὴν διαμονήν, καὶ τὰς καθ' ἑδον τιμωρίας καὶ τιμὰς ἀναιροῦσι*. The former *μήτε* has been altered to *μηδέ* to suit τὰ ἀμφοτέρα, because with ἀναστ. μήτε ἄγγ. μήτε πν. three things are mentioned (and thus we have *hæc omnia* as a var.): whereas, if *μηδέ* is read, the two last are coupled, and form only one. But τὰ ἀμφ. is used of both things, the one being the resurrection, the other the doctrine of spiritual existences: the two specified classes of the latter being combined generically.—τὰ ἀμφ., them both,—both of them,—the two. 9.] The sentence is an apo-

10 πολλῆς δὲ γενομένης ^aστάσεως, * φοβηθεὶς ὁ χιλιάρχος ^{a ver. 7.}
 μὴ ^bδιασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσεν τὸ ^cστρά-
 τευμα ^dκαταβὰν ἐ ἀρπάσαι αὐτὸν ^eἐκ μέσου αὐτῶν ἄγειν
 τε εἰς τὴν ^gπαρεμβολήν. ¹¹τῇ δὲ ^hἐπιούσῃ νυκτὶ
ⁱἐπιστὰς αὐτῷ ὁ κύριος εἶπεν Θάρσει ὡς γὰρ ^kδιεμαρ-
 τύρω ^lτὰ ¹περὶ ἐμοῦ ^mεἰς Ἱερουσαλήμ, οὕτως σε ⁿδεῖ καὶ
^mεἰς Ῥώμην μαρτυρῆσαι. ¹²ο γενομένης δὲ ^oἡμέρας ποιή-
 σαντες ^pσυστροφὴν οἱ Ἰουδαῖοι ^qἀνεθεμάτισαν ἑαυτοὺς,
 λέγοντες μήτε ^rφαγεῖν μήτε ^rπιεῖν ἕως οὗ ἀποκτείνωσιν τὸν
 Παῦλον. ¹³ἦσαν δὲ πλείους τεσσεράκοντα οἱ ταύτην τὴν

(xvi. 11 reff.). i = ch. iv. 1 reff. k ch. viii. 25 reff. w, acc. ch. xviii. 5, xx. 21, xxviii.
 23. Exod. xviii. 20. 1 ver. 15. ch. xxviii. 31. Sir. xix. 39. m -- ch. xix. 22 reff.
 n ch. iv. 12 reff. o ch. xix. 18 reff. p ch. xix. 40 reff. 4 Kings xv. 15. q here,
 &c. 3ce. Mark xiv. 71 only. Num. xxi. 2. r ch. ix. 9. Tobit vii. 11 N.

39), with C³HLP rel 36 sah; *quid est in hoc?* Syr: om ABC¹EN 13. 40 vulg syr copt æth arm, also (from their explanations) Amm, Chr₁ Isid₁.

10. στασεως bef γενομένης AC vulg: txt BEHLPN p 13. 36 rel Chr₁.—[γινωμ. B(γινω.)
 N.] -μενος (but η is written above ο) N¹. * rec εὐλαβηθεῖς, with HLP rel Thl-

sif: φοβηθεῖς ABCEN a c p 13. 36. 40. 137 arm Chr₁ Thl-fin Lucif. απ αυτων
 CE. καταβηται και H[L]P rel 137 vulg syr sah Thl: txt ABCEN a f p 13. 36

Syr Chr. om εκ μεσου αυτων N¹. απαυτος (corr'n for particularity) AE,
deducere vulg: txt BCHLPN p 13. 36 rel. om τε B m copt.

11. rec aft θαρσει ins παυλε, with C³HLP p rel arm-zoh(1805) Thl Ambrst.;
 aft ειπεν ins Paulo Syr æth, αυτω b o: om ABC¹EN [a] 13. 36. 40 vulg syr copt
 arm[-mss] Chr₁ Lucif. διεμαρτυρου C.

12. for δε, τε B c syrr æth. rec τινες των ιουδαιων συστροφην (corr'n to suit
 ver 13), with HLP rel vulg Syr sah Thl-sif Lucif: txt ABCEN (a) p 13. 36. 40. 137
 syr copt æth arm Chr Thl-fin.—(L k m have συστροφην bef τινες; c 137 syr Chr Thl-
 fin, aft α ι ουδ.: a omits οι.) om λεγοντες CN³ a b c h o 40 syrr(ins syr-mg)
 arm Chr₁. πειν B(so ver 21). for αποκτεινωσιν, ανελωσιν A h 14. 38.
 113 Chr.

siopesis, not requiring any filling up: answering to our Engl. But what if a spirit (genus) or an angel (species) have spoken to him? Perhaps in this they referred to the history of his conversion as told to the people, ch. xxii. On the recent criticism which sees in all this a purpose in the writer to compare Paul with Peter, see Prolegg. to Acts, § iii. 4.

10.] The fact of all our best mss. reading φοβηθεῖς here, and not the unusual word εὐλαβηθεῖς, must carry it into the text. It is one of those cases where, notwithstanding our strong suspicion that the later mss. contain the true reading, we are bound to follow our existing authorities: no sufficient subjective reason being assigned for the correction either way.

διασπασθῇ] to be taken literally, not as merely = 'should be killed.' The Pharisees would strive to lay hold of him to rescue him: the Sadducees, to destroy him, or at all events to secure him. Between them both, there was danger of his being pulled asunder by them.

11.] By these few words,

the Lord assured him (1) of a safe issue from his present troubles; (2) of an accomplishment of his intention of visiting Rome; (3) of the certainty that however he might be sent thither, he should preach the gospel, and bear testimony there. So that they upheld and comforted him (1) in the uncertainty of his life from the Jews: (2) in the uncertainty of his liberation from prison at Caesarea: (3) in the uncertainty of his surviving the storm in the Mediterranean: (4) in the uncertainty of his fate on arriving at Rome. So may one crumb of divine grace and help be multiplied to feed five thousand wants and anxieties.

εἰς, see reff. and ch. ii. 39, —pregnant.

12.] οἱ Ἰουδ. as opposed to Paul, the subject of the former verse. The copyists thought it unlikely that all the Jews were engaged in it, and so altered it to τινες τῶν Ἰουδ., and then transposed it for euphony.

Wetstein and Lightf. adduce instances of similar conspiracies,—not to eat or drink till some object be gained. See 1 Sam. xiv. 24 ff.; and Jos. Antt. xv. 8.

^a here only. ^s συνωμοσίαν ποιησάμενοι, ¹⁴ ^t οὔτινες ^u προσελθόντες τοῖς ^{ABCE}
^{xiv. 13.} ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις εἶπαν ^{v^w} Ἀναθέματι ^{HLPN a}
^{t = ch. x. 41} ^{q^w} ἀνεθεματίσαμεν ^x ἑαυτοὺς μηθενὸς ^y γεύσασθαι ἕως οὗ ἀπο- ^{b c d f g}
^{u = ch. ix. 1} κτείνωμεν τὸν Παῦλον. ¹⁵ ^z νῦν ^z οὖν ὑμεῖς ^a ἐμφανισατε ^{h k l m}
^{ref.} τῷ χιλιάρχῳ ^b σὺν τῷ ^c συνεδρίῳ, ὅπως ^d καταγάγῃ αὐτὸν ^{o p 13}
^{x Rom. ix. 3} εἰς ὑμᾶς ^e ὡς μέλλοντας ^f διαγινώσκειν ^g ἀκριβέστερον
^{ref.} ^h τὰ περὶ αὐτοῦ· ἡμεῖς δὲ ⁱ πρὸ τοῦ ^k ἐγγίσει αὐτὸν ^l ἔτοι-
^{w Deut. xiii. 15.} μοὶ ἐσμεν τοῦ ^m ἀνελεῖν αὐτόν. ¹⁶ ⁿ ἀκούσας δὲ ὁ υἱὸς τῆς
^{x 2 Cor. iii. 1} ἀδελφῆς Παύλου τὴν ^o ἐνέδραν, ^p παραγενόμενος καὶ εἰς-
^{ref.} ^q ελθὼν εἰς τὴν ^r παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ.
^{y = and constr.,} ¹⁷ προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατοντάρχων
^{Luke xiv. 24.} ἔφη Τὸν ^r νεανίαν τοῦτον ^s ἀπάγαγε πρὸς τὸν χιλιάρχον
^{1 Kings xiv. 24.} ^t ἔχει γὰρ ἀπαγγεῖλαι τι αὐτῷ. ¹⁸ ὁ μὲν οὖν ^u παραλαβὼν
^{z ch. x. 33 reff.} αὐτὸν ἤγαγεν πρὸς τὸν χιλιάρχον, καὶ φησιν Ὁ ^v δέσμιος
^{a = ver. 22.} Παῦλος προσκαλεσάμενός με ^w ἠρώτησεν τοῦτον τὸν
^{x xiv. 1.} νεανίσκον ἀγαγεῖν πρὸς σε, ^t ἔχοντα τι λαλήσαι σοι. ^{...χι-}
^{xxv. 2, 15.} ^{e = Luke xiii. 14. ver. 20. ch. xxvii. 30. xxviii. 19.} ^{f ch. xxiv. 22 only. Nam.}
^{(Matt. xxvii.} ^{i Luke xxi. 15. Gal. ii. 12 al. Gen. xiii. 10. k ch. xxi. 33 reff.} ^{g = ch. xviii. 26 reff.}
^{53. John} ^{l Luke xxi. 33. 1 Kings xiii. 21. m = ch. v. 33 reff.} ^{n constr., Matt. xi.}
^{xiv. 21, 22.)} ^{o ch. xxv. 3 only. Josh. viii. 7. (-δρον, Josh. viii. 2. Wisd. xiv. 12} ^{q ch. xxi. 34, 37 reff.}
^{Heb. (ix. 24.)} ^{p absol., ch. xvii. 10 reff.} ^{t = Luke viii. 40, 42. ch.}
^{xi. 14 only.} ^{s = Luke xiii. 15. [ch. xxiv. 7.] 4 Kings xi. 4.} ^{w ch. xvi. 39 reff.}
^{Esth. ii. 12.} ^{u ch. xvi. 33 reff.}
^{b = 1 Cor. i. 2.} ^{v ch. xvi. 25, 27 reff.}
^{2 Cor. i. 1.}
^{Phil. i. 1.}
^{c ch. iv. 15 reff.}
^{d act., = Luke}
^{v. 11. ch. ix.}
^{30. xxii. 30.}
^{vv. 20, 28.}
^{Rom. x. 6.}
^{L.P. 3 Kings}
^{i. 33. pass.,}
^{ch. xxvii. 3.}
^{xxviii. 12.}
^{xxiii. 56.}
^{here only. (Luke xxii. 33.)}
^{2. Luke xxi. 9 al. 3 Kings x. 1.}
^{ch. fr. in LXX. -δρεῦναι, ver. 21.)}
^{r ch. x. 9 reff.}
^{xxv. 26 al.}

13. rec πεποιηκοτες (corrⁿ appy to connect πεπ. ἦσαν as plurperf), with HP rel Chr₁ Thl: ποιησαντες L e g 11. 27-9. 80. 126: om o: txt ABCEN a [p] 13. 36. 40 Thl-fin.

14. (ειπαν, so ABCEP p.) rec μηδεος (corrⁿ to more usual form), with BCEHPN rel 36: txt AL k. (13 def.)

15. syr-mg (and simly sah Lucif₁) after nunc igitur has rogamus vos ut hoc nobis facialis, ut quum congregaveritis consessum, indicetis chiliarcho ut deducat eum ad nos.

rec aft σπws ins αυριον (interpola from ver 20), with HLP rel Thl: om ABCEN a p 13. 36 vulg syrr copt æth arm Chr₁ Lucif₁. rec αυτου bef καταγαγη, with HP rel Chr₁: txt ABCELN a g h k m p 13. 40 vulg arm Chr-c, Lucif₁. rec (for eis) προς (corrⁿ to more usual), with CHLP rel 36 Chr: txt ABEN p sah. ακριβεστερον bef διαγινωσκειν (C) e l m 40. 137 vulg [arm] Lucif₁. (γινωσκ. C.) om τα 137. om 2nd του EN¹ a g. at end ins εαν δεη και αποθανειν 137 syr-mg.

16. elz το ενεδρον, with HLP rel Chr₁ Thl-sif: txt ABCEN a c k p 13. 36.—B² has την ενεδραν(sic). παραγεναμενος B¹. [for παρεμβ., συναγωγην A.]

17. for εφη, ειπεν [C] p 36. 180. απαγε BN p. rec τι bef απαγγελιαι, with CHLPN rel 36 vulg [syrr æth arm] Chr: txt ABE k p 13.

18. rec νεανιαν (from preceding verse), with BHPN rel 36: txt AEN a g p 13. 40. σοι is written over the line by B¹.

3, 4. 14.] It is understood from the narrative that it was to the Sadducees, among the chief priests and elders, that the murderers went. That the high priest belonged to this sect, cannot be inferred with any accuracy.

15.] σὺν τῷ συνεδρ. belongs to ὑμεῖς, or perhaps better to ἐμφανίσατε—do you give official intimation (intimation conveyed by the whole Sanhedrim).

ὅπως expresses the purpose of ἐμφαν.—τοῦ ἀν. αὐτ., that of ἔτοιμοι ἐσμ. (Meyer). διαγιν. ἀκρ.] not as E. V. 'enquire something more perfectly':—but (see reff.) to determine with

greater accuracy, or perhaps, neglecting the comparative sense, to determine accurately.

16.] It is quite uncertain whether Paul's sister's son lived in Jerusalem, or had accompanied him thither. The ἡμᾶς of ch. xx. 5, will include more than merely Luke. But from this knowledge of the plot, which presupposes other acquaintances than he would have been likely to make if he had come with Paul, I should suppose him to have been domiciled at Jerusalem, possibly under instruction, as was formerly Paul himself, and thus likely, in the schools, to have heard

19^x ἐπιλαβόμενος δὲ τῆς ^x χειρὸς αὐτοῦ ὁ χιλιάρχος καὶ ^x Mark viii. 23.
^y ἀναχωρήσας ^z κατ' ἰδίαν ^a ἐπυνθάνετο τί ἐστίν ὁ ἔχεις ^y Matt. xiv. 13.
ἀπαγγεῖλαί μοι; ²⁰ εἶπεν δὲ ὅτι οἱ Ἰουδαῖοι ^b συνέθεντο ^{a19} Mark
^c τοῦ ^d ἐρωτῆσαι σε ^d ὅπως ^e αὔριον τὸν Παῦλον ^f κατ-
^g ἀγάγῃς εἰς τὸ ^g συνέδριον ^h ὡς μέλλων ^{ti} ἰ ἀκριβέστερον ^z Matt. xiv. 13.
^k πυνθάνεσθαι περὶ αὐτοῦ. ²¹ σὺ οὖν μὴ ¹ πεισθῆς αὐτοῖς. ^z Matt. xiv. 1 al.
^m ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσε-
^r ράκοντα, ⁿ οὔτινες ⁿ ἀνεθεμάτισαν ἑαυτοὺς μήτε ⁿ φαγεῖν ^{fr.} 2 Masc.
ⁿ μήτε ⁿ πιεῖν ἕως οὗ ⁿ ἀνέλωσιν αὐτόν· καὶ νῦν εἰσιν ἔτοιμοι, ^{iv.} 5 only.
^o προσδεχόμενοι τὴν ἀπὸ σοῦ ^p ἐπαγγελίαν. ²² ὁ μὲν οὖν ^{a = ch.} iv. 7.
χιλιάρχος ^a ἀπέλυσεν τὸν νεανίσκον, ^r παραγγείλας μὴδενὶ ^{x.} 29.
^s ἐκλαλῆσαι ὅτι ταῦτα ⁱ ἐνεφάνισας πρὸς ^u με. ²³ καὶ ^b Luke xxii. 5.
προσκαλεσάμενος δύο ^v τινὰς τῶν ἑκατοντάρχων εἶπεν ^{John} ix. 22
^w Ἐτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν ^{only.} 1 Kings
^x ἕως Καισαρείας, καὶ ^y ἵππεις ἑβδομήκοντα καὶ ^z δεξιολά-
^b βους διακοσίους, ^a ἀπὸ τρίτης ^b ὥρας τῆς ^b νυκτός, ²⁴ ^c κτήνη ^{xxii.} 13. Dan.
^{te} ^d παραστήσαι, ἵνα ^e ἐπιβιβάσαντες τὸν Παῦλον ^f διασω-
^{11.} (-δρα, ver. 16. ch. xxv. 3.) ⁿ see vv. 12—15. ^o ch. xxiv. 15 reff. ^p ch.
^{i.} 4 reff. ^{q = ch.} xiii. 3 reff. ^r ch. xvi. 18 reff. ^s here only. ^t Judith xi.
⁹ only. ^{τίς} ὁ ἐκλαλήσας; Demosth. περὶ τ. παρρη., p. 354. 23. ^v = Luke vi. 19 f.
^w and constr., Rev. viii. 6. (ix. 15). ^u constr., ch. i. 4. xvii. 3 al. ^y ver. 32 only. ^{Gen.} i. 9.
^z here only. ^{a = Matt.} xxvii. 45. ^x ch. xvii. 15. ^b ch. xvi. 33. ^c 1 Cor. xv. 29 reff.
^d constr., here only. see Col. i. 22. ^e Luke x. 34. xii. 35 only. ² Kings vi. 3. see Matt. xxi. 5.
^{f = ch.} xvii. (43) 44. xxviii. 1, 4 (Matt. xiv. 36. Luke vii. 3. 1 Pet. iii. 20). ^{w. εἰς,} Gen. xix. 19. Jos. Antt.
^{xiii.} 4, 9, end.

19. ἐπιλαβόμενου (sic) **Ν**¹.

ἐπυνθάνετο bef κατ ιδίαν **Λ**.

20. συνεθεντο **Η**¹. ^{rec} eis το συνέδριον καταγ. τον παυλον, with HP rel Thl-fin
^{Θε:} καταγαγῃς bef τον παυλον **Λ** c [(k)] 137 [vulg-clem] syrr coptt [(æth)] (*perhaps*
transpositions to avoid αὐριον τον παυλον): om τον παυλον (*homæotel*) 40: txt ABEN
a m p 13 am (and demid fuld tol) [arm] Chr. ^{rec} μελλοντες (*corn to suit ver 15*),
with b² c d l [vulg syrr sah arm] Thl-fin: μελλοντα HLP a m Thl-sif: μελλοντων **Ν**³
f g k 36. 137 Chr: txt ABE o p 40 copt æth, μελλον **Ν**¹ b¹ 13. ^{ins} τι bef περι
Η¹ (τα **Η**²).

21. ^{rec} ετοιμοι bef εισιν, with HLP rel 36 vulg Chr₁: txt ABEN a m p 13. 40 Thl-fin.

22. ^{rec} νεανιαν (ver 17), with HLP p rel 36 Chr₁: txt ABEN a 13. 40. ^εμε **ΒΝ**.

23. ^{rec} τινας bef δυο **ΒΝ** p 13: om τινας 73 [not exprd in vulg Syr (coptt?) arm].
for ἐβδομηκοντα, εκατον 137 syr-mg sah æth-rom. ^{δεξιόβολου} **Α** (ms mentd by
Erasm): *jaculantes dextra* Syr: *lancearios* vulg sah æth: *jaculatores* copt.

24. [oin τε **Η** (Treg, expr).] aft παυλον ins νυκτός 137 syr-mg. ^{διασωσι} **Β**¹ [**Η**].

the scheme spoken of.

21. (τὴν) ἐπαγγελίαν, not, 'an order' (as Rosenm., al.), nor 'a message' (as Grot., Beza, Wolf, al.): but the [not a, as E. V.] promise (to that effect): as constantly in N. T.

22.] ὅτι . . . με, a variation of person, as in reff.

23. δύο τινάς] some two: see reff., and Winer, edn. 6, § 25. 2. b.

στρατιώτας, the ordinary heavy-armed legionary soldiers: distinguished below from the ἵππεις and δεξιολάβοι.

δεξιολάβους] This word has never been satisfactorily explained. Suidas, Phavorinus, Beza, Kuin., al., explain it παραφύλακες:—Meursius, in his Glossarium Græcobarbarum,—a kind of *military lieutenants*, παρὰ τὸ λαβεῖν τὴν τοῦ δεσμοῦ

δεξιάν:—the Vulgate, *lancearios* (*spear-men*, E. V.):—Meyer, a sort of light-armed troops, *rorarii* or *velites*,—either *jaculatores* or *funditores*. He quotes a passage from Constantine Porphyrogenitus (οἱ δὲ λεγόμενοι τουρμαρχαί εἰς ὑπουργίαν τῶν στρατηγῶν ἐτάχθησαν. σημαίνει δὲ τοιοῦτον ἀξίωμα τὸν ἔχοντα ὑφ' ἑαυτὸν στρατιώτας τοξοφόρους πεντακοσίους, καὶ πελταστὰς τριακοσίους, καὶ δεξιολάβους ἑκατόν) where they are distinguished from bowmen and peltastæ,—and derives the name from *grasping the weapon with the right hand*, which the peltastæ and bowmen could not be said to do. The reading of **Α**, *δεξιόβολου* '*jaculantes dextra* Syr.), is apparently a correction.

24. δια-

g = here &c.,
see. ch. xxiv.
1. 10. xxvi.
30. Matt.
xxviii. 2, &c.
Luke xx. 20.
(Gen. xxvii.
15 al.) Jos.
Antt. xviii.
3. 1.
h ch. ix. 2 reff.
i = 1 Pet. ii. 6
(Luke v. 9)
only.
2 Macc. xi.
16. η μὲν
ἐπιστολὴ
τοῦτον
περιεῖχε
τὸν τρόπον,
Jos. Antt. xii.
4. 11, beg.
k = (Rom. vi.
17). 3 Macc. iii. 30.
n ch. i. 16 reff.
v ch. iv. 15 reff.
31. Rom. i. 32 only.
xvi. 26 reff. xxvi. 31 al. Ps. ii. 3.
b ch. xxv. 16 only τ.

σωσιν πρὸς Φήλικα τὸν ^g ἡγεμόνα, ²⁵ γράψας ^h ἐπιστολὴν
[ἡ] ⁱ περιέχουσιν τὸν ^k τύπον τοῦτον ²⁶ Κλαύδιος Λυσίας
τῷ ^l κρατίστῳ ^g ἡγεμόνι Φήλικι ^m χαίρειν. ²⁷ τὸν ἄνδρα
τοῦτον ⁿ συλλημφθέντα ὑπὸ τῶν Ἰουδαίων καὶ μέλλοντα
ἀναιρεῖσθαι ὑπ' αὐτῶν ^p ἐπιστάς σὺν τῷ ^q στρατεύματι
ἔξειλάμην [αὐτὸν] μαθὼν ὅτι Ῥωμαῖός ἐστιν. ²⁸ βουλό-
μενός τε ^s ἐπιγινῶναι τὴν αἰτίαν δι' ἣν ^t ἐνεκάλουν
αὐτῷ, ^u κατήγαγον αὐτὸν εἰς τὸ ^v συνέδριον αὐτῶν. ²⁹ ὃν
εὗρον ^w ἐγκαλούμενον περὶ ^x ζητημάτων τοῦ νόμου αὐτῶν,
μηδὲν δὲ ^{xy} ἄξιον ^x θανάτου ἢ ^z δεσμῶν ^a ἔχοντα ^b ἐγκλημα.

ABEN
LPS a b
c d f g h
k l m o
p 13

l Luke i. 3. ch. xxiv. 3. xxvi. 25 only f. m ch. xv. 23 reff.
p = ch. iv. 1 reff. q ver. 10. r = ch. vii. 10 reff.
t ch. xix. 38 reff. u ver. 15 reff.
x Luke xxiii. 15. ch. xxv. 11, 25. xxvi.
Luke xii. 49. ch. xiii. 46 al. Deut. xxv. 2. z ch.
a = 1 Tim. v. 12. John ix. 41. xv. 22, 24. xix. 11. 1 John i. 8.

ο: διασωσουσιν E m: διασωσονται 40. aft ηγεμονα add eis καισαρειαν 95¹. 137, so
(aft διασωσων) syr-w-ast. at end ins εφοβηθη γαρ μηποτε αρπασαντες αυτον οι
ιουδαιοι αποκτενωσι και αυτος μεταξυ εγκλημα εχη ως αρρυριον ειληφως 137 syr-w-
ast, so also vulg-ed(not am demid fuld tol &c) and (aft διασωσιν) arm-use(rejected by
Zohrab).

25. rec περιεχουσιν, with AHL P rel 36 Chr₁, περιεχουσα f: om sah: εχουσιν BEN
a c p 13. 137.

27. (εξειλαμην, so ABEN p 13.) om αυτον (as superfluous in the constr)
ABEN a d p 13. 36 vulg [arm] Chr: ins HLP rel Thl.

28. rec (for τε) δε, with HLP rel E-lat syr copt [arm] Chr₁: ουν sah: txt AB
E-gr N 36 vulg Syr æth Thl. rec γινωαι, with EHLP rel Chr₁: txt A B(sic)
N a c k p 13. 36. 137 Chr-ms. om (passing from αυτω to αυτων) κατηγαγον αυτον
εις το συνεδριον αυτων B¹(ins B¹-marg(see table)) p [om εις το συν. αυτ. ath-rom].
om αυτον AN k 13. 137.

29. aft αυτων ins μωυσεως και ιησουν τινος 137 syr-mg. om δε LP b g h o p 40.
137 Chr₁. rec εγκλημα bef εχοντα, with ELP rel [(Syr)] Chr: txt AB [H (reg
expr)] N a b k l m o p 13. 40 vulg [syr arm] Thl-fin. at end ins εξηγαγον αυτον
μολις τη βια 137 syr-w-ast(but απηγ.).

σώσων] escort safe the whole way.

Φήλικα] FELIX was a freedman of
the Emperor Claudius: Suidas and Zonaras
gave him the prænomen of *Claudius*, but
Tacit. (Ann. xii. 54) calls him *Antonius*
Felix, perhaps from Antonia, the mother
of Claudius, as he was brother of Pallas,
who was a freedman of Antonia (Tacit. ib.
and Jos. Antt. xx. 7. 1). He was made
sole procurator of Judæa after the deposi-
tion of Cumanus (having before been three
years joint procurator with him, Tacit. ib.)
principally by the influence of the high
priest Jonathan (Antt. xx. 8. 5), whom he
afterwards procured to be murdered (ibid.).
Of his character Tacitus says, 'Antonius
Felix per omnem sævitiam et libidinem
jus regium servili ingenio exercuit,' Hist.
v. 9. His procuratorship was one series
of disturbances, false messiahs, sicarii and
robbers, and civil contests, see Jos. Antt.
xx. 8. 5, 6, and 7. He was eventually
(A.D. 60) recalled, and accused by the

Cæsarean Jews, but acquitted at the in-
stance of his brother Pallas (Antt. xx. 8.
10). On his wife Drusilla, see note, ch.
xxiv. 24.

25.] [περι]έχ., τύπ., see
reff.

26. κρατίστῳ] See reff. Luke.
This letter seems to be given (translated
from the Latin) as written, not merely ac-
cording to its general import (see the false
statement in ver. 27): from what source,
is impossible to say, but it may be im-
agined that the contents transpired through
some officers at Jerusalem or at Cæsarea
friendly to Paul.

Such letters were
called *elogia*: so Modestin. Dig. lib. 49, tit.
16, leg. 3 (Faccioliati): 'Desertorem auditum
ad suum ducem cum elogio præses mittit,'
'with an abstract of the articles brought
against him.'

27. σὺν τῷ στρ.] with
the troop; see above ver. 10, and note,
ch. xxi. 32.
ἐξειλ. μαθὼν ὅτι Ῥ.
ἐστιν] This was an attempt to conceal
the fault that he had committed, see ch.
xxii. 29. For this assertion cannot refer

30 ^c μνηυθείσης δέ μοι ^d ἐπιβουλῆς ^e εἰς τὸν ἄνδρα ἔσεσθαι, ^c Luke xx. 37.
^f ἐξ αὐτῆς ἐπεμψα πρὸς σε, ^g παραγγείλας καὶ τοῖς John xi. 57.
^h κατηγόροις λέγειν ⁱ τὰ ^j πρὸς αὐτὸν ^k ἐπὶ σοῦ. 31 Οἱ μὲν 1 Cor. i. 29
οὖν στρατιῶται κατὰ τὸ ^l διατεταγμένον αὐτοῖς ^m ἀναλα- only τ.
βόντες τὸν Παῦλον ἤγαγον ⁿ διὰ νυκτὸς εἰς τὴν Ἀντι- 2 Macc. iii.
πατρίδα, 32 ^o τῇ δὲ ^p ἐπαύριον ^q ἑάσαντες τοὺς ^r ἰππεῖς 7. vi. 11.
^s ἀπέρχεσθαι σὺν αὐτῷ, ^t ὑπέστρεψαν εἰς τὴν ^u παρεμ- xiv. 37 only.
βολήν. 33 ^v οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν καὶ d ch. ix. 24 reff.
^w ἀναδόντες τὴν ^x ἐπιστολὴν τῷ ^y ἡγεμόνι, ^z παρέστησαν c = ch. ix. 1
καὶ τὸν Παῦλον αὐτῷ. 34 ἀναγνούς δὲ καὶ ^{aa} ἐπερωτή- reff.
σας ^{ab} ἐκ ^{ac} ποίας ^{ad} ἐπαρχίας ^{ae} ἐστίν, καὶ πυθόμενος ὅτι f ch. x. 33 reff.
^{af} ἀπὸ Κιλικίας, 35 ^{ag} Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ g ch. i. 4 reff.
^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} 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^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} 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^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} <

f ver. 30 reff.
g absol., ch.
xvii. 10 reff.
h John xviii.
28 g Mt. Mk.,
23. xix. 9.
Phil. i. 13
only +.
i ch. xii. 4
reff.
k absol., ch.
viii. 15 reff.
l here only.
m so ch. ix. 35.
n ch. xxiii. 15
reff.
o and constr., ch. xxv. 2.
p ch. xxiii. 24 &c. reff.
q - ch. iv. 18. 2 Kings ix. 9.

κατήγοροί σου ἡ παραγένονται, κελεύσας ἐν τῷ ἡ πραι-
τωρίῳ τοῦ Ἡρώδου ἡ φυλάσσεσθαι αὐτόν.

XXIV. ἡ Μετὰ δὲ πέντε ἡμέρας ἡ κατέβη ὁ ἀρχιερεὺς
ἡ Ἀνανίας μετὰ πρεσβυτέρων τινῶν καὶ ἡ ῥήτορος Τερτύλ-
λου τινός, ἡ οἵτινες ἡ ἐνεφάνισαν τῷ ἡ ἡγεμόνι ὡ κατὰ τοῦ
Παύλου: 2 ἡ κληθέντος δὲ αὐτοῦ ἡ ἤρξατο ἡ κατηγορεῖν ὁ

ABEN
LPS a b
c d i g h
k l m o
p 13

35. om και 37. 101-37 vulg(not am demid) syrr copt æth Thl-sif. παραγίνονται
P: -γενονται ἡ p[Ser]: -γονται Hl. [p(Treg)]. rec ἐκελευσε τε (emendation of
style), with HLP 13. 36 rel [vulg Syr copt æth] Chr₁: κελεύσαντος N¹: txt A B(sic:
see table) [E]N³ c k p 40. 137 syr Thl-fin. for του, τω B: om HLP rel 137 Chr₁:
txt ABEN c h m p 13. rec αυτου bef εν τω πραιτωριω, with HLP rel 36 Chr: txt
ABEN c k p 13. 40. 137 vulg [coptt] arm Thl-fin.

CHAP. XXIV. 1. for πέντε, τινας A. rec (for πρεσβ. τινων) των πρεσβυτερων,
with HLP rel Syr copt æth: txt ABEN c k m [p] 13. 36. 40. 137 vulg syr sah arm
Thl. [ανεφ. k:] επεφαν[ησαν] P. 2. om αυτου B.

with the Roman law; the rule was, "Qui cum elogio mittuntur, ex integro audiendi sunt." Hackett. ἐν τῷ πραιτ. τ. ἡρ.] The procurator resided in the former palace of Herod the Great. Here Paul was 'militi traditus' (Digest. cited by De W.), not in a prison, but in the buildings attached to the palace.

CHAP. XXIV. 1—XXVI. 32.] PAUL'S IMPRISONMENT AT CÆSAREA. 1. μετὰ πέντε ἡμ.] After five days—or on the fifth day—from Paul's departure for Cæsarea. This would be the natural terminus a quo from which to date the proceedings of the High Priest, &c., who were left in Jerusalem. That it is so, appears from ver. 11. See note there.

πρεσβ. τινῶν.] The more ancient MSS. reading this, all we can say is that we have not sufficient authority to retain the reading of the rec. τῶν πρεσβυτέρων, though it appears more likely to be original, and to have given offence as seeming to import that the whole Sanhedrim went down. This is one of the cases where, in the present state of our evidence, we are obliged to adopt readings which are not according to subjective canons of criticism.

ῥήτορος.] An orator forensis or caudicibus, persons who abounded in Rome and the provinces; sometimes called συνήγοροι, or δικολόγοι. Kuin. says: 'Multi adolescentes Romani qui se foro dederant, cum magistratibus in provincias se conferebant, ut caussis provincialium agendis se exercerent, et majoribus in urbe actionibus præpararent.' So Cælius (see Cic. pro Cælio, c. 30), in Africa.

Τερτύλλου.] A diminutive from Tertius, as Lucullus from Lucius,—Catullus from Catius. The name occurs Plin. Ep. v. 15; and Tertulla, Suet. Aug.

69 (Westst.). ἐνεφάνισαν] (not, 'appeared,' ἐαυτούς, sub.;—see reff.) laid information; and, as it seems, not by writing, but by word of mouth, since they appeared in person, and Paul was called to confront them.

2.] 'Inter præcepta rhetorica est, iudicem laudando sibi benevolum reddere.' (Grot.) Certainly Tertullus fulfils and overacts the precept, for his exordium is full of the basest flattery. Contrast with πολλῆς εἰρ. τυγχ., Tac. Ann. xii. 54: 'Interim Felix intempestivis remediis delicta accendebat, æmulo ad deterrima Ventid. Cumano, cui pars provincie habebatur: ita divisit, ut huic Galilæorum natio, Felici Samaritæ parerent, discordes olim, et tum, contemptu regentium, minus coercitis odiis. Igitur raptare inter se, immittere latronum globos, componere insidias, et aliquando proeliis congredi, spoliæ et prædæ ad Procuratores referre.'—Hist. v. 9, quoted above, on ch. xxiii. 24;—and Jos. Antt. xx. 8. 9, οἱ πρωτεύοντες τῶν τῇν Καيسάρειαν κατοικοῦντων Ἰουδαίων εἰς τὴν Ῥώμην ἀναβαλόνουσι, Φήλικος κατηγοροῦντες· καὶ πάντως ἂν ἐδεδάκει τιμωρίαν τῶν εἰς Ἰουδαίους ἀδικημάτων, εἰ μὴ πολλὰ αὐτὸν ὁ Νέρων τῷ ἀδελφῷ Πάλλαντι παρακαλέσαντι συν-εχώρησε . . . There was just enough foundation for the flattery, to make the falsehood of its general application to Felix more glaring. He had put down some rebels (see ch. xxi. 38, note) and assassins (Antt. x. 8. 4), 'ipse tamen his omnibus erat nocentior' (Westst.).

It has been remarked (by Dean Milman, Bampton Lectures, p. 185) that the character of this address is peculiarly Latin (but qu. ?); and it has been inferred from a passage in Valerius Maximus (cited at length in C. and

Τέρτυλλος λέγων ³ Πολλῆς εἰρήνης ⁴ τυγχάνοντες ¹ διὰ σου καὶ ² διορθωμάτων ³ γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς ⁴ προνοίας, ⁵ πάντα τε καὶ ⁶ πανταχοῦ ⁷ ἀποδεχόμεθα, ⁸ κράτιστε Φῆλιξ, ⁹ μετὰ ¹⁰ πάσης ¹¹ εὐχαριστίας. ¹² ἵνα δὲ μὴ ¹³ ἐπὶ πλείον σε ¹⁴ ἐγκόπτω, ¹⁵ παρακαλῶ ἀκούσαι σε ἡμῶν ¹⁶ συντόμως τῇ σῇ ¹⁷ ἐπεικειᾷ. ¹⁸ εὐρόντες γὰρ τὸν ἄνδρα τοῦτον ¹⁹ λοιμὸν καὶ ²⁰ κινουντα ²¹ στάσιν πᾶσιν τοῖς Ἰουδαίοις τοῖς ²² κατὰ τὴν ²³ οἰκουμένην, ²⁴ πρωτοστάτην τε τῆς τῶν Ναζωραίων ²⁵ αἰρέσεως, ²⁶ ὃς καὶ τὸ ἱερὸν ²⁷ ἐπέειπεν ²⁸ βεβηλῶσαι, ὃν καὶ ²⁹ ἐκρατήσαμεν [καὶ

Rom. xii. 17.) x here only +. Sir. 1. 22 only. y ch. xvii. 30 reff. z ch. ii. 41 reff. a ch. xiii. 26 reff. b ch. xvii. 11 reff. c = ch. xx. 19 reff. d = 1 Cor. xiv. 16. 2 Cor. iv. 13. ix. 11, 12 al. Paul only. exc. Rev. iv. 9. vii. 12 +. Wisd. xvi. 28. Sir. xxxvii. 11. 2 Macc. ii. 27 only. e ch. iv. 17 reff. f Rom. xv. 22. Gal. v. 7. 1 Thess. ii. 18. 1 Pet. iii. 7 only +. Dan. ix. 25 Theod. (Ald.) g = Matt. xviii. 29. ch. xiii. 42. constr., ch. viii. 31 reff. h here only. Prov. xxiii. 28 only. (-ος, 2 Macc. ii. 31.) i 2 Cor. x. 1 only +. Wisd. ii. 19. (-κός, Phil. iv. 5. -κός, 1 Kings xii. 22.) constr. dat., Matthiae § 469. k = Rom. vii. 10 al. l = here (Luke xxiv. 11) only. 1 Kings xxx. 22. Ps. i. 1. m = ch. xxi. 30 (xvii. 28 reff.). n = ch. xix. 40 reff. o here only. p = ch. xvii. 6. q here only. Job xv. 24 only. r ch. v. 17 reff. s = and constr., ch. xvi. 7 only +. t Matt. xii. 5 only. Neh. xiii. 17, 18. Ezek. xxii. 26. (-ός, 1 Tim. i. 9.) u = acc., Matt. xviii. 28 al. Ps. lv. tit.

3. rec *κατορθωμάτων*, with HLP rel Chr, Thl: txt ABEN p 13. 36. 137 Chr-ms. *γενομένων* L c 137 Thl-fin: *γινωσκμένων* m.

4. *εκκοπτω* L Thl-fin: *κοπτω* A¹(app) m 13. (*ενκοπτω* A²B¹EN.) σε bef *ακουσαι* E: om σε L e m 36 Chr. [om *συντομως* A¹(app): insd eadem manu.]

5. *στασεις* (corrū as *suiting better* πασιν τ. ιουδ. κ.τ.λ.) ABEN p 13. 36. 40 vulg copt Chr, Thl-fin: txt HLP rel syrr sah æth Thl-sif. [for τε, δε E 13.]

6—8. om from *και κατα το προς σε* ABHLPN d g¹ h l p am¹(and fultd tol) coptt: ins

H., vol. i. p. 3), that all pleadings, even in Greek provinces, were conducted before Roman magistrates in *Latin*. But Mr. Lewin has well observed (ii. 684), “under the emperors trials were permitted in Greek, even in Rome itself, as well in the senate as in the forum (Dio Cassius, lvii. 15, says of Tiberius, πολλὰς μὲν δίκας ἐν τῇ διαλέκτῳ ταύτῃ (viz. Greek) καὶ ἐκεῖ (in the senate) λεγομένας ἀκούων, πολλὰς δὲ καὶ αὐτὸς ἐπερωτῶν); and it is unlikely that greater strictness should have been observed in a distant province. The name Tertullus proves little, as the Greeks, and even the Jews, very commonly adopted Roman names.” On this latter point, see note, ch. xiii. 9. *διόρθωμα* is ‘an amelioration or reform’: *κατόρθωμα*, ‘res praeclare facta,’ generally, whether military or civil (‘quæ nos aut recta aut recte facta dicimus, si placet, illi autem appellant *κατορθώματα*.’ Cic. de Fin. iii. 7). Phrynichus remarks, p. 250, ἀμαρτάνουσιν οἱ ῥήτορες οὐκ εἰδότες ὅτι τὸ κατορθῶσαι, δόκιμον. τὸ δ’ ἀπὸ τούτου ὄνομα ἀδόκιμον, τὸ κατόρθωμα,—where see Lobeck’s note. I have, as always where reason to the contrary is not *very clear*, followed the authority of the most ancient MSS.

προνοίας]. ‘providentiæ.’ Hoc vocabulum sæpe diis tribuerunt. (Beng.). ‘Providentia Cæ-

saris’ is a common phrase on the coins of the emperors (Mr. Humphry).

3. *πάντη κ. πανταχοῦ*] belongs to ἀποδεχ., not to *γινωμένων*, in which case they would naturally precede the participle,—We receive, &c., not only here in thy presence, but also at all times and in all places. A refinement of flattery

4. *ἐπὶ πλείον*] viz. than the matter demands: too long. *ἐγκόπτ.*] See reff.

συντόμως] As Meyer observes, we need not supply *λεξόντων*, but take *συντ.* as the measure of the time implied in *ἀκούσαι*.

5. *λοιμόν*] See reff. and Demosth. p. 794. ὁ οὗτος ὃν αὐτὸν ἐξαίτησεται ὁ φαρμακός, ὁ λοιμός . . . The construction here is an anacoluthon, there being nothing to follow up the part. *εἰρόντες*. The part. cannot be taken for the finite verb. See Winer, edn. 6. § 45. 6. b.

ἡ οἰκουμένη] would here mean the Roman ‘orbis terrarum.’ *Ναζωρ.*] This is the only place in the N. T. where the Christians are so called. The *Jews* could not call them by any name answering to *Christians*, as the hope of a *Messiah* was professed by themselves. [6.]

Considerable difficulty rests on the omission of the words *καὶ κατὰ το πρὸς σε*. Their absence from the principal MSS., their many variations in those which con-

r Luke xii. 37. xxi. 7.
 Exod. iii. 3.
 w ch. v. 26.
 (reff.) only.
 x ch. xii. 11.
 reff.
 y ch. xiii. 17.
 reff.
 z ch. xiii. 30.
 reff.
 a ch. iv. 9 reff.
 b ch. xiii. 28.
 reff.
 c attr., ch. i. 1.
 reff.
 d constr., ch. xiv. 11. Mark xv. 3, 4. 1 Macc. vii. 25. see Luke xiii. 14.
 iii. 7 AN Ald. compl.
 g ch. vii. 1 reff.

κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρῖναι. ⁷ παρ-
 ελθὼν δὲ Λυσίας ὁ χιλιάρχος ^w μετὰ πολλῆς ^w βίας ἐκ
 τῶν ^x χειρῶν ἡμῶν ^y ἀπήγαγεν, ⁸ κελεύσας τοὺς ^z κατ-
 ηγόρους αὐτοῦ ἔρχεσθαι πρὸς σέ· παρ' οὗ δυνήσῃ αὐτὸς
^a ἀνακρινας περὶ πάντων τούτων ^b ἐπιγινῶναι ^c ὧν ἡμεῖς
^d κατηγοροῦμεν αὐτοῦ. ⁹ ^e συνεπέθεντο δὲ καὶ οἱ Ἰου-
 δαῖοι, ^f φάσκοντες ταῦτα ^g οὕτως ^g ἔχειν. ¹⁰ ἀπεκρίθη τε

AREH
 LPN a b
 c d f g h
 k l m o
 p 13

e here only. Deut. xxxii. 27. Ps.
 f ch. xxv. 19. Rom. i. 22 only. Gen. xvi. 20. 2 Macc. xiv. 27, 32 only.

(with consid narr. see below) E 13 rel 36. 40 syrr æth Chr, Thl Cassiod. (See notes.)
 for ηθελ., ηβουληθημεν (or εβ.). [f] m 40. 66². rec κρινειν, with rel Thl-fin:
 κριναι E a b g² k m o 13. 36 Chr Thl-sif. 7. for μετὰ πολλης to προς σε, ηρησεν
 αυτον εκ των χειρων ημων πεμφας προς σε f. (cf in below.) βια πολλη g² 32.
 46. 57. 66¹. for απηγαγεν, αφειλετο g² 32. 42[λατο]-6. 57.—[add] και προς
 σε απεστειλεν 32. 42-6. 57. 66¹: [simly Syr:] κελευσασθαι επι σε παραγγειλας τοις
 κατηγοροις ερχεσθαι επι σοι 180. aft απηγαγεν ius αυτον [and transp bef] εκ
 των χειρων ημων m. 8. aft κελευσας ius και a g² 32. 42. 57. 69. 133 arm.
 om αυτου [a o] 69. rec επι, with rel: προς E a 46. 133.
 8. for ου, ω E 36: ων b m¹ o 8. 15. 27-9. 66¹. 106-80: txt ABHLPN vulg eopt Chr
 Thl Ec. om αυτος A: αυτους 40. at end ius ειποντος δε αυτου ταυτα 137
 syr-w-ast.

9. rec συνεθεντο, with b o: απεκριναντο sah æth: *adjecterunt* vulg E-lat: *litigarunt*
 Syr: txt AB E-gr HLPN p rel 36. 40. 137 syr Chr: *συνεπιθεντο* 13. 180.

10. rec δε (alteration of characteristic τε), with HLP 13. 36 rel E-lat [vulg syr

tain them, are strongly against their genu-
 ineness; as also is the consideration that
 no probable reason for their omission can
 be suggested. On the other hand, as De
 Wette observes, it is hardly imaginable that
 so little should have been assigned to the
 speaker as would be if these words were
 omitted. Besides this, the historic aorist
 ἐκράτησαμεν seems to require some sequel,
 some reason, after this seizure, why he was
 there present and freed from Jewish dur-
 ance. The phenomena are common enough
 in the Acts, of unaccountable insertions,
 and almost always in D (here deficient).
 See a list of such in Prolegg. to Acts,
 § v. 3. But in this place it is the omission
 which is unaccountable, for no similarity
 of ending, no doctrinal consideration can
 have led to it. The two reasons cited from
 Matthæi by Bloomfield, ed. 9,—1) "that
 the critics believed the Jews hardly likely
 to have accused Lysias himself;"—2) "be-
 cause the words παρ' οὗ, at ver. 8, must be
 referred to Paul: though by its (*sic*) posi-
 tion, it seems to refer to Lysias," are futile
 and childish enough (on the latter of them,
 see below); and I only refer to them, to
 shew by what sort of considerations English
 readers are still supposed to be influenced.

I still retain the words, in dark
 brackets, being as much at a loss as ever
 to decide respecting them, and being
 moved principally by the aorist ἐκρα-

τήσαμεν, inexplicable without any sequel.
 It may of course be said that this very
 circumstance may have given rise to their
 insertion. But of the two it seems to me
 less likely that Tertullus should have ended
 with ἐκράτησαμεν, than that an abridg-
 ment of his speech should have been at-
 tempted. It may be a question how far
 we can detect traces of deliberate abridg-
 ment, in our early MSS., of the text of the
 Acts.]

8.] παρ' οὗ, if the disputed
 words be *inserted*, refers naturally enough
 to *Lysias*; but if they be omitted, to
Paul, which would be very unlikely,—
 that the judge should be referred to the
 prisoner (for examination by *torture* (Grot.
 and al.) on one who had already claimed
 his rights as a Roman citizen can hardly
 be intended) for the particulars laid to his
 charge. Certainly it might, on the other
 hand, be said that Tertullus would hardly
 refer the governor to Lysias, whose inter-
 ference he had just characterized in such
 terms of blame; but (which is a strong
 argument for the genuineness of the
 doubtful words) remarkably enough, we
 find Felix, ver. 22, putting off the trial *till*
the arrival of Lysias.

9. συνεπέθ.]
 joined in setting upon him, bore out Ter-
 tullus in his charges.

10. ἐκ πολλῶν
 ἐτῶν] Felix was now in the seventh year
 of his procuratorship, which began in the
 twelfth year of Claudius, A.D. 52. The

ὁ Παῦλος, ^h νεύσαντος αὐτῷ τοῦ ⁱ ἡγεμόνος λέγειν, ^k Ἐκ ^h John xiii. 24 only. Prov. iv. 25 only. πολλῶν ἐτῶν ^l ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος ⁱ ch. xxiii. 24 &c. reff. ^m εὐθύμως ⁿ τὰ ⁿ περὶ ἔμματος ^o ἀπολογουμαι, ^l δυναμένου ^k = ch. ix. 33. xv. 21 al. σου ^p ἐπιγινῶναι ὅτι οὐ πλείους εἰσὶν ^p μοι ἡμέραι * δώδεκα ^l constr., Luke iv. 23. viii. 46. ch. vii. 12. xix. 35. ἀφ' ^q ἧς ^r ἀνέβην ^s προσκυνήσω εἰς Ἱερουσαλήμ, ^l 2 και ^{xxvi. 3.} οὔτε ἐν τῷ ἱερῷ εὐρόν με ^t πρὸς τινα ^{tu} διαλεγόμενον ^η 2 Tim. ii. 8. ^v ἐπίστασιν ποιοῦντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς οὔτε ^m here only. Polyb. iii. 34. 9. (-ος, ch. xvii. 36. -ειν, ch. xviii. 22.) n ch. xxiii. 15. xxviii. 15. Luke xxii. 37. Phil. ii. 19, 20, 23. o ch. xix. 33 reff. p constr., Matthiae, § 388. Hom. Il. χ. 155. ω. 765. q constr., 1 Cor. vii. 1. see ch. xx. 18. = ch. xi. 2 reff. Ezra vii. 6, 7. s = ch. viii. 27 reff. t Mark ix. 34. ch. xvii. 17 only. Exod. vi. 27. u = ch. xvii. 2 reff. v 2 Cor. xi. 28 only. 2 Macc. vi. 3 only.

coptt Cassiod.] Chr; txt AB E-gr N a¹ c p 40. 137 Syr æth Thl-sif. [for λέγειν το κριτην syr-ing has *defensionem habere pro se, statum autem assumens divinum dixit, Ex multis annis es judeæ.*] for ετων, ενιαυτων E. aft κριτην ins δικαιον E c e h k 36. 40. 137 syr Chr (ὅκ ἐστι ταῦτα κολακείας τὰ ῥήματα, τὸ μαρτυρήσαι τῷ δικαστῇ δικαιοσύνην) Thl Ayt. rec ευθυμότερον, with HLP rel Chr Thl-sif: txt ABEN c d p 13. 36. 40. 137 [vulg coptt æth arm] Ath, Thl-fin.

11. om σου A. rec γνωμαι, with HLP 13 rel Chr; txt ABEN b c k o p 36. 137 Thl. rec aft ημεραι ins η: om ABEHL'PN rel. * rec δεκαδύο (see ch xix. 7 reff), with HLP rel 36 Chr: δωδεκα ABEN c m p 13. 40. 137 Thl. προσκυνησαι E 137 sah, *adorare* vulg [-νησω p]. rec (for eis) εν, with L[P] rel [syr] Chr: om 13: txt ABEN a² d p 13. 36. 40 [Syr æth] Thl.

12. τινας E-gr. rec επισυστασιν, with HLP rel: επιστασιαν p¹: αποστασιαν p² [Ser]: txt ABEN 13. 40 vulg. (There is the like varn in the MSS in the only other place where the word occurs.) for 3rd ουτε, ουδε p.

contrast between Tertullus's and Paul's 'captatio benevolentiae' is remarkable. The former I have characterized above. But the Apostle, using no flattery, yet alleges the one point which could really win attention to him from Felix, viz. his confidence arising from speaking before one well skilled by experience in the manners and customs of the Jews.

11. ἡμέραι δώδεκα.] The point of this seems to be, that Felix having been so long time a judge among the Jews, must be well able to search into and adjudicate on an offence whose whole course was comprised within so short a period. The twelve days may be thus made out: 1. his arrival in Jerusalem, ch. xxi. 15—17; 2. his interview with James, ib. 18 ff.; 3. his taking on him the vow, ib. 26; 3—7. the time of the vow, interrupted by—7. his apprehension, ch. xxi. 27; 8. his appearance before the Sanhedrin, ch. xxii. 30 ff.; 9. his departure from Jerusalem (at night); and so to the 13th, the day now current, which was the 5th inclusive from his leaving Jerusalem. This, which is also De Wette and Meyer's arrangement, is far more natural than that of Kuin., Olsh., Heirn., &c., who suppose that the days which he had already spent at Caesarea are not to be counted, because his raising disturbances while in custody was out of the question. The view

advocated by Wieseler (Chron. der Apost.-gesch. pp. 103 ff.), that Paul was apprehended on the very day of his appearance with the men in the temple, I cannot but regard, notwithstanding his arguments in its favour, as inconsistent with the text of ch. xxi. 26, 27; as also his idea that the Apostle did not take the vow on himself: the expression σὺν αὐτοῖς ἄγνισθεῖς clearly negating the latter supposition; and τῶν ἡμερῶν τοῦ ἄγνισμοῦ, ver. 26, being manifestly, unless to one warped by a hypothesis, identical with αἱ ἐπτά ἡμέραι of ver. 27. See note there. I mention this here, because these suppositions materially affect his arrangement of the twelve days, which he gives thus: 2nd, from Caesarea to Jerusalem; 3rd, interview with James; 4th, (Pentecost) visit to the temple with the Nazarites, and apprehension; 5th, before the Sanhedrin; 6th, departure from Jerusalem; 7th, arrival in Caesarea; then, five days from that (but see note on ver. 1), Ananias, &c., leave Jerusalem (but how does this appear from ver. 1? κατέβη must surely denote their arrival at Caesarea, where the narrator, or, at all events, the locus of the history is); 13th, arrival of Ananias, &c., at Caesarea, and hearing (improbable) of Paul. So that the above hypotheses are not the only reasons for rejecting Wieseler's arrangement.

ἔχειν ^s πρὸς τὸν θεὸν καὶ τοὺς ἀνθρώπους ^t διὰ παντός. ^s — Rom. v. 1
 17 ^u δι' ἐτῶν δὲ ^v πλειόνων ^w ἐλεημοσύνας ^x ποιήσων ^y εἰς τὸ
 ἔθνος μου ^z παρεγενόμην καὶ ^a προσφοράς, ¹⁸ ^b ἐν ^{*} αἷς εὖρον
 με ^c ἡγνισμένον ἐν τῷ ἱερῷ, οὐ ^d μετὰ ^e ἔχλου οὐδὲ ^d μετὰ
^f θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, ¹⁹ οὓς ἔδει
^g ἐπὶ σοῦ ^h παρῆναι καὶ ⁱ κατηγορεῖν εἰ ^k τι ^{kl} ἔχοιεν ^m πρὸς
 ἐμέ. ²⁰ ἡ ⁿ αὐτοὶ ⁿ οὗτοι εἰπάτωσαν τί εὖρον [ἐν ἐμοὶ]

xvii. 10 reff.
 xxi. 24, 26 reff.
 xxi. 34 reff. Ezek. vii. 11.
 k Matt. v. 23. Mark xi. 23 al.
 edn. 6, § 41. b. d. c.

a ch. xxi. 26 reff.
 d = ch. v. 26 al.

g ch. xxiii. 30 reff.

l opt. (subjective possibility), = ch. xxi. 27. Luke xxii. 23 al. Winer,
 m = ch. xxv. 19. 1 Cor. vi. 1. Col. iii. 13.

b = Mark vi. 48. Luke xvi. 10 al.
 e Luke xxii. 6. Ezek. xxiii. 24.

h see ch. x. 33.

i ver. 2.
 f ch. ii.
 z absol., ch. ii. 22.
 Luke ix. 13 al.

aff προς ins τε L b c d h l o 137 syr Chr Thl-fin.
 om δια παντος 32. 42. 57¹. 137.

δια παντος bef προς E c :

17. rec παρεγενομην bef ελεημοσυνας κ.τ.λ. (transposn for perspicuity), with HLP
 rel [syr copt æth] Chr₁; και προσφ. bef παρεγ. EN³ c 137 : om παρεγ. A : txt BCN¹
 m p 13. 40 vulg Thl-fin.

18. *rec οἷς, with HLP rel Chr₁ Thl-sif : αἷς (corr to suit προσφοράς ?) ABCEN¹ b¹
 c o [p] 13. 36. 40. 137 Thl-fin. aft θορυβου ins et apprehenderunt me clamantes
 et dicentes tolle inimicum virum demid. elz om δε, with HLP [æth arm] Thl-fin :
 ins ABCEN p 13 rel 36. 40. 137 vulg syr copt Thl-sif. ins των bef απο CE b c f
 o 36. 40. 137 Thl. ιουδαιων E b c o 36 syr.

19. Steph δει, with HL b f g k l m o 137 sah æth Chr₁; txt ABCEPN p 13. 36 rel
 vulg syr copt [arm] Chr₁ Thl. rec με, with HLP rel 36 Chr : txt ABCEN p 13.

20. for η, ει (itacism ?) AC. rec ins ει bef τι (corr from ver 19), with a c
 vulg syr [(æth)] : om ABCEHLPN p 13. 36 rel Syr copt arm Chr₁. om εν εμοι
 ABN p 13. 40 : ins CEHLP rel 36 [vulg syr copt arm] Chr.

hope; see reff.

καί also, 'as well as

they.' 17.] δέ refers back to the former
 δέ, ver. 14. 'But the matter of which they
 complain is this, that after an absence of
 many years,' &c. See 1 Cor. xvi. 3, 4;
 2 Cor. viii. ix. notes, ch. xx. 4.

18.] De W. observes, that ἡγνισμ. can only
 refer to προσφ., not to ἐλεημ. : thus αἷς
 may have been altered to οἷς, to give a
 general neuter sense, amidst which occupa-
 tions : and the sense will be among or
 engaged in which offerings : it being in
 the temple. But this seems far-fetched
 and unlikely, and Meyer's supposition, that
 οἷς has been altered to αἷς to suit προσ-
 φoράς, certainly has an air of probability.
 The use of a verb referring to two sub-
 stantives, to only one of which it is appli-
 cable, is too common to require illustra-
 tion. But, as so often in this book, we
 must follow the best mss., our only fixed
 evidence, as against any questionable sub-
 jective considerations. The construc-
 tion is irregular. A subject to εὖρον has
 to be supplied by a reference to some
 nominative case implied in οὐ μετὰ ὅχ.
 οὐδ. μ. θορ., thus : amidst which they
 found me purified in the temple, none
 who detected me in the act of raising a
 tumult . . . but certain Asiatic Jews
 . . . This would leave it to be inferred
 that no legal officers had apprehended him,

but certain private individuals, illegally ;
 who besides had not come forward to sub-
 stantiate any charge against him. Borne-
 mann would supply οὐχ οὗτοι μὲν before
 τινες δέ ; but the objection to this is, that
 the negative οὐ μετὰ ὅχ. . . . stands al-
 ready as the proper opponent clause to
 τινες δέ, and we should thus have two
 negative clauses together. On this sense
 of δέ, see Viger, ed. Hermann, p. 16, note
 24; and Hermann's note, p. 702. 19. The
 latter remarks, "intelligitur in hac formula,
 quam malum, stultum est, vel simile quid."

19.] ἔχοιεν, not ἔχουσιν, implying
 the subjective possibility merely, and dis-
 claiming all knowledge of what the charge
 might be. The sentence is an anacoluthon :
 δεῖ is absolutely asserted in the present :
 then ἔχοιεν in the opt. follows, as if the
 hypothetical ἔδει had been used : and
 hence the correction to ἔδει. (So I wrote
 in former editions, and so I still believe :
 but the text must follow the evidence of
 the great mss. [1870.] On the opt.
 after the hypothetical indicative, see Bern-
 hardy, Syntax, p. 386 ff.

This also
 is a skillful argument on the part of the
 Apostle :—it being the custom of the Ro-
 mans not to judge a prisoner without the
 accusers face to face, he deposes that his
 real accusers were the Asiatic Jews who
 first raised the cry against him in the

o. ch. xiii. 14. ^o ἀδίκημα σπάντος μου ^ε ἐπὶ τοῦ ^ρ συνεδρίου, ²¹ ἡ περὶ μίας ABCEH
 ref. LPW a b
 p. ch. iv. 15 ref. c d f g h
 q = ch. xiii. 27
 al.
 r attr., ch. i. 1
 ref.
 s aor. redupl.,
 here only.
 Num. xi. 2.
 LXX almost
 always.
 t 1 Cor. xv. 12
 ref.
 u ch. xiii. 6
 ref.
 v here only.
 (Ps. lxxvii.
 21. See
 Schleusn.
 Lex. V. T. in voc.) τὸ πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλοῦμεθα, Xen. Mem. iii. 6. 6. (-βολή, ch.
 xv. 17.) w ch. xviii. 26 ref. x = ch. ix. 2 ref. y absol., ver. 1.
 s ch. xiii. 15 only (ref.). a ch. xxv. 14. Eph. vi. 21. Phil. i. 12. Col. iv. 7. b Luke viii. 55. ch.
 xviii. 2 al. c = ch. xii. 5, 6 ref. d = here (2 Cor. ii. 13. vii. 5. viii. 13. 2 Thess. i. 7)
 only. L.P. 2 Chron. xxiii. 15. e = ch. xvi. 6 ref. f = ch. iv. 23. 1 Tim. v. 8. see John
 i. 11. Titus i. 12. g = ch. xiii. 36 (ref.). xx. 34 only.

21. φωνῆς bef ταυτης E c k 137 syr Thl-sif. rec εκραξα, with EHLP rel 36 Thl-
 fin: txt ABCN a b d m o p 13. 40 Chr. Thl-sif. rec εσως bef εν αυτοις (corr'n to
 avoid ambig of reference of εν αυτ.?), with HLP rel syr [arm] (Chr: txt ABCEN c k
 m p 13. 40. 137 vulg copt Thl. om εγω C. rec υφ (corr'n, the force of
 εφ not being perceived), with EHLPN rel 36 vulg [copt] Chr: [αφ ε:] txt ABC m p
 13. 40 Syr (æth).

22. rec at beg ins ακουσας δε ταυτα (omitting the δε following), with [H]LP rel 36
 Thl: om ABCEN c p 13. 40. 137 vulg syr copt (æth) arm Chr.—ο φηλιξ ανεβαλετο
 αυτους L & as above: ο φηλιξ bef αυτους c Chr: αυτοις p. rec ειπων (corr'n to
 more usual form), with EHLP rel 36: txt ABCN p. for καθ. κατεσε (but corrd) N¹.

23. aft διαταξάμενος ins τε, with H rel vulg [jussitque (so E-lat) æth] Syr Chr.; δε
 L: om ABC E[-gr] PN b¹ c o p 13. 36. 40. 137 syr copt arm Thl-fin. {εκα-
 τονταρχω E 13:] χιλιαρχη N¹, but corrd by N¹ or N-corr¹. rec (for αυτου) τον
 παυλον, with HLP rel Syr æth Chr [Thl-sif]: txt ABCEN c k p 13. 36. 40. 137 vulg
 syr copt arm Thl-fin. rec aft υπηρετειν adds η προσερχεσθαι, with HLP rel 36
 Chr: om ABCEN p 13 vulg syr copt arm.

temple,—not the Sanhedrim, who merely received him at the hands of others,—and that these were not present. 20.] Or let these persons themselves say, what fault they found in me while I stood before the Sanhedrim, other than in the matter of this one saying. . . . τί serves for τί άλλο. So in English: What fault but this: i. e. 'What other fault but this.'

21.] ἐφ' ὑμ., before you: less usual than ὑφ' ὑμ., which is probably a correction. 22. ἀνεβάλετο αὐτ.] 'ampliarit eos:' viz. both parties. ἀρ. εἰδώς τὰ π. τ. δδ.] These words will bear only one philologically correct interpretation, having more accurate knowledge about the way: not, 'till he should obtain more accurate knowledge' (ungrammatical): nor, 'since he had now obtained' (viz. by Paul's speech: but εἰδώς cannot be rendered 'certior factus'). But this, the only right rendering, is variously understood. Chrys. says: ἐπίτηδες ὑπερέθετο (he adjourned the case purposely), οὐ δεόμενος μαθεῖν, ἀλλὰ διακρούσασθαι βουλόμενος τοὺς Ἰουδαίους. ἀφείναι οὐκ ἤθελε δι' ἐκείνους. Luther and Wolf: 'distulit, . . . non quod sectæ ignarus esset, aut pleniorē sibi notitiā ejus comparare vellet, sed quia, cum satis illam jam cognitā haberet, Judæos

amplius sibi molestos esse nolebat." But these interpretations, as De W. observes, overlook the circumstance, that such a reason for adjournment would be as unfavourable to Paul, as to the Jews. Meyer explains it, that he adjourned the case, 'because,' &c. But this (De W.) would imply that he was favourably disposed to Paul. The simplest explanation is that given by De W.: He put them off to another time, not as requiring any more information about 'the way,' for that matter he knew before,—but waiting for the arrival of Lysias. Whether Lysias was expected, or summoned, or ever came to be heard, is very doubtful. The real motive of the 'ampliatio' appears in ver. 26. The comparative implies, "more accurate than to need additional information." διαγν. τὰ καθ' ὑμ.] I will adjudge your matters. So in ref. also.

23.] διαταξάμενος is in apposition with εἶπας, and both belong to ἀνεβάλετο. ἀνεσιν] De W. and Meyer explain this of 'custodia libera,' φυλακή ἄδειςμος (Arrian, Exp. ii. 15). But this can hardly be. Lipsius (Excurs. II. on Tacit. Ann. iii. 22; vi. 3, cited by Wieseler, Chron. d. Apost.-g. p. 380) says, 'Præter custodiam militarem alia duplex, apud magistratus, et apud vades. Apud magistratus,

24 Μετὰ δὲ ἡμέρας ἡ τινὰς ἰ παραγενόμενος ὁ Φῆλιξ
 σὺν Δρουσίλλῃ τῇ γυναικί, οὔσῃ Ἰουδαία, ^κ μετεπέμψατο
 τὸν Παῦλον καὶ ἤκουσεν αὐτοῦ περὶ τῆς ^ι εἰς χριστὸν
 πίστεως. ²⁵ ^{mn} διαλεγόμενου δὲ αὐτοῦ περὶ ^{no} δικαιοσύνης
 καὶ ^p ἐγκρατείας καὶ τοῦ ^q κρίματος τοῦ ^r μέλλοντος,
^s ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη ἑΤὸ ἑνὺν ἑῶχον
 πορεύου, ^u καιρὸν δὲ ^v μεταλαβὼν ^w μετακαλέσομαί σε·
²⁶ ἄμα καὶ ἐλπίζον ὅτι ^x χρήματα δοθήσεται αὐτῷ ὑπὸ

h ch. x. 48 reff.
 i absol., ch.
 xvii. 10 reff.
 k ch. x. 5 reff.
 l ch. xx. 21.
 xxvi. 18.
 Col. ii. 5.
 Paul, or of
 Paul, only.
 m ch. xvii. 2
 reff.
 n Isa. lxiii. 1.
 o absol., ch.
 xvii. 31 reff.
 p Gal. v. 23.
 2 Pet. i. 6
 (bis) only t.
 Sir. xviii.
 30 (title)

only. (-της, Tit. i. 8. -τεῦσθαι, 1 Cor. vii. 9, ix. 25.) q = Heb. vi. 2. 1 Pet. iv. 17. Rev.
 xx. 4. (Prov. xii. 15 al.) r = Matt. xii. 32. Rom. v. 14 al. 2 ch. x. 4 reff.
 t here only. Tobit vii. 11. u = Gal. vi. 10. Hagg. i. 2, 4. v = (and constr.) here
 (ch. ii. 46 reff.) only. μεταλ. καιρ. ἀρμόττοντα, Polyb. ii. 16. 15. w ch. vii. 14 reff.
 x ch. iv. 37 reff.

24. τινὰς bef ημερας AE c 137 vulg Syr [Chr.] : txt BCHLP^κ 13. 36 rel [syr Thl].
 rec aft γυναικι ins αυτου, with E^κ 1³ rel vulg [syrr copt arm] Thl-sif (Ec: pref
 ιδια BC² [a b k m o] 36 [syr-mg(appy)] Amm-c, Thl-fin: ins both A [N-corr¹] p: om
 both C¹HLP [c f g h l] Chr. (Both ιδια and αυτου are additions to fix the sense of
 γυναικι.) aft ιουδαia ins παρακαλοση οπως ιδη τον παυλον και ακουση τον λογον ως
 ουν εβουλετο ικανον ποιησαι επισησει τουτο syr-mg. ins και bef μετεπεμψατο N¹N³
 disapproving). οιν αυτου C¹. aft χριστον ins ιησουν ELN¹ d f g h l m p 36
 vulg [demid] syr copt Chr Thl-fin; w(sic) B: pref, am(and fuld tol) æth [arm]: om
 A C¹ 2(appy) HP N-corr¹⁻³ 13 rel Syr Thl-sif.

25. εγκρατείας και δικαιοσυνης N. μελλοντος bef κριματος (omg του) C m 40
 arm Chr-comm¹. rec aft μελλοντος ins εσεσθαι (appy a corrⁿ aft ver 15), with
 HLP rel Chr₂: om ABCEN p 13. 36. 40. 137 [not exprd in vulg syrr copt æth arm].
 aft εμφοβος ins δε A [H copt(Treg)]. εχων L 13: εχουν H. παρα-
 λαβων A: λαβων a b d k o p 13. 40 Thl-sif.

26. rec ins δε bef και, with copt Thl-fin: om ABCEHL[P]N p 13. 36 rel 137 vulg
 syr [arm] Chr₁ Thl-sif. om 1st αυτω B: αυτω bef δοθησεται c.

quum reus Consuli, Prætori, Ædili, inter-
 dum et Senatori, etiam non e magistratu,
 committebatur: quod nonnisi in reis illus-
 trioribus usurpatum, eaque custodia libera
 dicta: vid. Tacit. Ann. vi. 3; Sall. Cat.
 xlvii.; Liv. vi. 36; Cic. Brut. xevi.; Dio
 lviii. 3. Custodia apud vades, quum eorum
 periculo fidejussoribus reus tradebatur:
 vid. Tacit. Ann. v. 8; Suet. Vitell. 2.
 Now, Wieseler argues, as Paul was not
 bailed,—and was not ‘e reis illustrioribus,’
 and besides was delivered to a centurion
 to keep, his cannot have been ‘custodia
 libera,’ but ‘militaris:’ relaxed however as
 much as was consistent with safe custody.
 He cites Josephus, who says (Antt. xviii.
 6. 10) of the custody of Agrippa, φυλακή
 μὲν γὰρ καὶ τήρησις ἦν, μετὰ μέντοι
 ἀνέσεως τῆς εἰς τὴν διαίταν. Remission,
 or relaxation, would be a better rendering
 than ‘liberty.’

24. παραγεν.] Into
 the hall or chamber where Paul was to
 speak. Δρουσίλλῃ] She was daughter
 of Herod Agrippa I. (see ch. xii.) and of
 Cypros,—and sister of Agrippa II. She
 was betrothed at six years old (Jos. Antt.
 xix. 9. 1) to Epiphanes, son of Antiochus,
 king of Commagene; but (Antt. xx. 7. 1)
 he declining the marriage, not wishing to
 be circumcised and become a Jew, she was
 married to the more obsequious Azizus,

king of Emesa. Not long after, Felix,
 being enamoured of her beauty, persuaded
 her, by means of a certain Simon, a Cyprian
 magician (see note on ch. viii. 9), to leave
 her husband and live with him (Antt. xx.
 7. 2). She bore him a son, Agrippa: and
 both mother and son perished in an erup-
 tion of Vesuvius, in the reign of Titus
 (ibid.). The Drusilla mentioned by
 Tacitus (Hist. v. 9), a granddaughter of
 Antony and Cleopatra, must have been
 another wife of Felix, who was thrice
 married, and each time to persons of royal
 birth; ‘trium reginarum maritus,’ Suet.
 Claud. 28.

25.] It is remarkable
 that Tacitus uses of Felix (Ann. xii. 54)
 the expression ‘cuncta malefacta sibi
 impune ratus.’ The fear of Felix appears
 to have operated merely in his sending
 away Paul: no impression for good was
 made on him.

26.] ‘Lex Julia de
 repetundis præcipit, ne quis ob hominem
 in vincula publica conjiciendum, vincien-
 dum, vincirive jubendum, exve vinculis
 dimittendum; neve quis ob hominem con-
 demnandum absolvendumve . . . aliquid
 acceperit.’ Digest. xl. 11. 3. Cited by
 Mr. Humphry, who observes: Albinus,
 who succeeded Festus, so much encouraged
 this kind of bribery, that no malefactors
 remained in prison, except those who did

^y here only t. 2 Macc. viii. ^z only. Luke v. 23 only. 1 Tim. v. 33 only. Ezek. xxi. 3 A. Ald. compl. only.) ^z Luke xiv. 14, 15. ch. xx. 11 only. w. dat., here only. Prov. xxiii. 30. a. ch. xxviii. 30 only τ. (i. 16. 2 Macc. x. 3.) see ch. xx. 31. b = ch. vii. 23 reff. d = 2 Cor. viii. 4 reff. (not ABN) &c. ^e *ἐνεργείαν* Demosth. 193. 22. ^f = as above [e] (Mark xv. 46; only. 1 Macc. x. 23 Ed-vat F g = ch. xviii. 19 reff. h = Mark m = ch. xiii. 34 only τ. (-χος, Ezra vi. 7. Isa. xlii. 7. 1 = ch. xv. 2. Matt. x. 18. Ezra vii. 6, 7. n ch. xxiii. 15 reff. o ch. xiii. 50 reff. p = Matt. xviii. 29. q Matt. viii. 34 only. Plut. vit. Demetr. § 35.

ABCEN
 LPS a b
 c d f g h
 k l m o
 p 13

τοῦ Παύλου, διὸ καὶ ^y πυκνότερον αὐτὸν ^k μεταπεμπόμενος ^z ὠμίλει αὐτῷ. ²⁷ ^a Διέτιας δὲ ^b πληρωθείσης ἔλαβεν ^c διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον, θέλων τε ^d χάριτα ^e καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ ^g κατέλιπεν τὸν Παῦλον ^h δεδεμένον.

XXV. ¹ Φῆστος οὖν ⁱ ἐπιβὰς τῇ ^k ἐπαρχίᾳ μετὰ ^l τρεῖς ἡμέρας ¹ ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας, ² ^{mn} ἐνεφάνισαν τε αὐτῷ οἱ ἀρχιερεῖς καὶ οἱ ^o πρῶτοι τῶν Ἰουδαίων ⁿ κατὰ τοῦ Παύλου, καὶ ^p παρεκάλουν αὐτὸν

rec aft paulou ins πως λυση αυτον (a gloss from the marg), with HLP rel 36 copt æth-pl Chr Thl: om ABCEN p [13] 40 vulg syrr [æth-rom] arm. for ωμιλει, διελεγετο C 15-8. 36. 180.

27. *φαιστον* P (so elsw). aft φηστον ins τον δε paulon εισεν εν τηρησει δια δρουσλλαν 137 syr-ing. for τε, δε N³ b c d e g h k l² o p² 13. 40. 137 vulg Syr [syr] copt Chr, Thl. rec *χαριτας*, with HP rel 36 [arm] Arm-c, Thl-sif: *χαριν* (see ch xxv. 9) ELN³ c k 40. 137 vulg (syr copt) Chr Thl-fin: txt ABCN¹ p 13.

CHAP. XXV. 1. *τη επαρχειω* Δ N¹ (-χιω): *την επαρχιαν* p.

2. *ενεφανησαν* [L m (ανφ.)] 25-6. 68. 105 Thl-fin (so also [some in] ch xxiv. 1; xxv. 15). rec δε (alteration of characteristic τε), with EHLP rel syr copt [arm] Thl-sif: txt ABCN k p 13. 40 vulg Syr æth Chr, Thl-fin. rec o αρχιερευς, with HP rel Thl-sif: txt ABCELN c d p 36. 40. 137 vulg syrr copt æth arm [Chr, Thl-fin].

not offer money for their liberation (Jos. B. J. ii. 14. 1). St. Paul did not resort to this mode of shortening his tedious and unjust imprisonment, and Tertullian ('de Fuga in Persecutione,' 12, p. 116) quotes his conduct in this respect against those who were disposed to purchase escape from persecution: a practice which prevailed and became a great evil in the time of Cyprian. See his Epistles, lii. and lxxiii., denouncing the Libellatici. 27. *Διέτιας*] viz. of Paul's imprisonment.

Πόρκιον Φῆστον] Festus appears to have succeeded Felix in the summer or autumn of the year 60 A.D.: but the question is one of much chronological difficulty. It is fully discussed in Wieseler, Chron. d. Apost.-g. pp. 91—99. He found the province (Jos. Antt. xx. 8. 10) wasted and harassed by bands of robbers and sicarii, and the people the prey of false prophets. He died, after being procurator a very short time,—from one to two years. Josephus (B. J. ii. 14. 1) contrasts him, as a putter down of robbers, favourably with his successor Albinus. On the deposition, &c., of Felix, see note, ch. xxiii. 24.

χάριτα καταθέσθαι] See reff. 'Est locutio bene Græca, Demostheni quoque usitata et Xenophonti: quales locutiones non paucas habet Lucas, ubi non alios inducit loquentes, sed ipse loquitur,

et quidem de rebus ad religionem non pertinentibus.' Grot. The reading *χάριτα*, brought into the text by the evidence of the best MSS., has apparently been a correction to suit the context, only one such act being spoken of. The plural would describe the *wish* of Felix to confer obligations on the Jews, who were sending to complain of him at Rome,—and so win their favour.

δεδεμένον] There was no change in the method of custody, see note on ver. 23. He left him in the '*custodia militaris*' in which he was.

XXV. 1.] The term *ἐπαρχία* is properly used of a province, whether imperial or senatorial (see note on ch. xiii. 7),—but is here loosely applied to Judæa, which was only a procuratorship, attached to the province of Syria. So also Josephus calls Festus *ἐπαρχος*, Antt. xx. 8. 11; as also Albinus, ib. 9. 1.

2. *οἱ ἀρχ.*] It has been imagined, that *ὁ ἀρχ.* of the rec. has been a correction to suit the former part of the narrative. But it may be that *οἱ ἀρχιερεῖς* has been substituted for it, to suit the assertion of Festus, ver. 15. So Meyer and De Wette. The High Priest now was Ishmael the son of Phabi, Jos. Antt. xx. 8. 11 [see chronological table in Prolegg.]. *πρῶτοι* is more general than *πρεσβύτεροι*, though most of the *first men* must have been members of the Sanhedrim.

³ αἰτούμενοι ⁸ χάριν κατ' αὐτοῦ, ⁹ ὅπως ¹ μεταπέμψῃται αὐτὸν εἰς Ἱερουσαλὴμ, ¹⁰ ἐνέδραν ποιοῦντες ¹¹ ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν. ¹² ὁ μὲν οὖν Φῆστος ἀπεκρίθη ¹³ τηρεῖσθαι τὸν Παῦλον ¹⁴ εἰς Καισάρειαν, ἐαυτὸν δὲ μέλλειν ¹⁵ ἐν ¹⁶ τάχει ¹⁷ ἐκπορεύεσθαι. ¹⁸ Οἱ οὖν ἐν ὑμῖν, φησίν, ¹⁹ δυνατοὶ ²⁰ συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ ²¹ ἄτοπον ²² καταγορεύωσαν αὐτοῦ. ²³ ²⁴ διατρίψας δὲ ²⁵ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὁκτὼ ἢ δέκα, ²⁶ καταβὰς ²⁷ εἰς Καισάρειαν, ²⁸ τῇ ²⁹ ἐπαύριον ³⁰ καθίσας ἐπὶ τοῦ ³¹ βήματος ἐκέλευσεν τὸν Παῦλον ³² ἀχθῆναι. ³³ ³⁴ παραγενομένου δὲ αὐτοῦ ³⁵ περιέστησαν αὐτὸν οἱ ³⁶ ἀπὸ Ἱεροσολύμων ³⁷ καταβεβηκότες Ἰουδαῖοι, ³⁸ πολλὰ καὶ ³⁹ βαρέα ⁴⁰ αἰτιώματα ⁴¹ καταφέροντες, ⁴² αὐτὸν ⁴³ ἰσχυρὸν ⁴⁴ ἀποδείξαι, ⁴⁵ τοῦ Παύλου ⁴⁶ ἀπολογουμένου ὅτι

6 reff. h ch. xviii. 22 reff. e and constr., ch. xxiv. 8 reff. f ch. xii. 19 reff. g - ch. xxiv. 21 al. fr. viii. 20. 1 ch. xii. 21 reff. m = ch. viii. 32 reff. n = absol., ch. xvii. 10 reff. o = John xi. 42 (2 Tim. ii. 16. Tit. iii. 9) only. 2 Kings xiii. 31. p Mark iii. 22. Luke x. 30 al. q Matt. xxiii. 4, 23. ch. xx. 29. 2 Cor. x. 10. 1 John v. 3 only. Exod. xviii. 18. r here only +. s = ch. xxvi. 10 (xx. 9 bis) only. Gen. xxxvii. 2. t = ch. vi. 10 reff. u ch. ii. 22 reff. v ch. xix. 32 reff.

3. for κατ, par C e 18. 36. 105-80 tol Syr [arm] Chr-txt₁. ιεροσολυμα E k 96. ενεδρον c 137 Chr₁. at end ins οι την ευχην πεποιηκοτες κατα το δυνατον

ια εν ταις χειρσιν αυτων γεννηται syr-mg.
4. rec εν καισαρεια, with HLP rel 36 Chr₁: txt ABCE² N p 13. 40. om μελλειν E. εκπορευεσθαι bef εν ταχει N³.

5. [for οι, ει L m o.] rec δυνατοι bef εν υμιν φησι (transposition for perspicuity), with HLP rel syr æth: txt ABCE N (but ημιν for υμιν) m [p] 13 δυνατος 40 vulg arm Chr-comm₁. καταβαρτες N. rec (for ατοπον) τουτω, with HLP rel [æth] Chr₁ Thl: τουτω ατοπον a c g² m 137 [(Syr)] syr [Thl-fin.]: om 105-33: ατοπον bef εν τω ανδρι b e o: txt ABCE² d p 13. 40 vulg [copt] arm Lucif₁.

6. rec om ου, with E-gr HLP a¹ c f h k l syr (ins πλειους above the line) [copt] Thl-sif: om ου πλειους 137 Syr syr-txt sah: ins ABCN p 13. 36 rel vulg E-lat copt arm Thl-fin [Lucif₁].—ου πλειους bef ημερας N. πλειονας B: πλειονες 38. rec om οκτω, with HLP rel Thl-sif: txt ABCE² a m p 13 vulg syrr copt [æth] arm Thl-fin. ins και bef τη επαυριον A c, so (but κατεβη above) 180 vulg syr Lucif. αχθηναι bef τον παυλον L copt [arm(Tischdf)] Lucif₁. προαχθηναι N¹ (N³ disapproving).

7. rec om αυτον, with HP rel copt Chr₁ Thl-sif: ins ABCLN b o 36. 40 [vulg syrr arm] Lucif₁: αυτω E p 13 Thl-fin. rec αιτιαματα, with rel 36 Thl-sif: [αιτηματα h 13:] txt ABCEHLPN a² d f m p Chr Thl-fin. rec (for καταφ.) φεροντες, with HLP rel 36 coptt æth Chr₁ Thl: επιφεροντες E: txt ABCN p 13. 40 [arm-zoh, objic- cientes E-lat] vulg Lucif. rec adds κατα τον παυλον (omg του παυλου next ver), with [H]P rel 36 syr Chr Thl Gc: τω παυλω E: κατ' αυτου L 17-8. 68 Syr copt (æth) [arm-mss]: om ABCN p vulg arm[-zoh] Lucif. ισχυσαν N¹.

8. rec aft απολογ. ins αυτου (corr_n following on the insertion of κατα του παυλου

Festus, relating this application, ver. 15, calls them πρεσβύτεροι. 3.] χάριν = καταδίκην, ver. 15. ποιούντες, not for ποιήσαντες: they were making, contriving, the ambush already. The country was at this time, as may be seen abundantly in Jos. Antt. xx., full of sicarii; who were hired by the various parties to take off their adversaries. 5. οἱ δυνατοί] not, as in E. V., those among you that are able (to go down?): but, the powerful among you: those who from their position and influence are best calculated to represent the public interests. See Meyer and Wordsworth. 6.] The

number of days is variously read: which has probably arisen from the later mss., which have η for the ὁκτώ of the more ancient ones: thus η has been omitted on account of the η following. It is possible, as Meyer also observes, that a perverted notion of the necessity of an absolute precision in details in the inspired text, may have occasioned the erasure of one of the numbers. 7. περιέστησαν] Without the αὐτόν, as in rec., this might mean round the βῆμα, or round Festus: and perhaps the insertion has been made to clear this up. καταφέροντες, bringing against him: see var. readd. and ref.

w 1 Cor. vi. 18 οὔτε ^w εἰς τὸν νόμον τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερὸν οὔτε ABCEH
 reff. x ch. xxiv. 27 εἰς Καίσαρα τὴν ^w ἡμαρτον. ὁ Φῆστος δὲ θέλων τοῖς LPS a b
 (reff.). y ch. xi. 2 reff. Ἰουδαίοις ^x χαριν ^x καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ c d f g h
 z = ver. 20. Rom. iii. 4, κλ m o
 from Ps. l. 4 p 13
 (6). a ch. xxiii. 30 εἶπεν Θέλεις ^y εἰς Ἱεροσόλυμα ^y ἀναβὰς ἐκεῖ περὶ τούτων
 b constr., Matt. ^z κριθῆναι ^a ἐπ' ἐμοῦ; ¹⁰ εἶπεν δὲ ὁ Παῦλος ^a Ἐπὶ τοῦ ¹ βή-
 x. 26. Luke ^b ματος Καίσαρος ἐστὼς ^b εἰμι, οὐ με δεῖ ^z κρίνεσθαι. Ἰου-
 xii. 6. John ¹ δαίους οὐδὲν ἡδίκησα, ὥς καὶ σὺ ^c κάλλιον ^d ἐπιγινώσκεις.
 xii. 21. ch. ¹¹ εἰ μὲν οὖν ἀδικῶ καὶ ^e ἄξιον ^e θανάτου πέπραχά τι, οὐ
 xxi. 26. 1 Cor. i. 10. ¹¹ εἰ μὲν οὖν ἀδικῶ καὶ ^e ἄξιον ^e θανάτου πέπραχά τι, οὐ
 v. 2 al. c compar. = 2 Cor. vii. 7. viii. 17. 2 Tim. i. 17, 18 al. Winer, edn. 6, § 35. 4. d ch. xxiii. 28 reff.
 e ch. xxvii. 13. 2 Cor. vii. 7. viii. 17. 2 Tim. i. 17, 18 al. Winer, edn. 6, § 35. 4. d ch. xxiii. 28 reff.
 e ch. xxiii. 29 reff.

above), with HP rel 36 Chr, Thl-sif: του παυλου απολογουμενου αυτου L: txt ABCEN
 c m p 13. 40. 137 vulg syr copt æth [arm] Thl-fin Lucif.—add δε (aft the first word)
 E 36 am (and demid fuld [tol]) Thl-sif Lucif, τε Syr. om τι 57. 80. 105: τινα 137.

9. for δε, ουν A (k 40[omg o]). rec τοις ιουδαιοις bef θελων, with HLP rel Chr,
 Thl-sif: txt ABCEN c k m p 13. 40. 137 vulg[-clein(after καταθεσθαι) am fuld demid
 tol syr copt] arm Thl-fin. χαριτα A. rec κρινεσθαι, with HLP rel
 36 Chr [Thl-sif]: txt ABCEN d k p 13. 40 Thl-fin.

10. om o A f. εστας bef επι του βηματος καισαρος N¹ m [(copt)]: B has it in
 both places. ηδικηκα BN (p). γινωσκεις C c d¹ 2. 30. 137.

11. rec (for ουν) γαρ (corrui, as Meyer, because ει μεν ουν seemed contradictory to
 ουδεν ηδικησα), with HLP rel [vulg syr æth] Thl-sif: om 40 E-lat: txt ABC E-gr
 N d k p 36 copt [arm] Chr-comm, Thl-fin. (13 def.) for και, η E 29 vulg [Syr]
 Chr-comm.

8.] These were the three principal charges to which the πολ. κ. βαρ. αἰτ. of the Jews referred (Meyer).

9.] κριθῆναι, the aor., refers to the one act, of deciding finally concerning these charges. This not having been seen, the later MSS. have substituted κρίνεσθαι, which is more ‘going to law,’ ‘being involved in a trial.’

The question is asked of Paul as a Roman citizen, having a right to be tried by Roman law: and more is contained in it, than at first meets the eye. It seems to propose only a change of place; but doubtless in the ἐκεῖ κριθῆναι was contained by implication a sentence pronounced by the Sanhedrim. ἐπ' ἐμοῦ may mean no more than ἐπὶ σοῦ, ch. xxvi. 2, viz., that the procurator would be present and sanction the trial: so Grot., “visne a synedrio judicari me præsente?” Otherwise, a journey to Jerusalem would be superfluous. Festus may very probably have anticipated the rejection of this proposal by Paul, and have wished to make it appear that the obstacle in the way of Paul being tried by the Sanhedrim arose not from him, but from the prisoner himself.

10.] Paul's refusal has a positive and a negative ground — 1. ‘Caesar's tribunal is my proper place of judgment: 2. To the Jews I have done no harm, and they have therefore no claim to judge me’ (De W.).

ἐπ. τ. β. Καίρ.] Meyer quotes from Ulpian, “Quæ acta gestaque sunt a procuratore Cæsaris sic ab eo comprobantur, atque si a Cæsare

ipso gesta sint.” In οὐ με δεῖ κρίνεσθαι, Wordsworth has again fallen into the mistake of supposing με (and again in ver. 11) to be emphatic (see note, Matt. xvi. 18), which it cannot possibly be under any circumstances. The form of the sentence which would express the sense built by him on this error, would be, οὐ δεῖ ἐμὲ κριθῆναι, or οὐ δεῖ ἐμὲ κρίνεσθαι. But the sense, when thus given, surely is wholly alien from the person speaking and from the situation: as is also the understanding δεῖ as alluding to divine intimation made to him. The δεῖ is simply of his right as a Roman citizen: the με simply enclitic, and of no rhetorical force at all.

κάλλιον] Not ‘for the superlative,’ here or any where else:—the comparative is elliptical, requiring ‘than . . .’ to be supplied by the hearer: so also in reff. Here, the ellipsis would be readily supplied from Festus's own speech, which appeared to assume that there was some ground of trial before the Sanhedrim. κάλλιον will therefore mean, better than thou choosdest to confess. We have an ellipsis of the same kind in our phrase ‘to know better.’ Or it may be in this case as in 2 Tim. i. 18, ‘better, than that I need say more on it:’ but I prefer the other interpretation.

11.] Both readings, εἰ μὲν γάρ, and εἰ μὲν οὖν, will suit the sense. In the former case, it is, ‘For if I am an offender, . . .’ in the latter, If, now, I am an offender . . . ,—taking up the supposition generally, after having denied the particular

ἡ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδέν ἐστιν ὧν ἡ οὐτοὶ ἡ κατηγοροῦσίν μου, οὐδεὶς με δύναται αὐτοῖς ἡ χάρισσασθαι. Καίσαρα ἡ ἐπικαλοῦμαι. 13 τότε ὁ Φῆστος ἡ συλλαλήσας μετὰ τοῦ ἡ συμβουλίου ἀπεκρίθη Καίσαρα ἡ ἐπικέκλησαι, ἡ ἐπὶ Καίσαρα ἡ πορεύσῃ.

13 ὁ ἡ ἡμερῶν δὲ ἡ διαγενομένων ὁ τινῶν ἡ Ἀγρίππας ὁ βα-

4 times. ch. xxvi. 32. xxviii. 19 only. see ch. ii. 21.
 Luke iv. 36. dat., Luke ix. 30 ὁ Mk. xxii. 4 only. Exod. xxxiv. 35.
 xii. 14 al.) Prov. xv. 22 Theod. n ch. ix. 11. xvii. 14.
 p Mark xvi. 1. ch. xvii. 9 only ὁ. 2 Macc. xi. 26 only.

f Luke xiv. 18, 19. 1 Tim. iv. 7. Heb. xii. 25 (bis). L.P.H. Esth. iv. 8. g ch. xxi. 24. h and constr., ch. xxiv. 8. i ver. 16 only. see ch. iii. 14. k = here, &c., 1 w. μετά, Matt. xvii. 3. πρόσ, m = here only ὁ. (Matt. o ch. x. 48 reff.

for το, του H f l m o Thl.

for μου, μοι L 78¹.

for αυτοις, τουτοις CL 36 :

txt ABEHPN p rel Chr.

12. συμβουλου L 18: συνεδριου C: συνεδ. κ. συμβ. 68.

13. om τινων c k 1. 36. 137 Chr: τριαν 3. 95. 108.

case of his having *offended the Jews*. Meyer and De Wette are at issue about the internal probability of these readings: I am disposed to agree with Meyer that a difficulty was felt in the *οὐν* (no expression is more frequently misunderstood and altered than *μὲν οὐν*) and it was corrected into *γάρ*. This *εἰ* assumes the *conviction* after proof; as the following *εἰ* does the *acquittal*. οὐ. με δύν.] Said of *legal* possibility: 'non fas est aliquem . . .'

The dilemma here put by Paul is, "If I am guilty, it is not by them, but by Cæsar, that I must be (and am willing to be) tried, sentenced, and punished. If I am innocent, and Cæsar acquits me, then clearly none will be empowered to give me up to them: therefore, at all events, guilty or innocent, I am not to be made their victim."

Καίς. ἐπικαλ.] I call upon, i. e. *appeal to* (provoco ad) Cæsar. This power (of 'provocatio ad populum') having existed in very early times (e. g. the case of Horatius, Livy i. 26), was ensured to Roman citizens by the Lex Valeria (see Livy ii. 8, v. c. 245), suspended by the Decemviri, but solemnly re-established after their deposition (Livy iii. 55, v. c. 305), when it was decreed that it should be unlawful to make any magistrate from whom there did not lie an appeal. When the emperors absorbed the power of the populus and the tribunitial veto in themselves, the 'provocatio ad populum' and 'appellatio ad tribunos' were both made to the *princeps*. See Smith's Dict. of Antt. art. Appellatio. In Pliny's celebrated Epistle respecting the Bithynian Christians (x. 97), we read, "Fuerunt alii similis amentix: quos, quia cives Romani erant, adnotavi in urbem remittendos."

12. συμβουλίου] The 'conventus,' or σύνοδος of citizens in the provinces, assembled to try causes on the ἀγοραῖοι (ἡμέραι), see ch. xix. 38. A certain number of these were chosen as judges, for the particular causes, by the proconsul,

and these were called his 'consiliarii' (Suet. Tib. 33), or 'assessores' (κάρδεροι, Suet. Galba 19). So in Jos. (B. J. ii. 16. 1), Cestius, on receiving an application from Jerusalem respecting the conduct of Florus, μετὰ ἡγεμόνων ἐβουλευέτο, i. e. with his assessors, or συμβούλιον. He consulted them to decide whether the appeal was to be conceded, or if conceded, to be at once acted on. (Mr. Lewin cites from the Digests, xlix. 5. 7: 'Si res dilationem non recipiat, non permittitur appellare.') The sense is stronger and better without a question at ἐπικέκλησαι.

Thus were the two—the design of Paul (ch. xix. 21), and the promise of our Lord to him (ch. xxiii. 11)—brought to their fulfilment, by a combination of providential circumstances. We can hardly say, with De W. and Meyer, that these must have influenced Paul in making his appeal; that step is naturally accounted for, and was rendered necessary by the difficulties which now beset him; but we may be sure that the prospect at length, after his long and tedious imprisonment, of seeing Rome, must at this time have cheered him, and caused him to hear the ἐπὶ Καίσαρα πορεύσῃ of Festus with no small emotion.

13.] HEROD AGRIPPA II., son of the Herod of ch. xii. (see note on ver. 1 there), was at Rome, and seventeen only, when his father died (Jos. Antt. xix. 9. 1). Claudius (ib. 9. 2) was about to send him to succeed to the kingdom, but was dissuaded by his freedmen and favourites, and sent Cuspius Fadus as procurator instead. Soon after, Claudius gave him the principality of Chalcis, which had been held by his uncle Herod (Antt. xxi. 5. 2),—the presidency of the temple at Jerusalem and its treasures (Antt. xx. 1. 3),—and the appointment of the High Priest. Some years after the same emperor added to his jurisdiction the former tetrarchy of Philip, and Batanæa, Trachonitis, and Abilene (Antt. xx. 7. 1), with the title of King

q ch. xvi. 1 reff. σιλεὺς καὶ Βερνίκη ^a κατήνητησαν εἰς Καισάρειαν ^a ἀσπα- ABCEH
r ch. xviii. 22. ^a σάμενοι τὸν Φῆστον. ¹⁴ ὥς δὲ ^s πλείους ἡμέρας ^t διέτριβον LPS a b
xxi. 7. ^c ἐκεῖ ὁ Φῆστος τῷ βασιλεῖ ^u ἀνέθετο ^v τὰ ^v κατὰ τὸν Παῦλον, c d f g h
Exod. xviii. 7. ^w λέγων Ἀνὴρ τις ἐστὶν ^w καταλελειμμένος ὑπὸ Φήλικος k l m o
s ch. ii. 40 reff. ^x δέσμιος, ¹⁵ ^y περὶ οὗ ^z γενομένου μου ^z εἰς Ἱεροσόλυμα p 13
t ver. 6.
u Gal. ii. 2
only. 2 Macc.
iii. 9 f.
v ch. xiv. 22
reff.
w ch. xxiv. 27.
x ch. xvi. 25,
27 reff.
y here only.
2 Macc. iii. 7.
z = ch. xx. 16
reff.
a ch. xxiii. 15
reff.
b = ch. iv. 8
reff.
c ch. xii. 20 reff.
d here only f.
Wisd. xii. 27 only. ^h Elian, Var. Hist. v. 18. ⁱ Herodian, vii. 4. ^e = John xix. 40. Heb.
x. 25. (ch. vi. 14 reff.) ^f = ver. 11. ^g absol., ch. xxiv. 2 reff. ^{pass.}, ch. xxii. 30 reff. ^h 2 Cor.
x. 1 reff. ⁱ ch. xxiii. 30 reff. ^k = Rom. xv. 23. Heb. viii. 7. xii. 17. ^l Wisd. xii. 10.
1 ch. xxii. 1. 1 Cor. ix. 3. 2 Cor. vii. 11. Phil. i. 7, 16. 2 Tim. iv. 16. 1 Pet. iii. 15 only f. ^{Wisd.} vi. 10 only.

Βερνίκη C² arm: βερνικη (appy) C¹, but ver 23, C has βερονικης, and so here E-lat demid tol Cassiod., [κατηνητησεν C.] rec ασπασουενοι, with p rel 36 vulg E-lat syrr [arm] Chr, Thl-ñn: txt AB E-gr HLPN [k¹ l¹(appy) m(Ser)] copt æth Thl-sif. (C is uncertain.)

14. διέτριβεν HP d f g k l æth-rom Thl-sif. [om τα A¹ k¹(appy).]

15. ενεφανισθησαν B¹(txt B²⁻³, Tischdf). aft ενεφανισαν ins μοι E-gr vulg arm. rec δικην (see note), with EHLP p rel 36 Chr; txt ABCN 13. 40 Bas₁, damnationem vulg.

16. ρωμαιοις P m 101. τινι C o 27-9. 105. rec aft ανθρωπον ins eis απωλειαν, with HLP rel 36 Syr syr-w-ast Chr, Thl: om ABCEN c p 13. 40 am fuld coptt [æth] arm Ath, Thdr₁, Bas₁; damnare (= χαρις . . . eis απωλειαν) vulg-ed [demid tol]: donare am fuld. εχοι bef κατα προσωπον N. for τε, δε B E-gr.

(B. J. ii. 12. 8). Nero afterwards annexed Tiberias, Tarichea, Julias, and fourteen neighbouring villages to his kingdom (Antt. xx. 8. 4). He built a large palace at Jerusalem (ib. 8. 11); but offended the Jews by constructing it so as to overlook the temple (ib.), and by his capricious changes in the high priesthood,—and was not much esteemed by them (B. J. ii. 17. 1). When the last war broke out, he attached himself throughout to the Romans. He died in the third year of Trajan, and fifty-first of his reign, aged about seventy (Winer, Realw.).

Βερνίκη] The Macedonian form (Βερνίκη or Βερονίκη) for Φερνίκη. She was the eldest daughter of Herod Agrippa I., and first married to her uncle Herod, prince of Chalcis (Antt. xix. 5. 1). After his death she lived with Agrippa her brother, but not without suspicion (φήμης ἐπισχυούσης, ὅτι τῷ ἀδελφῷ συνήρει, Antt. xx. 7. 3; see also Juv. Sat. vi. 156 ff.); in consequence of which (οὕτως γὰρ ἐλέγξειεν φέτο ψευδεῖς τὰς διαβολάς, Antt. ib.) she married Polemo, king of Cilicia. The marriage was, however, soon dissolved (ib.), and she returned to her brother. She was afterwards the mistress of Vespasian (Tac. Hist. ii. 81), and of Titus (Suet. Tit. 7; Winer, Realw.).

ἀσπασάμενοι] on

his accession to the procuratorship, to gain his favour.

14. ἀνέθετο] laid before, so reff. He did this, not only because Agrippa was a Jew, but because he was (see above) *governor of the temple*.

15.] It seems more probable that the unusual word καταδίκη should have been changed to δικήν, especially as κατά precedes, than the converse. Luke never uses δική, except as *personified*, ch. xxviii. 4; and in the only two places besides where it occurs in the N. T. (2 Thess. i. 9; Jude 7), it has the sense of *condemnation* or *punishment*; and in neither place is there any various reading. 16. χαρίζεσθαι] The words inserted in the rec., eis απώλειαν, are a correct supplement of the sense; to give up, i. e. to his enemies, and for destruction.

De W. remarks, that the construction of πρίν with an opt. without ἄν, is only found here in the N. T. (not that it occurs with ἄν). Hermann, on Viger, p. 442, restricts the opt. with πρίν ἢ to cases where 'res narratur ut cogitatio alius': so Paus., μὴ πρότερον φάναι ζητούντι μηνύσειν πρίν ἢ οἱ καὶ ἐν Ἀκροκορίνῳ γένοιτο ὄδωρ.

On the practice of the Romans, here nobly and truly alleged, see citations in Grot. and Wetst. in loc. τόπον] This use of τόπος

περὶ τοῦ ^m ἐγκλήματος. 17 ⁿ συνελθόντων οὖν [αὐτῶν] ^m ἐνθάδε ^p ἀναβολὴν μηδεμίαν ποιησάμενος, ^q τῇ ^q ἐξῆς
^r καθίσας ἐπὶ τοῦ ^r βήματος ἐκέλευσα ^r ἀχθῆναι τὸν ἄνδρα·
 18 περὶ οὗ ^s σταθέντες οἱ ^t κατήγοροι οὐδεμίαν ^u αἰτίαν ^v ἔφερον
 ὧν ἐγὼ ^w ὑπενόουν [πονηράν], 19 ^x ζητήματα δέ τινα περὶ
 τῆς ἰδίας ^y δεισιδαιμονίας εἶχον ^z πρὸς αὐτόν, καὶ περὶ τινος
 Ἰησοῦ τεθυηκόςτος, ὃν ^a ἔφασκεν ὁ Παῦλος ζῆν. 20 ^b ἀπο-
 ρούμενος δὲ ἐγὼ [^c εἰς] τὴν περὶ τούτων ^d ζήτησιν, ^e ἔλεγον
^e εἰ βούλοιο πορεύεσθαι εἰς Ἱεροσόλυμα ^f κάκει ^f κρίνεσθαι
 περὶ τούτων. 21 τοῦ δὲ Παύλου ^g ἐπικαλεσαμένου ^h τηρη-
 θῆναι αὐτὸν ⁱ εἰς τὴν τοῦ ^k σεβαστοῦ ^l διαίγωνσιν, ἐκέλευσα
^h τηρεῖσθαι αὐτὸν ἕως οὗ ^m ἀναπέμψω αὐτὸν πρὸς Καίσαρα.

y here only †. = Jos. Antt. xix. 5. 3. (-μων, ch. xvii. 22.) z = ch. xxiv. 19 reff. a ch.
 xxiv. 9 reff. b Mark vi. 20 v. r. Luke xxiv. 4. John xiii. 22. 2 Cor. iv. 8. Gal. iv. 29 only. Gen.
 xxii. 7. w. eis, here only. see Matthiae, § 578. (-ρία, Luke xxi. 25.) c = Rom. iv. 20.
 d = 1 Tim. vi. 4. 2 Tim. ii. 23. Tit. iii. 9 (John iii. 25, ch. xv. 2. 1 Tim. i. 4) only †. e constr.,
 here only. f ver. 9. g ver. 11. h ch. xii. 5, 6 reff. i 2 Pet. ii. 4.
 k = ver. 25 only †. see ch. xxvii. l. l here only †. Wisd. iii. 18 only. (-γνώσκεν, ch. xxiii. 15.
 xxiv. 22.) m = Luke xxiii. 7 (11), 15 (Philém. 11) only †. Polyb. i. 7. 12.

17. rec ins αυτων, with AEHLPS p 13(sic) rel Chr₁: om B 40-2. 57. 81. 95¹-7: ενθαδε bef αυτων C c (137 [?]). μηδεμιαν bef αναβολην E k. ποιησαμενου N¹.

18. rec επεφερον, with HP rel Chr₁: υπεφερον 80 lect-5: txt ABCELN c p 13. 36.

40. 137. rec υπενοουν bef εγω, with EHLP rel 36 Chr Thl-sif: txt ABCN m p 13 vulg Thl-fin.

rec om πονηραν, with HLP rel [copt] Chr Thl-sif: ins πονηρων BEN³ p; malum vulg; πονηρα C²N¹; πονηριας arm; πονηραν AC¹ c k m 13(sic) 36.

40. 137 am(malam) syrr aeth Thl-fin.

19. αυτους A. for εφασκεν, ελεγεν c 137.

20. rec ins eis, with CEL rel [Thl-fin]: om ABHPN b d f h k l o p Thl-sif.—om περι c m 137: aft περι ins την h k. rec τουτου (corrtn to suit παυλος, or ιησου?) with HP rel Chr₁[-txt Thl-sif]: txt ABCELN c h k m p 13. 36. 40 syrr copt aeth [(arm)] Chr₂ Thl-fin. for πορευεσθαι, κρινεσθαι N¹. rec ιερουσαλημ, with LP 13[e sil] rel [Thl-sif]: txt ABCEHN c k m p 36. 137 Thl-fin. κριθηναι L.

21. for τηρηθηναι, τηρεισθαι C. αυτων bef τηρεισθαι c 13. 68. 137 [Thl-sif]. rec πεμψω (neglect of force of compound), with HLP rel Chr₁ [Thl-sif]: txt ABCEN c k m p 13. 36. 40. 137 Thl-fin.

as the Lat. 'locus,' is not found in good Greek.

18. περὶ οὗ σταθ.] See ver. 7: E. V., 'against whom,' supposing περὶ οὗ to refer to (ἐπ)έφερον, is wrong. The word πονηράν or πονηράν, added in the best mss. at the end of this verse, looks very like a gloss to explain ὧν or αἰτίαν, and this suspicion is strengthened by the variations in its form and place. 'Hinc iterum conjicere licet, imo aperte cognoscere, adeo fuit calumnias ut in iudicii rationem venire non debuerint, perinde ac si quis convicium temere jactet.' Calv.

19.] δεισιδαιμ. is used by Festus in a middle sense, certainly not as = 'superstition,' E. V., speaking as he was to Agrippa, a Jew.

20.] See the real reason why he proposed this, ver. 9. This he now conceals, and alleges his modesty in referring such matters to the judgment of the Jews themselves. This would be pleasing to his guest Agrippa. ἀπορ. εἰς]

so σὺ δ' εἰς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα, Soph. (Ed. Tyr. 980; and ἀμφινοῶ ἐς τέρας, Antig. 372. ἔλεγον] There is a mixed construction between 'I said, wilt thou?' as in ver. 9, and 'I asked him whether he would . . .'

21.] τηρηθῆναι is not for εἰς τὸ τηρ. (as Grot. and De W.), but follows directly on ἐπικαλεσαμένου. The construction is again a mixed one between 'appealing so as to be kept,' and 'demanding to be kept.' σεβαστοῦ] This title, = Augustus, was first conferred by the senate on Octavianus (αὐτὸς γενόμενος ἀρχὴ σεβασμοῦ καὶ τοῖς ἑπειτα, Philo de Legat. ad Caium, 21, vol. ii. p. 566), and borne by all succeeding emperors. Dio Cassius (liii. 16) says: Αὐγουστος, ὡς καὶ πλεῖον τι ἢ κατὰ ἀνθρώπου ὢν, ἐπεκλήθη. πάντα γὰρ τὰ ἐντιμώτατα καὶ τὰ ἱερώτατα αὐγουστα προσαγορεύεται. ἐξ οὗ περ καὶ σεβαστὸν αὐτὸν καὶ ἑλληνίζοντες πῶς, ὥσπερ τινα σεπτόν, ἀπὸ τοῦ σεβά-

n imperf. = Rom. ix. 3. (ch. xiii. 22) Gal. iv. 20. see Winer, edn. 6, § 41. a. 2.
 e 1 Cor. xv. 32 reff.
 p ch. x. 9 reff. q = ch. v. 26. xvi. 10 al. fr. 1 Macc. ix. 37.
 r here only †. Hab. ii. 18. 19. Zech. x. 1. Wisd. xvi. 17 only. = Polyb. i. 37. 5 al.
 s here only †. (τῶν, Rom. ix. 15).
 t here only †. Job xxxix. 28 only. u ver. 6. v here only. Prov. viii. 27. Wisd. ix. 10 only. w Rom. viii. 27. 34. xi. 2. Heb. vii. 25 only †. 2 Macc. iv. 36 al. x ch. xvi. 28 reff. y here only †. Wisd. xiv. 1 only. θεοὺς ἐπιβόωμενοι, Thucyd. iii. 59. Polyb. xviii. 8. 1. βοῶν, ch. viii. 7 reff.

22 Ἀγρίππας δὲ πρὸς τὸν Φῆστον ὁ Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκούσαι. ὁ Αὔριον φησὶν ἀκούσῃ αὐτοῦ. ABCEH LPN a b c d f g h k l m o p 13

23 Τῇ οὖν ἑπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης ἁ μετὰ πολλῆς ἰφαντασίας καὶ εἰσελθόντων εἰς τὸ ἄκροατήριον σὺν τε χιλιάρχοις καὶ ἀνδράσιν τοῖς κατ' ἐξοχὴν τῆς πόλεως, καὶ κελεύσαντος τοῦ Φηστοῦ ἡ ἤχθη ὁ Παῦλος. 24 καὶ φησιν ὁ Φῆστος Ἀγρίππα βασιλεῦ καὶ πάντες οἱ συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχον μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε ἐπὶ βοῶντες μὴ δεῖν

22. rec aft φηστον ins εφη, with CEHLP p rel 36 [demid: pref dixit vulg-ed:] εἰπεν a: om ABN 13 am [fuld]. (ei was written and rubbed out by N³.) rec ins ο δε bef αυριον, with CEHLP p 13 rel (36) [(Syr) syr]: om ABN vulg copt. (The account of both these insertions I take to have been, that as the words stood, αgridπας appeared to be the subj of φησιν,—and εφη and ο δε were inserted to distinguish the speakers.)

23. εἰσελθόντος E[-gr]. ακρωτηριον N¹ [ακροτ. H]. rec ins τοις bef χιλιαρχοις (the usage of omg art aft a preposition not being recognized), with HLP rel 36 Chr₁: om ABCEN c k p 13. 40. 137. [aft ανδρ. ins και E-gr: τοις e.] rec aft κατ' εξοχην ins ονσι (supplementary interpoln), with EHLF rel 36: om ABCN p 13. 40 Chr-comm.

24. (απαν, so ABCEN [not L] c k p 13. 36. 40. 137 Thl-fin.) ενετυχεν B 25. 40 [vulg syrr. for και ενθαδε το ουκ εχω ver 26] syr-mg has ut traderem eum iis ad tormentum sine defensione. Non potui autem tradere eum propter mandata quae habemus ab Augusto. Si autem quis eum accusaturus esset, dicebam ut sequeretur me in Caesaream, ubi custodiebatur. Qui quum venissent, clamaverunt ut tolleretur e vita. Quum autem hanc et alteram partem audivissem, comperi quod in nullo reus esset mortis. Quum autem dicerem: Vis judicari cum iis Hierosolymae? Caesarem appellavi. De quo nihil certum scribere domino meo habeo. rec επιβοωντες, with CEHLP rel [Chr₁, acclamantes vulg-ed demid]: βοωντες ABN p [clamantes am fuld tol].

ζεσθαι, προσεῖπον. On ἀναπέμψω, Bornemann cites Lucian, Tox. § 17: ὁ δὲ βασιλεὶ τῷ μεγάλῳ ἀναπέμπει αὐτόν. 22.] ἔβουλόμην does not (as Calv.) imply any former wish of Agrippa to hear Paul. It is, as Meyer explains it, a modest way of expressing a wish, formed in this case while the procurator was speaking, but spoken of by Agrippa as if now past by, and therefore not pressed. We say somewhat similarly, 'I was wishing.' See ref. Rom. and note there. Cf. Aristoph. Av. 1027: ἐκκλησιάζσαι δ' οὖν ἐδεόμην οἴκοι μένων: and see other examples in Bernhardt, Syntax, p. 373 ff. Agrippa, as a Jew, is anxious to hear Paul's defence, as a matter of national interest. The procurator's ready consent is explained, ver. 26. 23.]

φαντασία is of frequent use in this sense in Polybius and later Greek writers. Herodotus uses the verb φαντάζεσθαι for 'superbire,' vii. 201: ὁρᾶς ὡς τὰ ὑπερέχοντα ζωᾷ κερανοῖ ὁ θεός, οὐδ' ἐὰ φαντάζεσθαι. See Wetst., who finely remarks on the words, 'In eadem urbe, in qua

pater ipsorum a vermibus corrosus ob superbiam perierat.' ἄκροατήριον] after the Latin 'auditorium': perhaps no fixed hall of audience, but the chamber or saloon set apart for this occasion. χιλιάρχοις] Jos. (B. J. iii. 4. 2), speaking of Titus's army, says, προσεγένοντο δὲ καὶ ἀπὸ Καισαρείας πέντε (σπεῖραι). These, then, were the tribunes of the cohorts stationed at Caesarea. Stier remarks (Red. der Apostel, ii. 397), "Yet more and more complete must the giving of the testimony in these parts be, before the witness departs for Rome. In Jerusalem, the long-suffering of the Lord towards the rejectors of the Gospel was now exhausted. In Antioch, the residence of the Præses of Syria, the new mother church of Jewish and Gentile Christians was flourishing; here, in Caesarea, the residence of the procurator, the testimony which had begun in the house of Cornelius the centurion, had now risen upward, till it comes before this brilliant assembly of all the local authorities, in the presence of the last

αὐτὸν ζῆν μηκέτι. ²⁵ ἐγὼ δὲ ^z κατελαβόμεν ^a μηδὲν ^a ἄξιον ^{z = ch. iv. 13}
 αὐτὸν ^a θανάτου πέπραχέναι, ^b αὐτοῦ δὲ ^b τούτου ^c ἐπι- ^{a = ch. xxiii. 29}
 καλεσαμένου τὸν ^d σεβαστόν, ^e ἔκρινα πέμπειν. ²⁶ περὶ ^{b ch. xxiv. 15}
 οὐ ^f ἀσφαλές τι γράφαι τῷ ^g κυρίῳ οὐκ ^h ἔχω, διὸ ⁱ προ- ^{c ver. 11.}
 ἡγαγον αὐτὸν ^j ἐφ' ^j ὑμῶν καὶ μάλιστα ^j ἐπὶ σοῦ, βασιλεῦ ^{d ver. 21.}
 Ἀγρίππα, ὅπως τῆς ^k ἀνακρίσεως γενομένης ^l σῶ τί ^{e = ch. xv. 19}
 γράψω. ²⁷ ^m ἄλογον γάρ μοι δοκεῖ πέμποντα ⁿ δέσμιον ^{f = ch. xxi. 34}
 μὴ καὶ τὰς κατ' αὐτοῦ ^o αἰτίας ^p σημᾶναι. ^{g al.} ^{h ch. xxiii. 17} ^{i = ch. xii. 6} ^{j ch. xxiii. 30} ^{k here only.} ^{l 3 Macc. vii. 5.} ^{m = here (2 Pet. ii. 12, Jude 10)} ^{n ch. xvi. 25, 27.} ^{o ch. xiv. 34.} ^{p 1 Tim. ii. 19. 3.} ^{q and constr., ch. xxviii. 16.} ^{r Matt. viii. 3 al.} ^{s Gen. xiv. 22.} ^{t ἀνέτεινε}

XXVI. ¹ Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη ^a Ἐπι-
 τρέπεται σοι περὶ σεαυτοῦ λέγειν. τότε ὁ Παῦλος ^r ἐκ-

ch. xxiv. 8 al.) only †. (Exod. vi. 12. Numb. vi. 12. Wisd. xi. 15 only.)
 o ver. 18. p ch. xi. 28 reff. q and constr., ch. xxviii. 16. 1 Cor. xiv. 34. 1 Tim. ii. 12. Xen. Cyr. viii. 4. 29. w. aor., ch. xxi. 39, 40 reff. r Matt. viii. 3 al. Gen. xiv. 22. ἀνέτεινε τὴν δεξιὰν ὡς δημηγορήσων, Polyæn. iv. p. 317. (Wahl.)

rec ζην bef αυτον, with HLP rel Chr₁ Thl-sif: om ζην B¹(Tischdf): txt A B-corr¹ CEN¹ a¹ b k m o p 13. 40 vulg [Syr] arm Chr-comm₁ Thl-fin.

^{25.} rec καταλαβομενος and ins kai aft πεπραχεναι, with HLP N¹(but om και) rel 36 syr Thl (13 Thl-fin retain και): txt ABCEN³ p 40 vulg syr copt [arm].
 θανατου bef αυτον (*transp of characteristic order*), with HLPN rel 36 [vulg-ed] Chr₁: om αυτον p 73: αυτον bef αξιον g 68 Thl-fin: [πεπρ. αυ. bef θ. c:] θ. πεπραχεναι bef αυτον 105-37: txt ABCE 13. 40 am(and demid fuld tol). for τουτου, του παυλου B¹(but παυλου has dots placed over it by the original scribe, see table: txt B²).
 rec aft πεμπειν ins αυτον, with EHLP rel [syr copt] Chr Thl: om ABCN p 13. 36. 40 vulg [Syr] arm.

^{26.} ασφαλως C. προσηγαγον E-gr l 16-7: επηγαγ. A. om σου N¹(ins X-corr¹ 1-3). κρισεις [for ανακρ.] E. for σχω, εχω AE p 137 Thl-fin. rec
 (for γραψω) γραψαι, with EHLP rel 36 Chr₁: txt ABCN p 13 (syrr).

^{27.} πεμποντι L 37. 43. 133. E vulg place μη aft αιτιας.

CHAP. XXVI. 1. επιτετρεπται L: επιτετραπται b c o p 137 Thl-fin. rec (for περι) υπερ, with BLP rel Chr₁: txt ACE H[λεγ. π. σε.] N c p 13. 36.—λαλειν περι σ. c 137. aft παυλος ins πεποιθως και εν πνευματι αγιω παρακληθεις syr-mg.

king of the Jews.” ^{24.} ἔπαν τὸ πλ.] At Jerusalem (ver. 1) literally, by the popular voice (probably) of some tumultuous outcry:—here, by their deputation.

^{25.} αὐτοῦ δὲ τούτου] he himself more-over. These reasons did really coexist as influencing his determination. Mr. Lewin cites, on ver. 12, Dig. lxi. 1. 16: ‘Constitutiones quæ de recipiendis, necnon, appellationibus loquuntur, ut nihil novi fiat, locum non habent in eorum persona quos damnatos statim puniri publici interest, ut sunt insignes latrones, vel seditionum concitatores, vel duces factionum.’

^{26.} ἀσφαλές] fixed, definite. The whole matter had been hitherto obscured by the exaggerations and fictions of the Jews.

τῷ κυρίῳ] viz. Nero. Augustus and Tiberius refused this title; Caligula and (apparently) all following bore it. “Thus Tertullian, Apol. xxxiv. vol. i. p. 450: ‘Augustus imperii formator ne dominum quidem dici se volebat.’ and Suet. Aug. 53: ‘Dominum se appellari ne a liberis quidem aut nepotibus vel serio vel joco passus est;’ and Tib. 27: ‘Dominus

appellatus a quodam denuntiavit ne se amplius contumeliæ causa nominaret.’ Caligula accepted the title, according to Victor, ap. Eckhel, viii. 364. Herod Agrippa had applied it to *Claudius* (Philo ap. Spanheim. Numism. ii. 482); but it was not a recognized title of any emperor before *Domitian*. Suet. Dom. 13: ‘Martialis,—Edictum Domini Deique nostri.’” Mr. Humphry.

γράφω has apparently been altered to γράψαι to suit the τί γράψαι above. Olsh. remarks, that now first was our Lord’s prophecy Matt. x. 18, Mark xiii. 9 fulfilled. But Meyer answers well, that we do not know enough of the history of the other Apostles to be able to say this with any certainty. James the greater, and Peter, had in all probability stood before Agrippa I. See ch. xii. 2, 3. XXVI. 1.] The *stretching out of the hand* by a speaker was not, as Hammond supposes, the same as the *κατασελεν τῇ χειρί* of ch. xii. 17; xiii. 16. The latter was to ensure silence; but this, a formal attitude usual with orators. Apuleius, Met. ii. p. 54 (Meyer), describes it

a ch. xix. 33
 t ch. xix. 38
 u = 2 Cor. ix.
 5. Phil. ii. 3.
 Heb. x. 29 al.
 Job xlii. 6.
 v ch. xxiii. 30
 w here only †.
 1 Kings.
 x viii. 3.
 1 Sam. 12.
 Thoud.
 x constr., ch.
 xxiv. 10 reff.
 see Eph. iv.
 2. m. 17, 18.
 Col. iii. 16 al.
 Paul chiefly.
 see Winer.
 edn. 6, § 63. i.
 2. a.
 y = ch. xviii.
 15 reff.
 z ch. vi. 14 reff.
 a ch. xv. 2 reff.
 b here only †. (-μος, Exod. xxxiv. 6. -μία, Rom. ii. 4. -μείν, 1 Cor. xiii. 4.)
 c as above (d). 1 Tim. iv. 12 only. f Matt. xix. 4, 8. Luke i. 2 al. Isa. lxiii. 19. g Eph.
 v. 5. Heb. xii. 17. James i. 19 only. h = 2 Pet. iii. 17 only. (Iom. viii. 29 reff.) i Luke
 i. 3 †. (Wisd. xix. 6.) j = ch. xxii. 5. John iii. 28. k here only. Sir. xviii. 29. xix.
 25. xxxiv. (xxii.) 24. xxxv. (xxii.) 3 only. (-βώς, ch. xviii. 25.) l ch. v. 17 reff. m James
 i. 26, 27. Col. ii. 18 only †. Wisd. xiv. 18, 27 only. (-κος, James i. 26. -κελευν, Wisd. xi. 15. xiv. 16.)
 n constr., here only. o = ch. iv. 9 only. ἐγκληθεῖσαν ἐπὶ φαρμακείᾳ, Diod. Sic. iv. 55. (so περὶ,
 ch. xxiii. 6. xxi. 21.)

rec απελογοιτο bef εκτ. την χειρα, with HLP rel syr Chr₁ Thl-sif: txt ABCEN k m p 13.
 40 vulg Syr copt [æth] arm Thl-fin.—τας χειρας c 137.

2. for περι παντων το ζητηματων, 137 has περι παντων των κατα ιουδαιους εθνη τε και
 ζητηματων επισταμενος. rec μελλων απολογεσθαι επι σου σημερον (*simplifi of*
order), with [(copt)]: επι σ. μ. απολογ. σημερον EHLP rel vulg syr Chr₁ Thl-sif: txt
 ABCN m (p) 13 [Syr (æth) arm] Thl-fin.—for μελλων, μελλω p.

3. σε bef οντα CN¹ m² 73: om σε 180. om παντων A 17. 25 copt æth.
 ιουδαιων AE d f. ηθων HLP a d f g m Thl-fin: εθων A 15. 27. 105. aft
 ζητηματων ins επισταμενος ACN³ 13: aft μαλιστα (above), 15-8. 36 Syr: aft σε, 7: aft
 σε ins ειδως 6. 29 [aft παντων m¹, aft οντα m²]. rec aft δεομαι ins σου, with CHLP
 rel Syr copt Chr₁: om ABEN k p 13. 36. 40 vulg syr æth arm.

4. rec ins την, with AC²ELPN p 13 [rel] Chr: om BC¹H m.—την απ' αρχης bef την
 εκ νεοτης Ε. rec om τε (*misapprehension*), with CHLP p 13. 36 (sic) rel vulg
 [B-lat syr copt æth arm] Chr: ins AB E-gr N 40 Syr. ιωσαν CEP [p(Ser)]:
 txt AB[HL]N rel. rec ins οι bef ιουδ. (*more usual exprn*), with AC²HLPN rel 36
 [Chr₂ Thl]: om BC¹E d k m p 13 Chr-comm₁.

5. προσγινωσκοντες C¹. om με c 137 [arm].

6. rec (for εις) προς (*corrtn, see note*), with CHLP rel 36 Chr: txt ABE[N] d p

very precisely: 'Porrigit dextram et ad
 instar oratorum conformat articulum, duo-
 busque infimis conclus digitis ceteros emi-
 nentes porrigit.' The hand was *chained*—
 τούτων τ. δεσμ., ver. 29.

2.] There is no force in Meyer's observation, that by
 the omission of the art. before 'Ιουδαίον,
 Paul wishes to express that the charges
 were made by *some*, *not by all* of the Jews.
 That omission is the one so often over-
 looked by the German critics (e.g. Stier
 also here), *after a preposition*. See Middl.
 ch. vi. § 1, and compare κατὰ 'Ιουδαίους in
 the next verse, of which the above cannot
 be said. μέλλων contains the ground
 of ἡγῃμαι, in that I am to defend myself.

3. γν. ὄντα σε] For the construc-
 tion see reff.; and cf. Viger (ed. Hermann),
 p. 337, where many examples are given—
 e.g. Herod. vi. 109: ἐν σοι νῦν ἔστιν ἡ
 καταδουλώσαι Ἀθήνας, ἡ ἐλευθέρας ποι-

ήσαντα μνημόσυνον λιπέσθαι κ.τ.λ.

4.] The μέν οὖν takes up ἀπολογεῖσθαι:
 q. d. 'well, then, to begin my apology.'

5. ἀκριβεστάτην] See ch. xxii. 3:
 κατὰ ἀκρίβειαν τοῦ πατρῶον νόμου. Jos.
 (B. J. i. 5. 2) calls the Pharisees σύνταγμα
 τι 'Ιουδαίων δοκοῦν εὐσεβεστέρον εἶναι τῶν
 ἄλλων, καὶ τοὺς νόμους ἀκριβεστέρον ἀφ-
 ηγεῖσθαι. The use of the term finds an-
 other example in Eph. v. 15, βλέπετε πῶς
 ἀκριβῶς περιπατεῖτε, which command it
 illustrates. θρησκεία] ἡ λατρεία ὁθεν
 καὶ ἑτεροθρησκος, ἑτερόδοξος. Suidas.

We have an instance here of αἰρεσις used
 in an indifferent sense.

6.] The rec.
 text has apparently been corrected after
 ch. xiii. 32; for there we have πρὸς, and
 no ἡμῶν. The εις has its propriety here,
 combining the ideas of *address towards*,
 and of *ethical relation to*, its object: so
 ἐς δ' ὑμᾶς ἐρῶ μῦθον, Æsch. Pers. 159:

ABCEN
 LPN a b
 c d f g h
 k l m o
 p 13

ῥ πατέρας ῥ ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ
 ἔσθηκα ῥ κρινόμενος, 7 εἰς ἣν τὸ ῥ δωδεκάφυλον ἡμῶν ἐν
 ῥ ἐκτενεία ῥ νύκτα καὶ ἡμέραν ῥ λατρεῦον ἐλπίζει ῥ κατανη-
 σαι, περὶ ἧς ἐλπίδος ῥ ἐγκαλοῦμαι ὑπὸ ῥ Ἰουδαίων, βασιλεῦ.

8 τί ῥ ἄπιστον ῥ κρίνεται ῥ παρ' ῥ ὑμῖν ῥ εἰ ὁ θεὸς νεκροῦς

Ιεγα-
 λουμαί...
 ΑΒCΕΗ
 11Pῥ α
 b c d f g
 h k l m
 o p 13

n Acts vii. 7 reff.

v = Paul (1 Cor. x. 11. xiv. 36. Eph. iv. 13. Phil. iii. 11) only.

w ch. xix. 38 reff. see above (o).

x = here only (1 Cor. vi. 6 al.) †.

Δεῖ οὐδὲν ἄπιστον ἴσθαι.

y = ch. xiii. 46 reff.

vi. 9.

a Rom. viii. 13, 17. Col. iii. 1.

p ch. v. 30 reff.

q ch. xiii. 6

reff.

r here only †.

s here only †.

t Judith iv. 9

bis. 2 Macc.

xiv. 38 only.

(-νῆς, 1 Pet.

iv. 8. -νῶς,

1 Pet. i. 22.)

t ch. xx. 31 reff

(ch. xvi. 1 reff.

Demosth., p. 15, ult., καὶ μὴ

z = Matt. vi. 1. Rom. ii. 13. Eph

13. 40. rec om ἡμων, with HLP 13 [arm, Treg] Thl-sif: ins ABCEH b c d m o p
 36. 40. 137 vulg syrr copt aeth arm[Gb] Chr₁ Thl-fin. om του L 142.

7. λατρευν H [13] 73. κατανησειν B. rec ins των bef ιουδαιων [with
 arm-odd]: om ABCEHILPῥ rel [arm-mss Chr₁]. rec aft βασιλευ ins αγραππα.
 with HLP rel 40 syrr [aeth Chr₁]: om BCEHῥ p 13 vulg [copt arm] Chron₁ Thl[-fin].
 —rec βασ. αγρα. bef υπο (των) ιουδαιων, with HLP rel syr [arm] Chr: om βασιλευ
 (αγραππα) Δ 18. 36: βασιλευ (with or without αγρα.) aft υπο ιουδ. BCEHῥ a² d k m p
 13. 40 vulg Syr aeth Chron₁ Thl-fin.

ψόγος ἐς ῥ Ἑλληνας μέγας, Eur. Bacch. 778
 (735): δημοκρατίας κατίστα εἰς τὰς πόλεις,
 Herod. vi. 43. See Bernhardt, Syntax, p.
 217, where many examples are given.

The promise spoken of is not that of
 the resurrection merely, but that of a
 Messiah and His kingdom, *involving* (ver.
 8) *the resurrection*. This is evident from
 the way in which he brings in the mention
 of Jesus of Nazareth, and connects His
 exaltation (ver. 18) with the universal
 preaching of repentance and remission of
 sins. But he *hints* merely at this hope,
 and does not explain it fully; for Agrippa
 knew well what was intended, and *the*
mention of any king but Caesar would
 have misled and prejudiced the Roman
 procurator. There is great skill in bind-
 ing on his former Pharisaic life of ortho-
 doxy (in externals), to his now real and
 living defence of the hope of Israel. But
 though he thus far identifies them, he
 makes no concealment of the difference
 between them, ver. 9 ff.

7. τὸ δω-
 δεκάφυλ.] The Jews in Judæa and those
 of the dispersion also. See James i. 1.
 There was a difference between Paul and
 the Jews, which lies beneath the surface
 of this verse, but is yet not brought out:
he had already arrived at the accomplish-
 ment of this hope, to which *they*, with all
 their sacrifices and zeal, were as yet only
earnestly tending, having it yet in the
 future only (so Rom. x. 2: ζῆλον θεοῦ
 ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν). It
 was *concerning this hope* (in what sense
 appears not yet) that he was accused by the
 Jews.

The adverb ἐκτενῶς and subst.
 ἐκτενεία are disapproved by the philolo-
 gists, as belonging to later Greek. See
 Lobeck on Phrynichus, p. 311. We have
 the adj., Æsch. Suppl. 990: ἐκτενῆς
 φίλος.

8.] Having impressed on his
 hearers the injustice of this charge from

the Jews, with reference to his holding that
 hope which they themselves held, he now
 leaves much to be filled up, not giving a
 confession of his own faith, but proceeding
 as if it were well understood. 'You as-
 sume rightly, that I mean by *this hope*, in
 my own case, my believing it accomplished
 in the crucified and risen Jesus of Naza-
 reth.' Then, this being acknowledged, he
 goes on to shew how his own view became
 so changed with regard to Jesus; drawing,
 by the μὲν οὖν (ver. 9), a contrast in some
 respects between *himself*, who was super-
 naturally brought to the faith, and *them*,
 who yet could not refuse to believe that
 God could and might raise the dead. All
 this he mainly addresses to Agrippa (ver.
 26), as being the best acquainted with the
 circumstances, and, from his position, best
 qualified to judge of them. It may be, as
 Stier suggests, that if not open, *yet prac-*
tical Sadduceism had tainted the Herodian
 family. Paul knew, at all events, how
 generally the highly cultivated, and those
 in power and wealth, despised and thought
 ἄπιστον the doctrine of the resurrection.

εἰ . . . ἐγείρει] not, as commonly ren-
 dered, 'that God should raise the dead'
 (E. V.): but the question is far stronger
 than this, if the conjunction be taken in
 its literal meaning: **why is it judged by**
you a thing past belief, if God raises the
dead? i. e. 'if God, in His exercise of
power, sees fit to raise the dead (the word
 implying that such a fact has veritably
 taken place), **is it for you to refuse to be-**
lieve it? Compare the declaration of our
 Lord, Luke xvi. 31: οὐδ' ἐάν τις ἐκ νεκρῶν
 ἀναστῇ πεισθήσονται. We have many in-
 stances of this use of εἰ:—Xen. Mem. i. 1.
 13, εθαύμαζε δὲ εἰ εἰ μὴ φανερὸν αὐτοῖς ἐστίν:
 ib. 18, ὅσα δὲ πάντες ᾔδεσαν, θαυμάστων
 εἰ μὴ τούτων ἐνεθυμήσαν: ib. i. 2. 13,
 ἐγὼ δ' εἰ ἐάν τι κακὸν ἐκείνῳ τὴν πόλιν

Βασιλεῦ, ^a οὐρανόθεν ^b ὑπὲρ τὴν ^c λαμπρότητα τοῦ ἡλίου ^a ch. xiv. 17 only +. ^b = 2 Cor. i. 8 al. ^c here only Ps. lxxix. 17. Dan. xii. 3 Theod. ^d Luke ii. 9 only +. ^e Luke viii. 6. ch. xxviii. 6 only. Ps. cxliv. 14. ^f constr., ch. ix. 4 reff. ^g ch. xxi. 40. xxii. 2 only. ^h ch. i. 19 reff. ⁱ = ch. vii. 52 reff. ^k = here (Matt. 11 Cor. xv. 55 (from Hos. 11. 10.)) ^l ch. i. 19 reff. ^m ch. i. 19 reff. ⁿ ch. i. 19 reff. ^o ch. i. 19 reff. ^p Mark i. 38. ch. ix. 21 al. ^q ch. i. 19 reff. ^r ch. i. 19 reff. ^s = ch. xiii. 5 reff. ^t ch. x. 39 reff.

Βασιλεῦ, ^a οὐρανόθεν ^b ὑπὲρ τὴν ^c λαμπρότητα τοῦ ἡλίου ^a ch. xiv. 17 only +. ^b = 2 Cor. i. 8 al. ^c here only Ps. lxxix. 17. Dan. xii. 3 Theod. ^d Luke ii. 9 only +. ^e Luke viii. 6. ch. xxviii. 6 only. Ps. cxliv. 14. ^f constr., ch. ix. 4 reff. ^g ch. xxi. 40. xxii. 2 only. ^h ch. i. 19 reff. ⁱ = ch. vii. 52 reff. ^k = here (Matt. 11 Cor. xv. 55 (from Hos. 11. 10.)) ^l ch. i. 19 reff. ^m ch. i. 19 reff. ⁿ ch. i. 19 reff. ^o ch. i. 19 reff. ^p Mark i. 38. ch. ix. 21 al. ^q ch. i. 19 reff. ^r ch. i. 19 reff. ^s = ch. xiii. 5 reff. ^t ch. x. 39 reff.

Βασιλεὺς B¹ (Tischdf.).

14. rec δε (altern of characteristic τε), with [C]HLP rel copt Chr₁ [Thl-sif]: txt ΔΒΕΙΞ c p 13. 36. 40. 137 vulg syrr Thl-fin. om ημων B d. aft γην ins δια τον φοβον εγω μονος 137, simply syr-mg. rec (for λεγουσαν προς με) λαλουσαν προς με και λεγουσαν, with LP rel [λαλουσης and λεγουσης a] aeth Chr₁ Thl-sif: om 13: so also, omg και λεγουσαν, H b o [arm]: φωνης λεγουσης προς με E-gr m, *vocem loquentem ad me* E-lat, simply vulg: txt ABCIN p 36. 40 syrr. (The shorter reading λεγ. πρ. με may perhaps have been adopted from ch ix. 4, xxii. 7, or, as also λαλ. πρ. με, to avoid what seemed, but is not, a tautology; λαλ. and λεγ. not being equivalent.)

15. om δε P. (εἶπα, so ABCEH k l p [13] Thl-fin.) rec om κυριος, with HP rel aeth-pl Chr Thl-sif: ins ABCEILN k m p 36 [137] vulg syrr copt arm Thl-fin. (13 def.) aft εἶπεν ins προς με E Syr copt aeth-pl. aft ιησ. ins ο βαρβαρος [m] 40. 137 [demid] Syr syr-w-ast.

16. om και στηθι B¹ (ins B²⁻³, Tischdf.). προχειρασθαι A. for σε, σοι N¹ [ε s m].

between the three accounts of Saul's conversion. See also ch. xxii. 6—10.

14. τῇ Ἐβρ. διαλ.] These words are expressed here only. In ch. ix. (see note) we have the *fact* remarkably preserved by the Hebrew form Σαούλ; in ch. xxii. he was speaking in Hebrew (Syr-Chald.), and the notice was not required. (Beware again of the supposed emphatic με of Wordsworth.) σκληρ. σοι πρ. κ. λ.] This is found here only; in ch. ix. the words are spurious, having been inserted from this place. The metaphor is derived from oxen at plough or drawing a burden, who, on being pricked with the goad, kick against it, and so cause it to pierce deeper. (See Schol. on Pind. l. c. below.) It is a Greek, and not (apparently) a Hebrew proverb; but this is no reason why it should not be used in Hebrew, just as it is in Latin. Instances of its use are Pind. Pyth. ii. 173: χρῆ δὲ πρὸς θεὸν οὐκ ἐρίειν . . . φέρειν δ' ἐλαφρῶς ἔπαυ- χένιον λαβόντα ζυγὸν ἀρήγει. ποτὶ κέντρον δέ τοι λακτίζομεν τελέθει δλίσθηρδς οἶμος. Aeschyl. Agam. 1633: πρὸς κέντρα μὴ λακτίζει, μὴ πῆσας μογῆς. Eurip. Bacch. 791: θυμούμενος πρὸς κέντρα λακτί- ζομαι, θνητὸς ὢν θεῷ. See also Aesch. Prom. 323, and other examples in Wetst.; Plautus (Truc. iv. 2. 59); and Terence,

Phorm. i. 2. 27: 'Nam quæ incititia est adversum stimulum calesce?' 15—

18.] There can be no question that Paul here condenses into one, various sayings of our Lord to him at different times, in visions, see ch. xxii. 18—21; and by Ananias, ch. ix. 15; see also ch. xxii. 15, 16. Nor can this, on the strictest view, be considered any deviation from truth. It is what all must more or less do who are abridging a narrative, or giving the general sense of things said at various times. There were reasons for its being minute and particular in the details of his conversion; that once related, the commission which he thereupon received is not followed into its details, but summed up as committed to him by the Lord himself. It would be not only irreverent, but false, to imagine that he put his own thoughts into the mouth of our Lord; but I do not see, with Stier, the necessity of maintaining that all these words were actually spoken to him at some time by the Lord. The message delivered by Ananias certainly furnished some of them; and the unmistakable utterings of God's Spirit (τὸ πνεῦμα Ἰησοῦ, ch. xvi. 7) which supernaturally led him, may have furnished more, all within the limits of truth.

16.] εἰς τοῦτο refers to what follows,

u constr., see note.

v = ch. vii. 10 reff.

w constr., Mark iii. 14. 1 Cor. i. 17. 4 Kings xix. 16. see ch. v. 21.

x 1 Cor. x. 13 reff.

y ch. xiv. 15 reff.

z ver. 20 reff.

a 1 Pet. ii. 9. Eph. v. 8.

b = Luke xx. 20. xxii. 59. Col. i. 13.

c ch. v. 31 reff. d ch. i. 17 reff.

ii. 17. iii. 1. vii. 25. viii. 3. ix. 18. xi. 19. Judith viii. 20.

19 Luke ii. 13. (Matt. v. 48. vi. 14, 26, 32. xv. 13. xxiii. 9 only. Esdr. vi. 15. 2 Macc. vii. 34 AB(not Ed vat.) &c. ix. 10 only.) Dan. iv. 23 (26) Theod. k 2 Cor. xii. 1 reff.

e see ch. xx. 32. Eph. i. 18.

f ch. xxiv. 24 reff.

h Rom. i. 13 reff.

g = M t. xiv. 7. Heb. i fem., c d f g h k l m o

...επι-
στρέψαι

I.

...απ-
ειθης τη

C.

ABEH LPN a b c d f g h k l m o

p 13

aft ειδes ins με BC¹(appy) 137 syr [Syr arm] Ambr, Aug.

17. rec om 2nd εκ, with CHLP rel 36 vulg E-lat Chr, Thl-sif: ins AB E-gr IN k l p

13. 40 fuld Thl-fin.

rec for εγω, νυν (marginal gloss, which has overborne the

εγω): om e e: vulg Thl-fin have both: txt ABCEHILPN rel [Syr] syr copt aeth-pl arm Chr, Thl-sif Aug.

rec σε bef αποστella, with HLP rel Chr: txt ABCEIN c d f k m p 13 vulg [arm] Thl.—αποστella HIP¹ a c d g k demid copt Thl-sif: ες-αποστella C m p 13. 36 Thl-fin.

18. for αυτων, τυφλων EI tol Aug.

αποστρεψαι AH b c m o p Chr, Thl-sif

Aug.: υποστρ. P 27. 78: txt BCELLN 13. 36 vulg [Clem, Thl-fin]. ins apo bef

της εξουσιας CEL a c 36. 137 (vulg) Thl-fin: om ABHPN p 13 [Clem,] Chr Thl-sif

Ες. aft ηγιασμ. ins πασιν (see ch xx. 32) E.

προχειρ. &c.—γάρ gives the reason for ανάστηθι, &c. (Meyer.) προχειρ.]

See reff. μάρτυρα ὧν τε εἶδες] Stier

remarks, that Paul was the witness of the glory of Christ: whereas Peter, the first of the former twelve, describes himself (1 Pet. v. 1) as 'a witness of the sufferings of Christ, and a partaker of the glory that shall be revealed.' So true it was that this ἔκταγμα among the Apostles, became, by divine grace, more than they all (1 Cor. xv. 8—10). The expression ὑπηρετήν ὧν εἶδες may be compared with ὑπηρετῆται τοῦ λόγου, which Luke calls the αὐτόπται, Luke i. 2. ὧν τε ὀφθήσομαι σοι.]

(1) ὀφθ. must be passive, not (as Bornemann, Winer (not in edn. 6, § 39. 3, remark 1), Wahl, ul.) causative ('videre faciam'),—but as E. V., I will appear unto thee. (2) the gen. is exactly paralleled (Meyer) by Soph. Œd. Tyr. 788, ὧν μὲν ἰκόμην = τούτων (rather ἐκείνων) δι' ἃ ἰκόμην. So here ὧν = τούτων (ἐκείνων) δι' ἃ ὀφθ., the things in (or on account of) which I will appear to thee. That such visions did take place, we know, from ch. xviii. 9; xxii. 18; xxiii. 11; 2 Cor. xii. 1; Gal. i. 12. 17. ἔξαιρούμενός σε]

delivering thee from, as E. V.: not, as Kuin., al., and Conyb., 'choosing thee out of:' see reff. τοῦ λαοῦ] as elsewhere, the Jewish people. 'Hic armatur contra omnes metus qui eum manebant, et simul præparatur ad crucis to-

lerantiam.' Calvin.

εἰς οὓς] τὸ both, the people, and the Gentiles; not the Gentiles only.

18. τοῦ ἐπιστ.] not, as Beza, and E. V., 'to turn them:' but, that they may turn; see ἐπιστρέφειν, ver. 20.

The general reference of οὓς becomes tacitly modified (not expressly, speaking as he was to the Jew Agrippa) by the expression σκότος and ἐξουσία τοῦ σατανᾶ, both, in the common language of the Jews, applicable only to the Gentiles. But in reality, and in Paul's mind, they had their sense as applied to Jews,—who were in spiritual darkness and under Satan's power, however little they thought it. See Col. i. 13. τοῦ

λαβ.] A third step: first the opening of the eyes—next, the turning to God—next, the receiving remission of sins and a place among the sanctified; see ch. xx. 32.

This last reference determines πίστις τῇ εἰς ἐμέ to belong not to ἡγιασμένοις but to λαβεῖν. Thus the great object of Paul's preaching was to awaken and shew the necessity and efficacy of πίστις ἡ εἰς ἐμέ. And fully, long ere this, had he recognized and acted on this his great mission. The epistles to the Galatians and Romans are two noble monuments of the APOSTLE OF FAITH. 19. ἀπειθής] See Isa. i. 5 in LXX.

20. τοῖς ἐν Δαμ. πρ.] See ch. ix. 20. εἰς belongs to ἀπήγγελ. (De W.), not to τοῖς (ἐν Δαμ.) as Meyer; see Luke viii. 34; and on this sense of εἰς,

καὶ Ἱεροσολύμοις, ¹ εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας ¹ = and constr. here only. (ch. xii. 14.)
καὶ τοῖς ἔθνεσιν ¹ ἀπήγγελλον ^m μετανοεῖν καὶ ⁿ ἐπιστρέφειν ^m w. εἰς, Luke viii. 34.
ⁿ ἐπὶ τὸν θεόν, ^{op} ἄξια τῆς ^o μετανοίας ἔργα πρᾶσσοντας. ^m absol., ch. xvii. 30 reff.
²¹ Ἔνεκα τούτων με οἱ Ἰουδαῖοι ^a συλλαβόμενοι ἐν τῷ ἱερῷ ⁿ Luke i. 16 (act.), ch. ix. 25. xi. 21.
^r ἐπειρῶντο ^s διαχειρίσασθαι. ²² ^r ἐπικουρίας οὖν ^u τυχῶν ^r xiv. 15. xv. 19. ver. 18.
τῆς ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ^v ἔστηκα, ¹ Pet. ii. 25.
^w μαρτυρόμενος ^x μικρῷ τε καὶ ^x μεγάλῳ, οὐδὲν ^y ἔκτος ¹ Deut. xxx. 2.
λέγων ^z ὧν τε οἱ προφητῆται ἐλάλησαν ^a μελλόντων ^o Matt. iii. 8! L. p = Luke xxiii. 41.
γίνεσθαι καὶ Μωυσῆς, ²³ ^b εἰ ^c παθητὸς ὁ χριστός, ^b εἰ ^q = ch. i. 16 reff.
^r ch. ix. 26

only. Prov. xxvi. 18 ^{33a} F (not A) Ald. only. s ch. v. 20 only t. t here only t. Wisd.
xiii. 18 only. u = ch. xxi. 2 reff. v = here only. w ch. xx. 26 reff.
z ch. viii. 10. Heb. viii. 11. Rev. xi. 18. xiii. 16 al. Isa. ix. 14. y = 1 Cor. xv. 27. Isa. xvi. 13.
z constr., ver. 16 a. a ch. xiii. 34 reff. Isa. xlviii. 6. b = ver. 8. 3 Kings i. 51 al.
c here only t.

20. rec om 1st τε, with EHLP 13. 36 rel Chr: ins AB^x p. ins εν bef ιερ. AE k
36. 40 (Syr) Thl[-sif]: τοις εν c 137 lect-12: om BHL^p p rel Chr [Thl-fin].
om eis AB^x [tol] (on acct of -ois preceding?). [om 2nd τε L.] om τῶν H¹
96. 142. Steph απαγγελων, with HLP g m: απαγγελω [rel] 14. 38. 65. 76.
95-7-9. 104-13-33-77 Chr₁: απηγγελω 13: παρηγγελον 96: txt AB^x p 36 vulg
[(syr) copt æth arm]. ins ζωντα bef θεον m 36. 40 arm. aft αξια ins τε E.
21. οι ιουδ. συλλαβ. bef με A a² c 137 [copt arm (Tischdf)]: οι ιουδ. bef με EL m p
Chr₁ Thl-fin: om με 180. om οι BL^x m p 13 Chron₁ Thl-fin. συλλαβου-
μενοι N [συλλαμβανομενοι P]. ins οντα bef εν τω EN³ [c] m p 13. 36. 40. 137
vulg syr Chron: οντα με N¹. διαχερωσασθαι N¹.
22. rec for απο, παρα (more usual), with HLP rel Chr₁ [Thl-sif: υπο c]: txt AB^x
p 13. 36. 40 Chron₁ Thl-fin. rec μαρτυρουμενος (see notes), with E a f g Thl-fin:
μαρτυρωμενος 13: txt ABHL^p p rel 36. 40 vulg Chr Chron Thl-sif.

note on ver. 6 above. 22.] The οὖν refers to the whole course of deliverances which he had had from God, not merely to the last. It serves to close the narrative, by shewing how it was that he was there that day,—after such repeated persecutions, crowned by this last attempt to destroy him. μαρτυρόμενος] The mere love of paradox and difficulty, as it seems to me, has led De Wette and Meyer to prefer the ordinary reading -ρούμενος, although very weakly supported by MSS., and yielding hardly any appropriate sense. μαρτυρούμενος must be passive, and signify (see reff. below) 'testified to,' 'borne witness of:' the datives μικρῷ and μεγάλῳ must be the agents, 'by small and great' (to which there is no objection grammatically, but every objection analogically, see ch. x. 22; xvi. 2; xxii. 12, in all which μαρτύρουμαι is followed by ὑπό), and λέγων must be predicative, 'as saying:' i. e., 'that I say.' But this would be contrary to the fact: Paul was not *thus* borne witness of by all, but on the contrary accused of being a despiser of the law by a great majority of his own countrymen. There can, I think, be no question either critically or exegetically of the correctness of the other reading μαρτυρόμενος, bearing wit-

ness, as directly appropriate to the office to which Paul was appointed,—that of a witness (ver. 16); and then μικρῷ τε καὶ μεγάλῳ, to small and great, so flat and meaningless on the other interpretation, admirably suits the occasion,—standing as he was before an assembly of the greatest of the land. 23. εἰ] not for δτι—but just as in ver. 8,—if,—if at least: meaning, that the things following were patent facts to those who knew the prophets. See Heb. vii. 15, where εἰ has the same sense. παθητός] not, as Beza, 'Christum fuisse passurum' (so E. V., 'should suffer'): but as Vulg., 'si passibilis Christus.' Paul does not refer to the prophetic announcement, or the historical reality, of the fact of Christ's suffering, but to the idea of the Messiah as *passible* and suffering being in accordance with the testimony of the prophets. That the fact of His having suffered on the cross was in the Apostle's mind, can hardly be doubted: but that the words do not assert it, is evident from the change of construction in the next clause, where the fact of the bringing life and immortality to light by the resurrection is spoken of,—εἰ παθητός ὁ χρ.,—εἰ . . . μέλλει καταγγέλλειν. In Justin Martyr, Trypho c. 89, p. 187, the follow-

d = Col. i. 18. e 1 Cor. xv. 12. f ch. xiii. 5. g and constr. Luke xii. 11. ch. xxiv. 10. (xiii. 33. reff.) h ch. xiv. 10. only. Prov. xxv. 25. i ch. xii. 15. reff. k = John vii. 15. Eur. Hippol. 951. l here only. Ps. xxxix. 4. Hos. ix. 7. B (Ant. A) &c., 8. Wisd. v. 4 only. Jos. Notat. ii. 14. 1. only. 2 Macc. iv. 37 only. q ch. ix. 27 reff. m here only. Wisd. v. 24 only. n = Luke i. 3. ch. xxiii. 26. xxiv. 3 only. p ch. ii. 4, 11 only. 1 Chron. xxv. 1. (-γμα, Deut. xxxii. 2.) r and constr., 2 Pet. iii. 5, 8 (Mark vii. 24. Luke viii. 47. Heb. xiii. 2) only. Lev. v. 3.

πρῶτος ^d ἐξ ^e ἀναστάσεως ^e νεκρῶν φῶς ^a μέλλει ^f κατα-
γέλλειν τῷ τε λαῷ καὶ τοῖς ἔθνεσιν. ²⁴ ταῦτα δὲ αὐτοῦ
^g ἀπολογούμενου ὁ Φῆστος ^h μεγάλη ^h τῇ ^h φωνῇ φησιν
ⁱ Μαίην, Παῦλε· τὰ πολλά σε ^k γράμματα εἰς ^l μαίαν
^m περιτρέπει. ²⁵ ὁ δὲ Οὐ ⁱ μαίνομαί φησιν, ⁿ κρίτιστε Φῆστε,
ἀλλὰ ἀληθείας καὶ ^o σωφροσύνης ῥήματα ^p ἀποφθέγγομαι.
²⁶ ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ
^q παρῤῥησιαζόμενος λαλῶ. ^r λανθάνειν γὰρ αὐτὸν τι τού-

ABEN
LPN a b
c d f g h
k l m o
p 13

23. μελλειν HPN¹ m¹ p 40. rec om τε (as unnecessary), with LP rel 36 Chron, Thl-sif: ins AB E-gr HN b h k l o p 13. 40 Chr¹, Thl-fin.

24. λαουντος αυт. κ. απολ. E vulg aeth-pl [αυτου απολ. H]. rec εφη (corrⁿ to historical tense), with HLP rel: εφωνησε 35: ειπε: c 64. 137: txt ABEN k p 13. 40 Thl.

25. aft o δε ins πανλος ABEN d p 13 (36) 40 vulg [Syr copt aeth-pl arm] Thl-fin: om HLP rel syr Thl-sif. (αλλα, so AELPN rel(not h) Chr¹.)

26. om και B 25 [copt arm. for λαλω, λεγω 13.] om τι B a 36. 137.

ing words are put into the mouth of Trypho the Jew: παθητόν τὸν χριστόν, ὅτι αἱ γραφαὶ κηρύσσουσιν, φανερόν ἐστι. See also the same, Trypho c. 36, p. 133, and c. 76, p. 173.

πρῶτος ἐξ ἀναστάσεως = πρῶτος ἀναστάς, or πρωτότοκος ἐκ τῶν νεκρῶν, Col. i. 18, but implying that this light, to be preached to the Jews (ὁ λαός) and Gentiles, must arise from the resurrection of the dead, and that Christ, the first ἐξ ἀναστάσεως, was to announce it. See Isa. xlii. 6; xlii. 6; lx. 1, 2, 3; Luke ii. 32; ch. xiii. 47.

24.] The words ταῦτα ἀπολογούμενου must refer, on account of the present part., to the last words spoken by Paul: but it is not necessary to suppose that these only produced the effect described on Festus. Mr. Humphry remarks, "Festus was probably not so well acquainted as his predecessor (ch. xxiv. 10) with the character of the nation over which he had recently been called to preside. Hence he avails himself of Agrippa's assistance (xxv. 26). Hence also he is unable to comprehend the earnestness of St. Paul, so unlike the indifference with which religious and moral subjects were regarded by the upper classes at Rome. His self-love suggests to him, that one who presents such a contrast to his own apathy, must be mad: the convenient hypothesis that much learning had produced this result, must have occurred to him on hearing Paul quote prophecies in proof of his assertions."

μαίην] Thou art mad, not merely, 'thou ravesst,' nor 'thou art an enthusiast:' nor are the words spoken in jest (Olsh.),—but in earnest

(θυμοῦ ἦν κ. ὀργῆς ἡ φωνή, Chrys.). Festus finds himself by this speech of Paul yet more¹ bewildered than before (De W.).

τὰ πολλά γράμμ. Meyer understands Festus to allude to the many rolls which Paul had with him in his imprisonment (we might compare τὰ βιβλία, μάλιστα τὰς μεμβράνας of 2 Tim. iv. 13) and studied (so also Heinrichs and Kuinoel),—but the ordinary interpretation, thy much learning, seems more natural, and so De W.

εἰς μ. περιτρέπει] Is turning thy brain.

25.] ἀλήθεια may be spoken warmly and enthusiastically, but cannot be predicated of a madman's words: σωφροσύνη is directly opposed to μαία. So Xen. Mem. i. 16, recounting the subjects of Socrates' discourses, τί δίκαιον, τί ἔδικον, τί σωφροσύνη, τί μαία· τί ἀνδρία, τί δειλία. The expression ἀληθείας &c. ῥήματα, though of course in sense = ῥήματα ἀληθῆ, &c., yet has a distinctive force of its own, and is never to be confounded with, or supposed to be put by a Hebraism for the other. Such forms occur in classic as well as Hellenistic writers, and indeed in all languages: the idea expressed by them being, the derivation of the quality predicated, from its source:—so here, words (not merely true and sober, but) of truth and soberness,—springing from, and indicative of, subjective truth and soberness.

26.] Agrippa is doubly his witness, (1) as cognizant of the facts respecting Jesus, (2) as believing the prophets. This latter he does not only assert, but appeals to the faith of the king as a Jew for its establish-

των οὐ ^s πείθομαι οὐθέν· οὐ γάρ ^t ἐστὶν ἐν ^u γωνία πεπρα- ^{s = Luke x. 6.}
 γμένον τούτο. ²⁷ πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς ^{t constr., ch. xiv. 10 refl.}
 προφήταις; ὅδα ὅτι πιστεύεις. ²⁸ ὁ δὲ Ἀγρίππας πρὸς ^{n Matt. vi. 5. xxi. 42. ch. iv. 11, and 1 Pet. ii. 7, from Ps. w ch.}
 τὸν Παῦλον ^v Ἐν ὀλίγῳ με πείθῃ ^w χριστιανὸν ποιῆσαι.
 cxvii. 22. Rev. vii. 1. xx. 8 only. v here bis. Eph. iii. 3 only. see 1 Pet. v. 12.
 xi. 26. 1 Pet. iv. 16 only.

rec ουδεν, with HLP rel [ουδεν πειθ. m] Chr: om A E (but see below) 13. 40: txt B N¹(N³ disapproving) p: om 1st ου a b c o p. for 2nd ου, ουδε E³ m 36. 40: ουδεν E¹ (and lat). om εστιν H[L]P f g h i [ins aft γων. m 40, aft τουτο a].

28. rec aft προς τον παυλον ins εφη, with EHLP rel 36 Chr [ait tol]: om ABN p 13. 40. 137 vulg. rec πειθεις χρ. γενεσθαι, with EHLP rel 36 [vulg Syr syr-txt] (introire æth-pl) Cyr-jer₁ Chr₁: πειθεις χρ. ποιησαι BN p 13. 40 syr-mg copt: txt A. (The reading of BN has apparently been the result of some confusion. I have preferred therefore that of A: see note.)—χρηστιανον (but corrd) N¹.

ment. ἐν γωνία . . . τούτο] *This*, the act done to Jesus by the Jews, and its sequel, was not done in an obscure corner of Judæa, but in the metropolis, at a time of more than common publicity.

28. ἐν ὀλίγῳ] These words of Agrippa have been very variously explained. (1) The rendering ‘*propemodum*,’ ‘*parum abest, quin*,’ (‘*almost*,’ E. V.) adopted by Chrys., Beza, Grot., Valla, Luther, Piscator, Calov., &c. is inadmissible, for want of any example of ἐν ὀλίγῳ having this meaning, which would require ὀλίγου (ὀλίγου μ’ ἀπωλέσας, Aristoph. Vesp. 829, and al.), or ὀλίγου δεῖ, or παρ’ ὀλίγου. (2) Calvin, Kuinoel, Schöttg., Olsh., Neander, take it for ἐν ὀλίγῳ χρόνῳ, which certainly is allowable, but does not correspond to μεγάλῳ below, nor, as I believe, does it come up to the *general* sense of the expression. (3) The phrase ἐν ὀλίγῳ occurs in Greek writers with various nouns understood according to the nature of the case,—and sometimes it will bear any of several supplements with equal propriety. Thus in Demosth. p. 33. 18, ῥάδιον εἰς ταῦτὸ πάνθ’ ὅσα βούλεται τις ἀθροίσαντα ἐν ὀλίγῳ, where Schaefer in his Index Græcistat says, scil. χρόνῳ, aut χώρῳ, aut λόγῳ, aut πόνῳ. So also here we may understand λόγῳ or πόνῳ (or χρόνῳ?)—or still better as it seems to me, *leave the ellipsis unsupplied* (see Eph. iii. 3). We have a word in English which exactly expresses it,—one which has fallen into disuse, but has no equivalent; *lightly*: i.e. with little pains, few words, small hesitation. Then next as to the *reading*, I have followed the most ancient MSS., in editing ποιῆσαι and not γενέσθαι. This being so, we have to choose between πειθεις of BN and πείθῃ of A. It is almost impossible to give any assignable meaning to the former; and I suspect it has come in by a confusion of the two readings. Whereas πείθῃ seems to take up the πείθομαι of ver. 26. The

received reading has probably found its way in from first imagining that πειθ- had to do with *Paul’s persuading Agrippa*, and then the ποιῆσαι having no sense, became conformed to the γενέσθαι in the Apostle’s speech below. And now, as to the *sense of Agrippa’s saying*. In determining this, enough attention has not been paid to two points: (1) the *present tense*, πείθῃ, thou art persuading thyself, art imagining; and (2) the use, *in the mouth of a Jew*, and *that Jew a king*, of the *Gentile and offensive appellation χριστιανός*. To my mind, the first of these considerations decides that Agrippa is characterizing *no effect on himself*, but *what Paul was fancying* in his mind, reckoning the πείθομαι which he had expressed above: the *second*, that he speaks of something *not* that he is *likely to become*, but that *contrasts strangely with his present worldly position and intentions*. I would therefore render the words thus: *Lightly* (with small trouble) *art thou persuading thyself that thou canst make me a Christian*: and understand them, in connexion with Paul’s having attempted to make Agrippa a witness on his side,—‘*I am not so easily to be made a Christian of, as thou supposest*.’ Most of the ancient Commentators (especially as reading πείθεις) take the words as implying some effect on Agrippa’s mind, and as spoken in earnest: but this I think is hardly possible, philologically or exegetically. I may add that the emphatic position of both ἐν ὀλίγῳ and χριστιανόν, before their respective verbs, strongly confirms the view taken above. I must again caution the reader against the mistake committed by Wordsworth, in supposing the enclitic με to be emphatic, which it cannot be, ἐμέ being required in such a case. Indeed, a more insignificant position than it here holds, next to the most emphatic word of the sentence, cannot be conceived.

29 ὁ δὲ Παῦλος * Εὐξαίμην ὡς τῷ θεῷ καὶ ὦς ἐν ὀλίγῳ ... παυ-
καὶ ἐν μεγάλῳ οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ... los E.
ἀκούοντάς μου σήμερον γενέσθαι τοιούτους ὅποίους ABH.
κἀγὼ εἰμι ἃ παρεκτὸς τῶν ὁ δεσμῶν τούτων. 30 ἀνέστη P a b c
τε ὁ βασιλεὺς καὶ ὁ ὁ ἡγεμῶν ἢ τε Βερνίκη καὶ οἱ ὁ συγ- d f g u k
καθήμενοι αὐτοῖς, 31 καὶ ὁ ἀναχωρήσαντες ἐλάλουν πρὸς l m o p
ἀλλήλους λέγοντες ὅτι οὐδὲν ὁ θανάτου ὁ ἄξιον ἢ ὁ δεσμῶν 13
πράσσει ὁ ἄνθρωπος οὗτος. 32 Ὁ Ἀγρίππας δὲ τῷ Φίστῳ
ἔφη ὁ Ἀπολελῦσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ
ἢ ἐπεκέκλητο Καίσαρα.
XXVII. 1 Ὡς δὲ ὁ ἐκρίθη ὁ τοῦ ὁ ἀποπλεῖν ἡμᾶς εἰς
e ch. xxiii. 19 reff. f ch. xxiii. 29 (reff.).
e ch. xxiii. 18. Heb. xiii. 23. 2 Macc. xii. 25. h ch.
i = ch. xv. 19 reff. k constr., ch. iii. 12 reff. l ch. xiii. 4. xiv. 26. xx.
15 only t.

29. rec aft ο δε παυλος ins ειπεν, with HLP rel [Syr copt æth arm] Chr, εφη 36 :
om ABN p 13. 40. 137 vulg syr. ευξαμην [H]LN¹ c¹ l p [ηξ. P f]. rec (for
μεγαλω) πολλω (see notes), with HLP rel 36 æth Chr₁ : [εν πολλω κ. εν ολ. m:] txt
ABN k p 13. 40 vulg syr-mg-gr copt arm.

30. rec ins kai tauta eipontos autou bef ανεστη (addn for perspicuity), with HLP
rel syr-w-ast Thl : kai tauta eipontos 137 æth-rom : om ABN c p 13 vulg Syr ath-pl
arm.—rec om τε : txt as above, but c 13. 40 syr copt Chr₁ have δε.

31. αξιον bef θανατου A c copt : η δεσμων bef αξιον BN k m p 13. 40 vulg[exc tol].
ins τι bef πρασσει AN k m p 13 vulg[not demid (copt)].

32. επικεκλ. AL 40 Thl : txt BH[P]N p 13. 36 rel Chr.

CHAP. XXVII. 1. και ουτως εκρινεν ο ηγεμων αναπεμφαι καισαρα 64: και ουτως
εκρινεν αυτον ο ηγ. αναπεμφαι καισαρι 97: ως ουν εκρινεν ο ηγ. του πεμπεσθαι αυτον
προς καισαρα τη επιουση εκαλεσεν εκατονταρχον τινα ονοματι ιουλιανον σπειρης σεβαστης
παρεδιδου αυτω τον παυλον συν ετεροις δεσμοταις syr-mg: και εκρινε περι αυτου ο φηστος
πεμπεσθαι αυτον προς καισαρα εις την ιταλ. κ.τ.λ. Syr. for ημας, τους περι παυλου
(ws begins an eccl lection, see ch xxi. 8 rec) P[π. τον παυλον] m lectt: eum vulg.

29.] I could wish to God, that whether
with ease or with difficulty (on my part),
not only thou, but all who hear me to-
day, might become such as I am, except
only these bonds. He understands ἐν
ὀλίγῳ just as Agrippa had used it, easily,
'with little trouble,' 'with slight exertion :'
and contrasts with it ἐν μεγάλῳ (πολλῷ)
has been an alteration to suit the imagined
supplement χρόνῳ, with difficulty, 'with
great trouble,' 'with much labour.' Those
interpreters who understand χρόνῳ above,
render this 'seu tempore exiguo opus
fuerit, seu multo' (Schött.); those who
take ἐν ὀλ. for 'almost,' 'non propemodum
tantum, sed plene' (Grot.): 'not only
almost, but altogether,' E. V. In εὐχεσθαι
θεῷ the dative implies the direction of
the wish or request to God: so Aesch.
Agam. 852, θεοῖσι πρῶτα δεξιόσσομαι: Il.
γ. 318, θεοῖσι δὲ χεῖρας ἀνέσχοι, and freq.
See examples in Bernhardt, Syntax, p. 86.

δεσμῶν] He shews the chain, which
being in 'custodia militaris,' he bore on
his arm, to connect him with the soldier
who had charge of him. [This exception
may be regarded as a proof of the perfect

courtesy of the great Apostle.] 21.
πράσσει] generally, of his life and habits.
No definite act was alleged against him:
and his apologetic speech was in fact a
sample of the acts of which he was ac-
cused.

32.] Agrippa in these words
delivers his judgment as a Jew: 'For
aught I see, as regards our belief and
practices, he might have been set at liberty.'
But now he could not: 'nam appellatio-
ne potestas iudicis, a quo appellatum est,
cessare incipit ad absolvendum non minus
quam ad condemnandum. Crimina enim
integra servanda sunt cognitioni superi-
oris.' Grot.

CHAP. XXVII. 1—XXVIII. 31.]
PAUL'S VOYAGE TO ROME AND SOJOURN
THERE. I cannot but express the benefit
I have derived in my commentary on this
section, from Mr. Smith's now well-known
treatise on the voyage and shipwreck of St.
Paul: as also from various letters which he
has from time to time put into my hands,
tending further to elucidate the subject.
The substance of these will be found em-
bodied in an excursus following the chro-
nological table in the prolegomena.

τὴν Ἰταλίαν, ^m παρεδίδουν τὸν τε Παῦλον καὶ τινας ^{m = ch. xii. 4. xxviii 16 v. r. n ver. 42 only. Gen. xxxix. 20. (-τήριον, ch. v. 21, 23.) o ch. x. 1 reff. p = here only. see ch. xxv.} ἑτέρους ⁿ δεσμώτας ἑκατοντάρχη ὀνόματι Ἰουλίῳ ^o σπείρης ^ρ σεβαστῆς. ² ^a ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ μέλ-
λουσι ¹ πλεῖν [εἰς] τοὺς κατὰ τὴν Ἀσίαν τόπους, ^s ἀνύχ-
 21, 25. q = ch. xxi. 2 (Matt. xxi. 5, from Zech. ix. 9, ch. xx. 18. xxi. 4. xxv. 1) only. dat., here
 only. Luke viii. 23. ch. xxi. 3. vv. 6, 24. Luke only, exc. Rev. xviii. 17. constr. (accus.) here
 only. Isa. xlii. 10. πλ. τ. θάλασσαν, Sir. xliiii. 24. 1 Macc. xiii. 29. πλ. τὰ πελάγη, Polyb. iii. 4. 10.
 s ch. xlii. 13 reff.

παρεδίδου A a 40 demid Syr copt Thl-sif. om ετερουs c p¹ 137 syr : δεσμ. bef ετ.
 L. ins ιουλιω bef as well as after ονοματι ^h1.

2. aft επιβ. ins εν c 137. αδραμυττηνω AB¹ (13 copt arm), al vary.

rec μελλοντες (corrⁿ to suit επιβαντες), with HLP rel vulg [with fuld demid tol] Chr :
 txt ABⁿ a b c d o p 13. 36. 40. 137 am syr copt æth-pl arm. rec om eis, with HLP
 rel Chr₁ Thl-sif [circa vulg] : ins επι c 36. 137 syr : ins eis ABⁿ p 13. 40 Thl-fin.

1.] τοῦ (see reff.) contains the purpose of ἐκρίθη. The matter of the decision implied in ἐκρίθη is expressed in this form as if governed by the substantive κρίσις, as in ch. xx. 3, ἐγένετο γνώμης τοῦ ὑποστρέφειν. Meyer remarks that the expressions κελεύειν ἵνα, εἰπεῖν ἵνα, θέλειν ἵνα, &c. are analogous. ἡμᾶς] Here we have again the *first person*, the narrator having, in all probability, remained in Palestine, and in the neighbourhood of Paul, during the interval since ch. xxi. 18.

παρεδίδουν] *Who?* perhaps the assessors with whom Festus took counsel on the appeal, ch. xxv. 12: but more likely the plural is used indefinitely, the subject being 'they,' = 'on' (Fr.), or 'man' (Germ.).

ἑτέρους δ.] This expression, says Meyer, is purposely chosen, to intimate, that they were prisoners of *another sort* (not also Christians under arrest). But De W. shews this to be a mistake, by ἕτεραι πολλαί, Luke viii. 3, = ἄλλαι πολλαί, Mark xv. 41, in both places meaning '*many others of the same sort*.' Here also they are of the *same class*, as far as δεσμῶται is concerned: further, nothing is implied in the narrative, one way or the other.

σπείρης σεβαστῆς] There is some difficulty in determining what this cohort was. We must not fall into the mistake of several of the Commentators, that of confounding this σπ. σεβαστῆ with an ἴλη ἱππέων καλουμένη Σεβαστηνῶν, mentioned by Josephus, B. J. ii. 12. 5, and Antt. xx. 6. 1, this latter implying '*natives of Samaria*' (Σεβαστή),—whereas our word is the same adjective as that name itself, and cannot by any analogy have reference to it. More than one of the *legions* at different times bore the honorary title 'Augusta.' Wetst. quotes from Claudian de Bell. Gild. 'Dic-taque ab Augusto legio:' from inscriptions in Mauritania, Legio III. Aug., II. Aug., VIII. Aug.: from Ptolemy, ii. 3, λεγὼν δευτέρα σεβαστή (in Britain); iv. 3, λεγὼν γ. σεβαστή; but of a '*cohort* Augusta,' or 'Augustana,' we never hear. De

Wette and Meyer suggest (but we have no historical proof of the supposition) that it was one among the five cohorts stationed at Cæsarea (see note, ch. xxv. 23) thus distinguished as the body-guard of the emperor (?), and therefore chosen for any services immediately concerning him, as in this case. Meyer thinks it may be the same (but then would the appellations be different?) with the σπείρα Ἰταλική of ch. x. 1. It is remarkable that almost all the Commentators have assumed, without any reason, that this σπ. σεβαστῆ must have been stationed at Cæsarea, whereas it may well have been a cohort, or body of men so called, at Rome. Wieseler is the only one that I have seen who has not fallen into this error. He controverts the other interpretations (Chron. d. Apost.-g. note, p. 391), and infers that Julius belonged to the *Augustani*, mentioned Tacitus xiv. 15, and Suet. Nero, 20 and 25 (see also Dio Cass. lxi. 20: ἦν μὲν γάρ τι καὶ ἴδιον αὐτῷ σύστημα ἐς πεντακισχιλίους στρατιώτας παρεσκευασμένον. Αὐγουστέιοι τε ὠνομάζοντο καὶ ἐξῆρχον τῶν ἐπαύων, and lxiii. 8), who appear to have been identical with the *evocatī* (veterans specially summoned to service by the emperors), and to have formed Nero's body-guard on his journey to Greece. The first levying of this band by Augustus, Dio relates, xlv. 12. To this Julius seems to have belonged,—to have been sent on some service into Asia, and now to have been returning to Rome.

We read of a Julius Priscus, Prefect of the Prætorian guards under Vitellius, who killed himself '*pudore magis quam necessitate*,' after the military murder by Mucianus of Calpurnius Galerianus. This was ten years after the date of our narrative; but the identity of the two must be only conjectural. 2. Ἀδραμυττηνῷ] Adramyttium (Ἀδραμύττιον, -ειον, or Ἀτραμύττιον, and in Plin. v. 32, Adramytteos) was a seaport with a harbour in Mysia, an Athenian colony. It is now a village called Endramit. Grotius, Drusius, and others

t = ch. xx. 15. Xen. Cyr. iv. 6. 10.
 u pass., = ch. xxviii. 12 only. (act., ch. xxiii. 15 reff.)
 v here only t. 2 Macc. ix. 27 only.
 φιλ. δια-
 κείσθαι πρὸς . . . Polyb. i. 68. 13. (-πος, Wisd. i. 6. -πία, ch. xxviii. 2. -πείν, 2 Macc. xiii. 23.)
 w = (see 2 Cor. xiii. 10.) Gen. xxvi. 29. Xen. Mem. iv. 6. 5 (often). z here only. Prov. iii. 8. (-λῆς, Prov. xi. 2 Sym. -λῶς, Luke xxvi. 1 reff. y = 3 John 15. a = ch. xxiv. 2 reff. b ver. 7 only t.
 xiv. 8. -λείσθαι, Luke x. 34.)

...τυχεῖν
 H.
 ABLPK
 a b c d f
 g h k l
 m o p 13
 [H is
 con-
 tinued
 in an
 uncial
 writing
 of about
 the xith
 cent.]

αρισταρχος ἦ.
 (see ch xx. 4).

θεσσαλονικεων, adding δε [τε c] αρισταρχ. κ. σεκ. [c] 137 syr

3. for τε, δε LM³ k m p 40 vulg copt Chr., σιδωνα ἦ. ιουλιανος A.
 Steph om τους, with c o: ins ABHLPK p 13 rel Chr Thl Œc. rec
 πορευθεντα, with HLP rel Chr Thl-sif: txt ABK p 13. 36 Thl-fin.

erroneously suppose *Adrumetum* to be meant, on the north coast of Africa (Winer, Realw.).

πλεῖν [εἰς] τοὺς . . .]
 The bracketed εἰς is in all probability an insertion to help off the harshness of the construction. But the accusative is indicative of the direction. We have ἦλθε Ποιυνείκης χθόνα, Eur. Phœniss. 110. See Winer, edn. 6, § 32. 1, on the accus. after neuter verbs, and Bernhardt, Syntax, pp. 114 ff., and other instances in Wetstein.
 Ἀριστάρχ.] See ch. xix. 29; xx. 4; Col. iv. 10; Philem. 24. In Col. iv. 10, Paul calls him his συναϊχμά-λωτος, but perhaps only figuratively: the same term is applied to Epaphras, Philem. 23, where follows Ἀρισταρχος, Δημᾶς, Λουκᾶς, οἱ σύνεργοί μου.

3. Σιδῶνα]
 This celebrated city is generally joined in the N. T. with Tyre, from which it was distant 200 stadia (Strabo, xvi. 756 ff.), and of which it was probably the mother city. It was within the lot of the tribe of Asher (Josh. xix. 28), but never conquered by the Israelites (Judg. i. 31; iii. 3). From the earliest times the Sidonians were renowned for their manufactures of glass ('Sidon artifex vitri,' Plin. v. 19), linen (πέπλοι παμποίκιλοι ἔργα γυναικῶν Σιδωνίων, Il. ζ. 290), silversmith's work (Il. ψ. 743, and Od. o. 115, &c.), and for the hewing of timber (1 Kings v. 6; Ezra iii. 7). In ancient times, Sidon seems to have been under Tyre, and to have furnished her with mariners (see Ezek. xxvii. 8). It went over to Shalmaneser, king of Assyria (Jos. Antt. ix. 14. 2); but seems under him, and afterwards under the Chaldeans and Persians, to have had tributary kings of its own (Jer. xxv. 22; xxvii. 3; Herod. viii. 67). The Sidonians furnished the best ships in Xerxes' navy, Herod. vii. 96, 99. Under Artaxerxes Ochus Sidon freed itself, but was by him, after a severe siege, taken and destroyed (Diod. Sic. xvi. 43 ff.). It was rebuilt, and soon after went

over to Alexander, keeping its own vassal kings. After his death it was alternately under Syrian and Egyptian rule, till it fell under the Romans. The present Saida is west of ancient Sidon, and is a port of some commerce, but insecure, from the sanding up of the harbour (Winer, Realw. See also Robinson, vol. iii. pp. 415 ff., who gives an account of the history of Sidon during the middle ages).

πορευθέντι] This dat. looks very like a grammatical correction: the πορευθέντα of the rec. would be an instance of an acc. with inf. after a dat. preceding, as ch. xxvi. 20; xxii. 17. The φίλοι here mentioned were probably Christian brethren (see ch. xi. 19, where the Gospel is said to have been preached in Phœnicia; and ch. xxi. 3, where we find brethren at Tyre); but it is usual in that case for ἀδελφοί or μαθηταί to be specified: cf. ch. xxi. 4, 7. The ἐπιμελείας τυχεῖν was perhaps to obtain from them that outfit for the voyage which, on account of the official precision of his custody at Cæsarea, he could not there be provided with.

4. ὑπεπλεύσαμεν] sailed under, i. e. 'in the lee of,' Cyprus. "Ubi navis vento contrario cogitur a recto cursu decedere, ita ut tunc insula sit interposita inter ventum et navem, dicitur ferri *infra* insulam." Wetst., who also says, "Si ventus favisset, alto se commisissent, et Cyprum ad dexteram partem reliquissent, ut Act. xxi. 3, nunc autem coguntur legere littus Ciliciæ, inter Cyprum et Asiam." With this explanation Mr. Smith agrees; and there can hardly be a doubt that it is the right one. The κατὰ τὴν Ἀσίαν τόποι of ver. 2 being to the west of Pamphylia (which was not in Asia, ch. ii. 10), the direct course thither would have been *S. of Cyprus*; but having the wind contrary, i. e. from the W. or N.W. ("the very wind which might have been expected in this part of the Mediterranean at this season (summer). Admiral de Saumarez writes, Aug. 19, 1798, 'We

τοὺς ἀνέμους εἶναι ἑναντίους, ⁵ τό τε ^dπέλαγος τὸ ^eκατὰ ^c = Mark vi. 48; Mt. (xv. 38, ch. xxvi. 9 reff.) only. τὴν Κιλικίαν καὶ Παμφυλίαν ^f διαπλεύσαντες ^g κατήλθομεν ^d Matt. xviii. 6 only τ. εἰς Μύρρα τῆς Λυκίας. ⁶ κακεὶ εὐρὼν ὁ ἑκατοντάρχης ² Macc. v. 21 only. ^e = ver. 2. πλοῖον Ἀλεξανδρίνου ^h πλέον εἰς τὴν Ἰταλίαν, ⁱ ἐνεβί- ^{Luke x. 32. Matt. xxiv. 7} βασεν ἡμᾶς εἰς αὐτό. ⁷ ἐν ^jἱκαναῖς δὲ ^jἡμέραις ^k βραδυ- ^f here only τ. ^{Xen. Anab. vii. 8. 1.} πλοοῦντες καὶ ^l μὸλις ^m γενόμενοι ^d κατὰ τὴν Κνίδον, ⁱ here only. ^{Prov. iv. 11 only.} ^m = ch. xx. 16 al.

^g = ch. xxi. 3. (ch. ii. 5 reff.)
^j = ch. ix. 23 reff.

^k here only +.

^h ver. 2 reff.
^l ch. xiv. 18 reff.

ⁱ here only. ^{Prov. iv. 11 only.}
^m = ch. xx. 16 al.

5. om την a 137. πλευσαντες H^r. add δι ημερων δεκαπεντε c 137
syr-w-ast. κατηλθαμεν AN: κατηχθημεν b d h o 14. 38. 57. 66. 76. 93-7-8-marg
113 lect-5: ηλθομεν 25 vulg Syr. for μυρρα, λυστρα A vulg copt arm-mg Cassiod.
Bede: λυστραν N: μοιραν H^r: σμυρναν m Bede-gr [Jer₁]: σμυρα arm[-ed]: txt B
[syr-mg-gr Jer], and μυρα LP 13 rel syrr Chr Thl.
6. κακειθεν A 124: κακεισε m 15. 25. 36. 40. 180. om την H^r b c h k l o.
aft αυτο ins τουτο N¹(N³ disapproving).

have just gained sight of Cyprus, so invariably do the westerly winds prevail at this season." Smith, p. 27), they kept under shelter of Cyprus, i. e. between Cyprus and Cilicia; and so διαπλεύσαντες, having sailed the whole length of the sea off Cilicia and Pamphylia, they came to Myra. See the account of the reverse voyage, ch. xxi. 3, where, the wind being nearly in the same quarter (see ver. 1, εὐθδρομήσαντες εἰς τ. Κῶ), the direct course was taken, and they left Cyprus at a distance (for so ἀναφ. seems to imply) on their left, in going to Tyre. On the διαπλεύσαντες, &c., it may be well to quote (from Smith) the testimony of M. de Pagés, a French navigator, who, on his voyage from Syria to Marseilles, informs us that after making Cyprus, "the winds from the west, and consequently contrary, which prevail in these places during the summer, forced us to run to the north. We made for the coast of Caramania (Cilicia), in order to meet the northerly winds, which we found accordingly." 5. Μύρρα.] ἴτα Μύρα ἐν εἰκοσι σταδίοις ὑπὲρ τῆς θαλάττης ἐπὶ μετεώρων λόφου, Strabo xiv. 3.—Ἄντλος ἐπιπεμφθεὶς Ἀνδριάκι Μυρέων ἐπινεῖω, τὴν τε ἄλυσιν ἐρρήξε τοῦ λιμένος, καὶ εἰς Μύρα ἀνῆει. The neighbourhood is full of magnificent ruins; see Sir C. Fellows's Lycia, ch. ix. The name still remains. The various readings merely shew that the copyists were unacquainted with the place.

6.] The Alexandrian ship may have been laden with corn for Rome; but this cannot be inferred from ver. 38, for the ship had been lightened before, ver. 18. On her size, see below, ver. 37. Most probably this ship had been prevented taking the direct course to Italy, which was by the south of Crete, by the prevailing westerly winds. Under such circumstances, says Mr. Smith (p. 32), "ships, particularly

those of the ancients, unprovided with a compass, and ill calculated to work to windward, would naturally stand to the N. till they made the land of Asia Minor, which is peculiarly favourable for such a mode of navigation, because the coast is bold and safe, and the elevation of the mountains makes it visible at a great distance; it abounds in harbours, while the sinuosities of its shores and the westerly current would enable them, if the wind was at all off the land, to work to windward, at least as far as Cnidus, where these advantages ceased. Myra lies due N. from Alexandria, and its bay is well calculated to shelter a wind-bound ship. The Alexandrian ship was not, therefore, out of her course at Myra, even if she had no call to touch there for the purposes of commerce." πλέον, the present, should be rendered on her voyage.

7. βραδυπλ.] It is evident that the ship was encountering an adverse wind. The distance from Myra to Cnidus is only 130 geogr. miles, which, with a fair wind, would not take more than one day. Mr. Smith shews that the wind was N.W., or within a few points of it. "We learn from the sailing directions for the Mediterranean, that, throughout the whole of that sea, but mostly in the eastern half, including the Adriatic and Archipelago, N.W. winds prevail in the summer months; . . . the summer Etesiae come from the N.W. (p. 197); which agrees with Aristotle's account of these winds,—οἱ ἐτησίοι λεγόμενοι μῆζιν ἔχοντες τῶν τε ἀπὸ τῆς ἄρκτου φερομένων κ. ζεφύρου, de Mundo, ch. iv. According to Pliny (ii. 47), they begin in August, and blow for forty days."

μὸλις] with difficulty: not as E. V., 'scarce,' which being also an adv. of time, gives the erroneous idea to the English reader that the ship had scarcely reached Cnidus when the wind became un-

μὴ ^m προσεῶντος ἡμᾶς τοῦ ἀνέμου, ⁿ ὑπεπλεύσαμεν τὴν ABLP⁸
a b c d f
g h k l
m o p 13
Κρήτην κατὰ Σαλμώνην, ^{s1} μόλις τε ^o παραλεγόμενοι
αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοῦς
Λιμένας, ^φ ἔγγυς ἦν πόλις Λασέα. ⁹ ῥ ἱκανοῦ δὲ

ῥ ch. viii. 11
reff.

7. προσεῶντος N.

8. οὐ τινα A 133 Syr [æth-pl]. πόλις bef ην A⁸ a² 13. for λασαα, αλασσα A 40. 96. 109 syr-mrg (Alasa): Thalassa vulg æth and mss mentd by Jer: Thessala al: λαισσα N³: txt BHP²LP p 13 rel syr copt æth-pl Chr Thl Ec Jer¹ (of these, H²LP rel (exc m) Chr Thl have (through common confusion of vowels) λασαα), λασαα N¹.

favourable. γεν. κατά] having come over against, as E. V. Κνίδον] Cnidus is a peninsula at the entrance of the Ægean Sea, between the islands of Cos and Rhodes, having a lofty promontory and two harbours, Strabo, xiv. 2. "With N.W. winds the ship could work up from Myra to Cnidus; because, until she reached that point, she had the advantage of a weather shore, under the lee of which she would have smooth water, and, as formerly mentioned, a westerly current; but it would be slowly and with difficulty. At Cnidus that advantage ceased." Smith, p. 37. μὴ προσεῶν.] The common idea has been that the prep. in composition implies that the wind would not suffer them to put in at Cnidus. But this would hardly be reconcileable with the fact; for when off Cnidus they would be in shelter under the high land, and there would be no difficulty in putting in. I should be rather inclined to regard this clause as explaining the μόλις above, and the πρὸς in composition as implying contribution, or direction: 'with difficulty, the wind not permitting us by favouring our course.'

ὑπεπλ. [see above on ver. 4.] τ. Κρ. κ. Σαλμώνην] "Unless she had put into that harbour (Cnidus), and waited for a fair wind, her only course was to run under the lee of Crete, in the direction of Salmone, which is the eastern extremity of that island."

Salmone (Capo Salomon) is described by Strabo (x. 4) as ὁδὸν ἀκρωτήριον τὸ Σαμῶνιον, ἐπὶ τὴν Αἴγυπτον νέον, καὶ τὰς Ῥοδίων νήσους. Pliny (iv. 12) calls it Sammonium. 8. μόλις παρ.] "After passing this point (Salmone), the difficulty they experienced in navigating to the westward along the coasts of Asia, would recur; but as the south side of Crete is also a weather shore with N.W. winds, they would be able to work up as far as Cape Matala. Here the land trends suddenly to the N., and the advantages of a weather shore cease, and their only resource was to make for a harbour. Now Fair Havens is the harbour nearest to Cape Matala, the farthest point to which an ancient ship could have attained with N.W.-ly winds."

Smith, ib. παραλεγ. does not, as Servius on Æn. iii. 127 supposes, imply that the ship was towed ("funem legendo, i. e. colligendo, aspera loca prætereunt"), but, as Meyer explains it, that the places on the coast being touched (or perhaps, rather, appearing) one after another, are, as it were, gathered up by the navigators.

Mr. Smith (p. 42) exposes the mistake of Eustathius (adopted by Valpy, from Dr. Falconer), by which the ship taking the S. coast of Crete is attempted to be explained: viz. δυσλίμενος ἡ Κρήτη πρὸς τὴν βόρραν: whereas there are, in fact, excellent harbours on the N. side of Crete,—Souda and Spina Longa.

Καλοῦς Λιμένας] The situation of this anchorage was ascertained by Pococke, from the fact of the name still remaining. "In searching after Lebena farther to the west, I found out a place which I thought to be of greater consequence, because mentioned in Holy Scripture, and also honoured by the presence of St. Paul, that is, 'the Fair Havens, near unto the city of Lasea;' for there is another small bay about two leagues to the E. of Matala, which is now called by the Greeks good or fair havens (λιμένες καλοῦς):" (Calolimounias of Mr. Brown's letter: see excursus as above.) Travels in the East, ii. p. 250: cited by Mr. Smith, who adds: "The most conclusive evidence that this is the Fair Havens of Scripture, is, that its position is precisely that where a ship circumstanced as St. Paul's was, must have put in. I have already shewn that the wind must have been about N.W.;—but with such a wind she could not pass Cape Matala: we must therefore look near, but to the E. of this promontory, for an anchorage well calculated to shelter a vessel in N.W. winds, but not from all winds, otherwise it would not have been, in the opinion of seamen (ver. 12), an unsafe winter harbour. Now here we have a harbour which not only fulfils every one of the conditions, but still retains the name given to it by St. Luke," Smith, p. 45. He also gives an engraving of the place from a sketch by Signr. Schranz, the artist who accompanied Mr. Pashley in his

^p χρόνου ^q διαγενομένου καὶ ὄντος ἤδη ^r ἐπισφαλούς τοῦ ^q ch. xxv. 13. Mark xvi. 1 only +. ^s πλοὺς διὰ τὸ καὶ τὴν ^t νηστείαν ἤδη ^u παρεληλυθέναι, ² Macc. xi. 26 only. ^v παρῆναι ὁ Παῦλος ¹⁰ λέγων αὐτοῖς "Ανδρες, ^w θεωρῶ ^r here only +. ^θτι ^x μετὰ ^y ὕβρεως καὶ πολλῆς ^z ζημίας οὐ μόνον τοῦ ^u Wisd. ix. 14 only. (-λῶς, Wisd. iv. 4.) ^a φορτίου καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν ^b ψυχῶν ἡμῶν ^s here bis. ch. xxi. 7 only +. ^c μέλλειν ^e εἶσεσθαι τὸν ^s πλοῦν. ¹¹ ὁ δὲ ἑκατοντάρχης τῷ ^t Wisd. xiv. 1 only. ^d κυβερνήτῃ καὶ τῷ ^e ναυκλήρῳ μᾶλλον ^f ἐπείθετο ἢ τοῖς ^t = here only. (2 Cor. vi. 5 reff.) ^u = Matt. xiv. 15. 1 Pet. iv. 3. Jer. viii. 20. Dan. ii. 9 Theod. v. ver. 22 only +. 2 Macc. vii. 25, 26 only. (-νεσις, Wisd. viii. 9.) w ch. xix. 26 reff. x = ch. v. 26. xxv. 23 al. fr. 1 Macc. ix. 37. y = ver. 21 (2 Cor. xii. 10) only. τὴν ἀπὸ τῶν ὁμῶν ὕβριν, Jos. Antt. iii. 6. 4, z ver. 21. Phil. iii. 7, 8 only. Ezra vii. 26. (-ίζειν, ch. xiv. 5. -ιστής, Rom. i. 30.) a = here (Matt. xi. 30. xxiii. 4. Luke xi. 46 bis. Gal. vi. 5) only +. (Sir. xxi. 16. -τίζειν, Matt. xi. 28.) b = ch. xv. 26 reff. c ch. xi. 28 reff. d Rev. xviii. 17 only. Prov. xxiii. 34. Ezek. xxvii. 8, 27, 28 only. (-γῆν, Prov. xii. 5. -νησις, 1 Cor. xii. 28.) e here only +. f = ch. v. 36, &c. reff.

10. θεωρῶ ^N1. [μεθ mi.] rec φορτου, with b c¹ o Thl-fin : txt ABH¹LPN
^p 13 rel 36. 40. 137 Chr, Thl-sif. υμων L²[Tischdf] N³ lect-12 [copt].
 11. rec ἐπείθετο bef μᾶλλον, with H¹LP rel syrr [arim, Treg] Thl-sif : txt ABN k m

travels. There is no ground for identifying this anchorage with καλὴ ἀκτὴ mentioned as a city in Crete by Steph. Byzant. For this is clearly *not* the name of a city, by the subjoined notice, *ἡ ἐγγὺς ἦν πόλις Λαοσεία*. Nor is there any reason to suppose, with Meyer, that the name καλοὶ λιμ. was euphemistically given,—because the harbour was not one to winter in : this (see above) it may not have been, and yet may have been an excellent refuge at particular times, as now, from prevailing westerly winds.

Λαοσεία] This place was, until recently, altogether unknown; and from the variety of readings, the very name was uncertain. Pliny (iv. 12) mentions *Lasos* among the cities of Crete, but does not indicate its situation. It is singular, and tends to support the identity of Lasos with our Lasea, that as here Alassa, so there Alos, is a various reading. The reading Thalassa appears to have been an error of a transcriber from -αλασσα forming so considerable a part of a word of such common occurrence. There is a *Lisia* named in Crete in the Peutinger Table, which may be the same. On the very interesting discovery of *Lasea* by the Rev. G. Brown in the beginning of the year 1856, see the excursus at the end of Prolegg. to Acts. The ruins are on the beach, about two hours eastward of Fair Havens.

9. ἱκανοῦ χρ.] Not 'since the beginning of our voyage,' as Meyer:—the time was spent at the anchorage. τοῦ πλοός] Not 'sailing,' but the voyage, viz. to Rome,—which henceforth was given up as hopeless for this autumn and winter. That this is the meaning of ὁ πλοῦς, see ch. xxi. 7. And by observing this, we avoid a difficulty which has been supposed to attend the words. *Sailing* was not

unsafe so early as this (see below); but to undertake so long a voyage, was.

τὴν νηστείαν] The fast, κατ' ἐξοχὴν, is the solemn fast of the day of expiation, the 10th of Tisri, the seventh month of the Jewish ecclesiastical year, and the first of the civil year. See Levit. xvi. 29 ff.; xxiii. 26 ff. This would be about the time of the autumnal equinox. The *sailing season* did not close so early: 'Ex die igitur tertio iduum Novembris, usque in diem sextum iduum Martiarum, maria clauduntur.' Vegetius (Smith, p. 45, note) de Re Milit. iv. 39.

10.] From the use of θεωρῶ here, and from the saying itself, it seems clear to me that Paul was not uttering *at present* any prophetic intimation, but simply his own sound judgment on the difficult question at issue. It is otherwise at vv. 22—24. As Smith remarks, "The event justified St. Paul's advice. At the same time it may be observed, that a bay, open to nearly one half the compass, could not have been a good winter harbour." (p. 47.)

μετὰ ὕβρεως is interpreted by Meyer as subjective—'accompanied with presumption on our part : ' but not to mention that this would be a very unusual sense, ver. 21, κερδῆσαι τὴν ὕβριν ταύτ. κ. τ. ζημίαν, is decisive (De W.) against it. ὅτι . . .

μέλλειν] A mixing of two constructions, see Winer, edn. 6, § 44. 8, remark 2. This is most flagrant in later writers, as Pausanias and Arrian,—see Bernhardt, Syntax, p. 369; but is also found earlier, e. g. Plato, Charm., p. 165 : οὐκ ἂν αἰσχυνομένην ὅτι μὴ οὐχὶ ὀρθῶς φάναι εἰρηκέναι. Isæus, περὶ τοῦ φιλοκτ. κληρ. p. 57 : ἐπειδὴ δὲ προσδιαμεμαρτύρηκεν ὥς υἱὸν εἶναι γνήσιον Εὐκτῆμονος ταύτου . . . See other references in Winer, l. c. 11. τ. ναυκλήρῳ]

g here only†. ^(εὐθετος, Luke ix. 62.) ^{h here bis, ver. 8 only. Ps. cvi. 30.} ^{i ch. ii. 30 reff.} ^{k here only†. Diod. Sic. xix. 68 (see below [r]).} ^{l 1 Cor. ix. 19 reff.} ^{m here only. Judg. xix. 30.} ^{n = ch. v. 38 reff. q ch. xvi. 1 reff. s = here only. Ezek. xi. 1 al. t see} ^{o ch. xiii. 13 reff. r ch. xxviii. t see}

ὑπὸ [τοῦ] Παύλου λεγομένοις. ¹² εἰς ἀνευθέτου δὲ τοῦ Ἀβλῆν ^h λιμένος ⁱ ὑπάρχοντος πρὸς ^k παραχειμασίαν ^l οἱ πλείονες ^{g h k l m o p 13} ^m ἔθεντο ^{mn} βουλὴν ^o ἀναχθῆναι ἐκεῖθεν, ^p εἰ ^u πως δύναιντο ^q κατανήσαντες εἰς Φοῖνικα ^r παραχειμαῖσαι ^h λιμένα τῆς Κρήτης ^s βλέποντα ^t κατὰ ^u λίβα καὶ ^v κατὰ ^w χώρων.

p 13. 40 vulg arm Chr-comm, Thl-fin.
om ABN p.

12. rec πλειους, with H¹LP 13. 36 rel Chr.; txt ABN p 40. rec κακειθεν, with H¹P rel syr Thl: txt ABLN b c h k o p 13. 36. 40 vulg Syr [copt] arm Chr. δυνανται Α.

the owner of the ship. Wetst. cites from Plutarch, ναύτας μὲν ἐκλέγεται κυβερνήτης, καὶ κυβερνήτην ναύκληρος. So Hesych.: ναύκληρος, ὁ δεσπότης τ. πλοίου,—and Xen. Econ. viii. 12: φορτίων, ὅσα ναυκλήροις κέρδους ἕνεκα ἄγεται. (Kuin.) 12.] See above on ver. 8. The anchorage was sheltered from the N.W., but not from nearly half the compass. Grotius and Heinsius's rendering of πρὸς παραχειμ., 'ad vitandam tempestatem,' is contrary to usage, besides being singularly inconsistent with the fact in more ways than one. For this purpose the anchorage was εὐθετος, and in it they had (see next verse) actually ridden out the storm, before they left it. ἐκεῖθεν] The κάκειθεν of the rec. would be thence also, as from their former stopping-places. Φοῖνικα] Ptolemy (iii. 17) calls the haven Φοινικοῦς, and the city (lying some way inland) Φοῖνις. Strabo (x. 4) says, τὸ δὲ ἔνθεν ἰσθμὸς ἐστὶν ὡς ἐκατὸν σταδίω, ἔχων καταοικίαν πρὸς μὲν τῇ βορείῳ θαλάττῃ Ἀμφιμάλλαν, πρὸς δὲ τῇ νοτίῳ Φοινικὴ τῶν Λαμπιών. This description, and the other data belonging to Phœnice, Smith (p. 48) has shewn to fit the modern Lutro, which, though not known now as an anchorage, probably from the silting up of the harbour, is so marked in the French admiralty chart of 1738, and "if then able to shelter the smallest craft, must have been capable of receiving the largest ships seventeen centuries before." See an inscription making it highly probable that Alexandrian ships did winter at Lutro, in the excursus at the end of Prolegg. to Acts.

βλέποντα κατὰ λίβα κ. κατὰ χώρον] looking (literally) down the S.W. and N.W. winds; i. e. in the direction of these winds, viz. N.E. and S.E. For λίψ and χώρος are not quarters of the compass, but winds; and κατὰ, used with a wind, denotes the direction of its blow-

ing,—down the wind. This interpretation, which I was long ago persuaded was the right one, I find now confirmed by the opinion of Mr. Smith, who cites Herod. iv. 110, ἐφέροντο κατὰ κύμα καὶ ἄνεμον, and Arrian, Periplus Euxini, p. 3, ἄφω νεφελεὶ ἐπαναστᾶσα ἐξερράγη κατ' ἑνρον. So also κατὰ ῥόον, Herod. ii. 96. And in Jos. Antt. xv. 9. 6, the coasts near Cæsarea are said to be δύσορμα διὰ τὰς κατὰ λίβα προσβολάς. See also Thucyd. vi. 104. In the reff., the substantive is not one of motion like λίψ, χώρος, or ῥόος, but of fixed location, as μεσημβρία, σκόπος. The direction then is towards the spot indicated, just as in the present case it is in that of the motion indicated. The harbour of Lutro satisfies these conditions; and is even more decisively pointed out as being the spot by a notice in the Syncedemus of Hierocles, Φοινίκη ἦτοι Ἀράδωνα νῆσος Κλαῦδος. Now Mr. Pashley found a village called Aradhena a short distance above Lutro, and another close by called Anopolis, of which Steph. Byz. says, Ἀράδην πόλιν Κρήτης· ἡ δὲ Ἀνωπόλις λέγεται, διὰ τὸ εἶναι ἄνω. From these data it is almost demonstrated that the port of Phœnice is the present port of Lutro. Ptolemy's longitude for port Phœnice also agrees. See Smith, pp. 51 ff. Mr. Smith has kindly sent me the following extract from a letter containing additional confirmation of the view: 'Loutro is an excellent harbour; you open it unexpectedly, the rocks stand apart and the town appears within. During the Greek war, when cruising with Lord Cochrane, . . . chased a pirate schooner, as they thought, right upon the rocks; suddenly he disappeared, and when rounding in after him,—like a change of scenery, the little basin, its shipping, and the town of Loutro, revealed themselves.' See Prof. Hackett's note, impugning the above view and interpreta-

13 ^w ὑποπνεύσαντος δὲ ^x νότου δόξαντες τῆς ^y προ-
θέσεως ^z κεκρατηκέναι, ^a ἄραντες ^b ἄσσον ^c παρελέγοντο
τὴν Κρήτην. 14 μετ' οὐ πολὺ δὲ ^d ἔβαλεν κατ'

13. Sir. xliii. 16 al.

iii. 8.

only. So Thucyd. ii. 23 al.

d = here only. see note.

y = Rom. viii. 28, ix. 11. Eph. i. 11. iii. 11. 2 Tim. i. 9, 10.

z = here only. (Heb. vi. 18.) κρ. τῆς πρ. θ., Diod. Sic. xvi. 20.

b here only. comparat., = ch. xxv. 10 reff.

c = here only. see note.

w here only +.

x = ch. xxviii.

13. Luke xii.

55 (xi. 31) Mt.

xiii. 29. Rev.

xxi. 13) only.

Exod. x.

2 Mace.

a = here

e ver. 8.

13. ΥΠΟΠΝΕΥΣΑΝΤΕΣ(sic) Ν.

tion; which however does not alter my opinion. Dean Howson gives his solution thus: "The difficulty is to be explained simply by remembering that sailors speak of every thing from their own point of view, and that the harbour (see chart in C. and H. ii. 397) does look—from the water towards the land which encloses it—in the direction of S.W. and N.W." But I cannot believe, till experience can be shewn to confirm the idea, that even sailors could speak of a harbour as 'looking' in the direction in which they would look when entering it.

13. ὑποπνεύσαντος] as E. V., softly blowing, compare ὑπομειδῶ. The S. wind was favourable for them in sailing from Fair Havens to Phœnice.

δόξ. τ. προθ. κεκρατ.] imagining that they had (as good as) accomplished their purpose; i. e. that it would now be a very easy matter to reach Phœnice.

ἄραντες "may be translated either 'weighed,' or 'set sail;' for ancient authors supply sometimes τὰς ἀγκύρας, and sometimes τὰ ἱστία Julius Pollux, however, like St. Luke, supplies neither, which is certainly the most nautical way of expressing it: he says, αἰρώντες ἀπὸ τῆς γῆς, lib. i. 103." Smith, p. 55.

ἄσσον παρ.] They crept close along the land till they passed Cape Matala. "A ship which could not lie nearer to the wind than seven points, would just weather that point which bears W. by S. from the entrance of Fair Havens. We see therefore the propriety of the expression ἄσσον παρ., 'they sailed close by Crete,' which the author uses to describe the first part of their passage." Smith, p. 56.

The Vulg. has: "quum sustulissent de Asson," connecting ἄραντες with Ἀσσον, and understanding the latter as the name of a Cretan town. There is an Asus mentioned by Pliny (iv. 12), but it is 'in Mediterraneo,' not on the coast,—and the construction would be inadmissible. Erasmus, Luther, &c., have taken Ἀσσον as the accusative of direction, 'when they had weighed for Assus.' But besides the local objection, this construction also would be most harsh, as ἄραντες does not indicate the progress of their voyage, but only the setting out. Heinsius took ἄραντες = ἀνα-

φανέντες, ch. xxi. 3,—'postquam Asos attollere se visa est' (Meyer). But there can be little doubt that all of these are mistakes, and that ἄσσον is the adverb.

14. ἔβαλεν κατ' αὐτῆς] These difficult words have been taken in three ways: (1) (The common interpretation) referring αὐτῆς to τὴν Κρήτην just mentioned. Thus they might mean, (a) 'drove (us) against Crete,' or (B) 'struck (blew) against Crete,' i. e. in the direction of Crete. Now of these, (a) is contrary to the expressed fact:—they were not driven against Crete. And (B) is as inconsistent with the implied fact. Had the wind blown in the direction of Crete at all, they, who gave themselves up to it, and were driven before it (ἐπιδόντες ἐφερόμεθα, ver. 15), must have been stranded on the Cretan coast, which they were not. (2) referring αὐτῆς to the ship, understood. This is adopted by Dr. Bloomfield and Mr. Smith. (The latter, I find by a letter received since this note was written, now understands it as I have explained it below.) But not to mention the harshness occasioned by having to supply a subject for αὐτῆς which has never yet been mentioned,—a decisive objection against this rendering is, that the ship throughout the narrative is τὸ πλοῖον, not ἡ ναῦς, in every place except ver. 41,—and τὸ πλ. occurs in the very next clause, which, had this been meant of the ship, would certainly have been expressed συναρπασθείσης δέ, or συναρπασθείσης δὲ αὐτῆς. (3) referring αὐτῆς to προθέσεως. In that case ἔβαλεν κατ' αὐτῆς must either (a) = κατέβαλεν ἡμᾶς ἀπ' αὐτῆς, as Plato, Euthyph. 15 E, ἀπ' ἐλπίδος με καταβαλὼν μεγάλης ἀπέρχει, which is harsh, and hardly allowable; or (B) be understood, taking the neuter sense of βάλλω (ποταμὸς εἰς ἅλα βάλλων, Il. λ. 722), as meaning 'blew against it,' so as to thwart their design. And so Luther: 'erhob sich wider ihr Vornehmen.' But this mixture of literal and figurative is also harsh, and hardly allowable. (4) A method has occurred to me of rendering the words, which seems to remove all harshness, whether of reference in αὐτῆς, or of construction. There can be no question that the obvious reference of αὐτῆς is to Crete. What

• here only †.
(-ών, 1-a.
xiii. 21 Aq.
[so Montf.
from Jer.
but?])

† here only †.
g ch. vi. 12 reff.
k = (naulical) here bis only.

αὐτῆς ἄνεμος ^c τυφωνικός ὁ καλούμενος ^f εὐρακύλων. 15 ^g συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμένου ^h ἀν-
οφθαλμεῖν τῷ ἀνέμῳ ⁱ ἐπιδόντες ^k ἐφερόμεθα. 16 ^l νησίου

ABLFPS
a b c d f
g h k l
m o p 13

h here only †. Wisd. xii. 14 only.

i = here only †. (ch. xv. 30 reff.)
l here only.

(Lev. xxvi. 36. see ch. ii. 2.)

14. for κατ' αὐτῆς, κατα ταυτῆς **Ν**.
P-corr).

rec ευροκλυδων, with H^rL P-corr p(ευρο κλυδω) rel Syr Clm^r: ευρυ-
κλυδων B² 40. 133: ευρακλυδων syr-ing-gr: ευρακυκλων arm: aquilo maris (omg τυφ.
o καλ.) æth: ευτρακηλων copt[-wilk]: ευρακηλων sah: ευρακοιδων (itacism) 13:
txt (see note) A B¹ (see table) **Ν** [copt-boet], confirmed by *Euroaquilo* vulg Cassiod.,
by 13 sah and in some measure (ευρακ.) by syr arm copt[-wilk].

15. δυναμένου B¹. aft επιδόντες ins τω πλεοντι κ. συστειλῶντες τα ιστια c 137:
τη πνευση κ. συναγοντες τα ιστια syr-w-ast.

om o καλ. ευρ. and συν of συναρπ. P¹(ins

then is ἔβαλεν κατ' αὐτῆς? ἔβαλεν ap-
plied to wind may be understood as above,
neuter, or reflective, 'blew,' 'rushed.'
Assuming this, and that there is no object
to be supplied between ἔβαλεν and the pre-
position, κατ' αὐτῆς may surely be ren-
dered, as in βῆ δὲ κατ' Οὐλύμποιο καρή-
νων,—κατ' Ἰδαίων ὄρεων,—κατὰ πέτρης,
&c., viz. down (from) Crete, 'down the
high lands forming the coast.' It is a
common expression in lake and coasting
navigation, that 'a gust came down the
valleys.' And this would be exactly the
direction of the wind in question. When
they had doubled, or perhaps were now
doubling, Cape Matala, the wind suddenly
changed, and the typhoon came down upon
them from the high lands;—at first, as
long as they were sheltered, only by fits
down the gullies, but as soon as they were
in the open bay past the cape, with its full
violence. This, the hurricane rushing down
the high lands when first observed, and
afterwards συναρπάζων τὸ πλοῖον, seems
to me exactly to describe their changed cir-
cumstances in passing the cape. A confirma-
tion of this interpretation may be found by
Luke himself using κατέβη to express the
descending of a squall from the hills on the
lake of Gennesareth, Luke viii. 23, where
Matt. and Mark have only ἐγένετο and
γίνεται. Mr. Smith also suggests κατὰ
τοῦ κρημοῦ, Luke viii. 33, as confirma-
tory. The above is also Dean Howson's
view. See, in the excursus appended to
the Prolegg. to Acts, the confirmation of
this view in what actually happened to the
Rev. G. Brown's party. τυφώνικός]
"The sudden change from a south wind to
a violent northerly wind, is a common oc-
currence in these seas. (Captain J. Stewart,
R.N., in his remarks on the Archipelago,
observes, "It is always safe to anchor
under the lee of an island with a northerly
wind, as it dies gradually away; but it
would be extremely dangerous with south-
erly winds, as they almost invariably shift

to a violent northerly wind."'). The term
'typhonic' indicates that it was accom-
panied by some of the phenomena which
might be expected in such a case, viz. the
agitation and whirling motion of the clouds
caused by the meeting of the opposite cur-
rents of air when the change took place,
and probably also of the sea, raising it in
columns of spray. Pliny (ii. 48), speak-
ing of 'repentini flatus,' says, 'vorticem
faciunt qui Typhon vocatur.' Aul. Gell.
xix. 1, 'Turbines etiam crebriores . . . et
figuræ quædam nubium tremendæ quas
τυφώνας vocabant.'" Smith, p. 60.

εὐρακύλων] I have adopted the reading of
AB², according to my principle of going,
in all cases where there is no overpower-
ing objection, by our most ancient MSS.
It may be that εὐρακύλων had become in
common parlance corrupted into εὐρο-
κλύδων, an anomalous word, having no
assignable derivation, but perhaps arising
from the Greek sailors having changed
the Latin termination into one having sig-
nificance for themselves. Mr. Smith, in
his appendix, 'On the Wind Euroclydon,'
has satisfactorily answered the objections
of Bryant to the compound εὐρακύλων,—
by shewing that εὐρος properly, was not
the S.E., but the E. wind; and that com-
pounds of Greek and Latin in the names of
winds are not unknown, e.g. Euro-Auster.

The direction of the wind is established
by Mr. S., from what follows, to have been
about half a point N. of E.N.E.; and the
subsequent narrative shews that the wind
continued to blow from this point till they
reached Malta. 15. συνεπτ.] being

hurried away, 'borne along,' by it: see
reff. ἀντοφθαλμεῖν] It is hardly
likely that this term, which is used so
naturally and constantly of men facing an
enemy (Polyb. i. 17. 3, and eight times
more), and also metaphorically of resisting
temptation (μὴ δύνασθαι τοῖς χρήμασιν
ἀντοφθαλμεῖν, Polyb. xxviii. 17. 18),
should have been originally a naval term,

δέ τι ^m ὑποδραμόντες καλούμενον Κ[λ]αῦδα, ⁿ ἰσχύσαμεν ^m ὁ μόνος ^p περικρατεῖς γενέσθαι τῆς ^a σκάφης, ¹⁷ ἦν ἄραντες ^o βοηθείαις ^s ἐχρῶντο, ^t ὑποζώννυντες τὸ πλοῖον, φοβοῦ-
m here only t. n = ch. vi. 10. reff. o ch. xiv. 18. reff. p here only t. q vv. 30, 32. only t. Bel & Dr. 33 (32) only, but not =. (-ος, 2 Macc. xii. 3, 6.) r Heb. iv. 16 only. Ps. vii. 10. Sir. xl. 24 al. (-θεῖν, ch. xxi. 28. -θός, Heb. xiii. 6.) s ver. 3. 1 Cor. vii. 21 al. L.P. Wied. ii. 6. t here only t. 2 Macc. iii. 19 only. Polyb. xxvii. 3. 3. Plato, Rep. x. 616. 3, εἶναι γὰρ τοῦτο τὸ φῶς σύνδεσμον τοῦ οὐρανοῦ, οἷον τὰ ὑποζώματα τ. τριηρῶν, οὕτω πᾶσαν ξυνέχον τὴν περιφορὰν. see Thucyd. i. 29.

16. [υπεκδρ. α:] υποδραμοντες B¹ 93-5. rec κλαν-, with AH¹LP N (but A erased) p rel 13. 36. 40. 137 syr syr-mg-gr [copt arm] Chr Thl Ec: καν- B vulg æth Jer^p, Kyra or Keuda Syr, Gaudem Cassiod^p. —rec δην-, with H¹LP rel: -δαν c 25 lect-12, -dam fuld: -δα BN p 13. 40. 137 vulg syr syr-mg-gr copt æth [arm]. (A has only ΚΛΑ, the remaining letters are gone at the end of a line.) rec μολις bef ισχυ-σαμεν (corrⁿ of order?), with H¹LP rel 36 syrr copt æth-pl Chrⁱ: txt ABN m p 13 (40) vulg.

17. βοηθείαις H¹ c p 36. 96 lect-12: -θιαν N¹.

derived from the practice of painting *eyes* on either side of the beaks of ships. More probably the expression was transferred to a ship from its usage in common life.

ἐπιδόντες] So Plutarch de Fortun. Rom. cited in note on ver. 26. Either '*the ship*,' or '*ourselves*,' may be supplied: or better perhaps, *neither*, but the word taken generally—giving up. ἐφερό-μεθα] passive: we were driven along.

16. ὑποδραμόντες] running under the lee of. "St Luke exhibits here as on every other occasion, the most perfect command of nautical terms, and gives the utmost precision to his language by selecting the most appropriate: they ran before the wind to leeward of *Clauda*, hence it is ὑποδραμόντες: they sailed with a side wind to leeward of *Cyprus* and *Crete*: hence it is ὑπεπλεύσαμεν" (Smith, p. 61, note).

Κλαῦδα] Here again, there can be little doubt that the name of the island was Καῦδα, or Γαῦδα, as we have in some MSS., or, as in Pliny and Mela, Gaudos: but Ptol. (iii. 7) has Κλαῦδος, and the corruption was very obvious. The island is the modern Gozzo.

ἰσχύ-σαμ. μολ. κ.τ.λ.] "Upon reaching *Clauda*, they availed themselves of the smooth water under its lee, to prepare the ship to resist the fury of the storm. Their first care was to secure the boat by hoisting it on board. This had not been done at first, because the weather was moderate, and the distance they had to go, short. Under such circumstances, it is not usual to hoist boats on board, but it had now become necessary. In running down upon *Clauda*, it could not be done, on account of the ship's way through the water. To enable them to do it, the ship must have been rounded to, with her head to the wind, and her sails, if she had any set at the time, trimmed, so that she had no head-way, or progressive movement. In this position

she would drift, broadside to leeward. I conclude they passed round the *east* end of the island: not only because it was nearest, but because 'an extensive reef with numerous rocks extends from Gozzo to the N.W., which renders the passage between the two isles very dangerous' (Sailing Directions, p. 207). In this case the ship would be brought to on the starboard tack, i. e. with the right side to windward." . . . "St. Luke tells us they had much difficulty in securing the boat. He does not say *why*: but independently of the gale which was raging at the time, the boat had been towed between twenty and thirty miles after the gale had sprung up, and could scarcely fail to be filled with water." Smith, pp. 64, 65.

17.] ἄραντες, having taken on board. βοηθείαις] measures to strengthen the ship, strained and weakened by labouring in the gale. Pliny (ii. 48) calls the typhoon 'præcipua navigantium pestis, non antennis modo, verum ipsa navigia contorta frangens.' Grot., Hein-sius, &c., are clearly wrong in interpreting βοηθεί., '*the help of the passengers*.'

ὑποζώννυντες τ. πλ.] undergirding, or *frapping* the ship. "To frap a ship (*ceintrer un vaisseau*) is to pass four or five turns of a large cable-laid rope round the hull or frame of a ship, to support her in a great storm, or otherwise, when it is apprehended that she is not strong enough to resist the violent efforts of the sea: this expedient, however, is rarely put in practice." Falconer's Marine Dict. —Smith, p. 60, who brings several instances of the practice, in our own times. See additional ones in C. and H. ii. 404, f. Horace seems to allude to it, Od. i. 14. 3, 'ac sine funibus Vix durare carinæ Possint impetiosius Æquor.' See reff. τὴν σύρτιν] The Syrtis, on the African coast; there were two, the greater and the lesser (αἱ φοβεραὶ καὶ τοῖς ἀκούουσι Σύρτις, Jos.

Ἡ περιηρεῖτο ἐλπίς πάσα ^a τοῦ σώζεσθαι ἡμᾶς. ²¹ πολλῆς ^p = 2 Cor. iii. 16. Heb. x. 11 (ver. 40) only. Zech. x. 11. ^q constr., ch. xiv. 9 reff. ^r here only + (-tos, ver. 33. -teiv, 1 Macc. iii. 17 -ti, Job xxiv. 6.) ^s ch. ii. 30 reff. ^t ch. xi. 13 reff. ^u ch. v. 29 reff. ^v ch. xiii. 13 reff. ^w = here only. (1 Cor. ix. 19 &c. reff.) ^d (John τὸ μανθῆ- ναι τὰς χεῖρας κερ- δαίνειν, ^z ver. 9 only (reff.). ^b Rom. xi. 15 only +. (-βάλλειν, Mark x. 50. Heb. x. 35.) ^c = ch. xv. 26 reff. ^e ch. vii. 7 reff. ^h ver. 2 reff. ^f = Rom. xiv. 10. Dan. Jos. Antt. ii. 3. 2. ^x ver. 10. ^y ch. iv. 29 reff. ^z ver. 9 only (reff.). a here bis. James v. 13 only. Ps. lxxvii. 18 (17) Ald. [Trom.] only. (see ver. 36 al.) ^b Rom. xi. 15 only +. (-βάλλειν, Mark x. 50. Heb. x. 35.) ^c = ch. xv. 26 reff. ^d (John viii. 10.) ch. xv. 28. xx. 23. Deut. i. 36. ^e ch. vii. 7 reff. ^f = Rom. xiv. 10. Dan. vii. 10. ^g 2 Cor. ii. 10 reff.

rec πασα bef ελπις, with CH²P²N rel 36 Chr₁: π. η ελ. L [a]: txt AB k m p 13 vulg spec.

21. rec δε, with H²L²P rel syr copt Chr₁: txt ABC²N c p 13. 40. 137 vulg spec Syr æth-pl [arm] Thl-fin. om τότε A 21. εμμεσω A. for αυτων, ημων c 137. om της H² [d]. ζημιαν(sic) P.

22. αποβλη(sic) P. ουδεμια bef ψυχης N¹ 80.

23. for ταυτη, τηδε N¹. rec τη νυκτι bef ταυτη: txt ABCH²LP(N) rel 40. 137 vulg [spec] arm Chr, Thl-sif (Thl-fin om ταυτ.). rec αγγελος bef του θεου (corrpn of order), with H²L²P rel vulg spec; bef ω κ. λατρευω 13: txt ABC²N m 40. 137. rec om εγω, with BC²H²L²P p 13 rel spec Chr₁: ins AC²N 40 vulg copt æth[?] arm.

the ancients when out of sight of land. The expression, **all hope was taken away**, seems, as Mr. Smith has noticed, to betoken that a greater evil than the mere force of the storm (which perhaps had some little abated:—χ. οὐκ ὀλίγου seems to imply that it still indeed raged, but not as before) was afflicting them, viz., *the leaky state of the ship*, which increased upon them, as is shewn by their successive lightenings of her.

21. ἀσιτίας] “What caused the abstinence? A ship with nearly 300 people on board, on a voyage of some length, must have had more than a fortnight’s provisions (and see ver. 38): and it is not enough to say with Kuinoel, ‘Continui labores et metus a periculis effecerant ut de cibo capiendo non cogitarent.’ ‘Much abstinence’ is one of the most frequent concomitants of heavy gales. The impossibility of cooking, or the destruction of provisions from leakage, are the principal causes which produce it.” Smith, p. 75: who quotes instances. But doubtless anxiety and mental distress had a considerable share in it. τότε brings vividly before us the consequence of the ἀσιτία—when they were in that condition, languid and exhausted with fasting and fears. κερδήσαι] ‘lucrificasse,’ to have gained, not = to have incurred,—

but to have turned to your own account, i. e. ‘to have spared or avoided.’ So Jos. in ref. Aristotle, Magn. Mor. ii. 8, ὅ κατὰ λόγον ζημίαν ἦν λαβεῖν, τὸν τοιοῦτον κερδάναντα εὐτοχῇ φάμεν (‘if he escape it’). Plin. vii. 40, ‘quam quidem injuriam lucrificet ille.’ Cicero, Verr. i. 12, ‘lucretur indicia veteris infamiae’ (‘may have them wiped out,’ and so make gain of them by getting rid of them). ὕβριν] See on ver. 10. “The ὕβριν was to their persons, the ζημίαν to their property.” C. and H. ii. 410, note 4. 22.] The neglect of precision in ἀποβολῇ ψυχῆς ουδεμία . . . πλὴν τοῦ πλοίου is common enough. So Rev. xxi. 27, οὐ μὴ εἰσελθῇ . . . πᾶν κινὸν κ. ποιῶν βδέλυγμα . . . εἰ μὴ οἱ γεγραμμένοι ἐν τῷ β. τ. ζωῆς. See Winer, edn. 6, § 67. 1. e. 23.] Paul characterizes himself as dedicated to and the servant of God, to give solemnity to and bespeak credit for his announcement. At such a time, the servants of God are highly esteemed. 24. κεχάρισται] “Etiam centurio, subserviens providentiæ divinæ, Paulo condonavit captivos, ver. 43. . . . Non erat tam periculosum alioqui tempore periculum, ne videretur Paulus, quæ necessario dicebat, gloriose dicere.” Bengel. μετὰ σοῦ] “Paulus,

i ch. xv. 11
only. see ch.
i. 11 reff.
Rom. iii. 2.
k = ver. 17.
l ver. 38.
Gen. xiv. 5.
m ch. xiii. 49.
n = ch. xvi. 25.
Heb. iii. 8.
from Ps. xciv.
6.
o here only.
see ch. xvi.
25. Matt.
xxv. 6.
p ch. xiii. 25
reff.

γὰρ τῷ θεῷ ὅτι οὕτως ἔσται ⁱ καθ' ⁱ ὃν ⁱ τροπον λελάληται ^{ABCLP}
μοι. ²⁶ εἰς νῆσον δέ τινα δεῖ ἡμᾶς ^k ἐκπεσεῖν. ²⁷ Ὡς δέ ^{ABCD}
^l τεσσαρεσκαδεκάτῃ νύξ ἐγένετο ^m διαφερομένων ἡμῶν ἐν ^h
τῷ Ἀδρία, ⁿ κατὰ ^o μέσον τῆς ^o νυκτὸς ^p ὑπενόουν οἱ ^q ναῦται
^r προσάγειν τινὰ αὐτοῖς χώραν, ²⁸ καὶ ^s βολίσαντες ^t εὖρον
^u ὄργυιᾶς εἴκοσι, ^v βραχὺ δέ ^w διαστήσαντες καὶ πάλιν
^s βολίσαντες ^t εὖρον ^u ὄργυιᾶς δεκαπέντε, ²⁹ φοβούμενοί

q here bis. Rev. xviii. 17 only t. (-τικός, 3 Kings ix. 27. Jonah i. 5.) r = here only. (ch.

xix. 20 reff.) Josh. iii. 9. 1 Kings vii. 10 al. fr.

s here bis only t. (-λή, Luke xxii. 41.) t = ch.

v = Luke xxii. 58. ch. v. 34 (John vi. 7. Heb.

w Luke xxii. 59. xxiv. 51 only. trans., Isa. lix. 2.

26. ημας bef δει B.

27. επεγενετο A p vulg: txt BCH^rLPN rel 36 Chr. for προσαγειν, προσανειχεν

B²: προσαχειν B¹: προσεγγιζειν c 137: προσαγαγειν 40: προσαγαγειν N¹.

28. for 1st και, οιτινες N¹. οργυας (twice) b¹ p 13, so (once) H^r o.
for 2nd ευρον, ευρομεν C¹.

in conspectu Dei, princeps navis, et consiliis gubernator." Ib. 26. δει] Spoken prophetically, as also ver. 31: not perhaps from actual revelation imparted in the vision, but by a power imparted to Paul himself of penetrating the future at this crisis, and announcing the Divine counsel.

Mr. Humphry compares and contrasts the speech of Caesar to the pilot under similar circumstances: τόλμα κ. δέδιθι μὲν, ἀλλὰ ἐπιδίδου τῇ τύχῃ τὰ ἰστία καὶ δέχου τὸ πνεῦμα, τῷ πνέοντι πιστεύων, ὅτι Καίσαρα φέρεις καὶ τὴν Καίσαρος τύχην, Plut. de Fortun. Rom. p. 518.

27. διαφερ.] driven about, or up and down, as E. V., not 'drifting through,' as Dr. Bloomf., though this may have been the fact; see examples below. Plutarch speaking of the tumult during which Galba was murdered, τοῦ φορέου καθάπερ ἐν κλύδωνι δεῦρο κάκει διαφερομένων (probably from Tacitus, 'Agebatur huc illuc Galba, vario turbæ fluctuantis impulsu,' Hist. i. 40); Philo, de Migr. Abr. p. 454, ἐπαμφοτεριστὰ πρὸς ἑκάτερον τοῖχον, ὥσπερ σκάφος ὑπ' ἐναντίον πνευμάτων διαφερόμενον, ἀποκλινόντες. The reckoning of days counts from their leaving Fair Havens: see vv. 18, 19.

ἐν τῷ Ἀδρίᾳ] Adria, in the wider sense, embraces not only the Venetian Gulf, but the sea to the south of Greece:—so Ptolemy (iii. 16), ἡ δὲ Πελοπόννησος ὀρίζεται . . . ἀπὸ δυσμῶν καὶ μεσημβρίας τῷ Ἀδριατικῷ πελάγει. So also (iii. 4) ἡ δὲ Σικελία ὀρίζεται . . . ἀπὸ δὲ ἀνατολῶν ὑπὸ τοῦ Ἀδρίου πελάγους. In fact, he bounds Italy on the S., Sicily on the E., Greece on the S. and W., and Crete on the W. by this sea, which notices sufficiently indicate its dimensions. So also Pausanias (v. 25), speaking of the straits of Messina, says that the sea there is θαλάσσης χειμεριωτάτη

πάσης. οἱ τε γὰρ ἄνεμοι ταρασσοῦσιν αὐτὴν ἀμφοτέρωθεν τὸ κύμα ἐπάγοντες, ἐκ τοῦ Ἀδρίου, καὶ ἐξ ἑτέρου πελάγους δὲ καλεῖται Τυρσηνόν. ὑπενόουν] What gave rise to this suspicion? Probably the sound (or even the apparent sight) of breakers. "If we assume that St. Paul's Bay, in Malta, is the actual scene of the shipwreck, we can have no difficulty in explaining what these indications must have been. No ship can enter it from the east without passing within a quarter of a mile of the point of Koura: but before reaching it, the land is too low and too far from the track of a ship driven from the eastward, to be seen in a dark night. When she does come within this distance, it is impossible to avoid observing the breakers: for with north-easterly gales, the sea breaks upon it with such violence, that Capt. Smyth, in his view of the headland, has made the breakers its distinctive character." Smith, p. 79.

I recommend the reader to study the reasonings and calculations by which Mr. Smith (pp. 79—86) has established, I think satisfactorily, that this χώραν could be no other than the point of Koura, east of St. Paul's Bay, in Malta.

προσάγειν] was approaching them. The opposite is ἀναχωρεῖν, 'recedere.' 'Lucas optice loquitur, nautarum more.' Kuin.

28. βολίσαντες] βολίζειν, ἵκονιν βάθος θαλάσσης μετρεῖν μολυβδίνῃ καθέτω, ἢ τοιοῦτω τινί. Eustath. on Il. ε. p. 427 (Wetst.).

ὄργυιᾶς] ὄργυια σημαίνει τὴν ἑκτασιν τῶν χειρῶν σὺν τῷ πλάτει τοῦ στήθους (Etymol. Magn.) = therefore very nearly one fathom. Every particular here corresponds with the actual state of things. At twenty-five fathoms depth (as given in evidence at the court-martial on the officers of the Lively, wrecked on this point in 1810), the curl of the sea was seen on the

τε μή που^x κατὰ^y τραχεῖς τόπους^k ἐκπέσωμεν, ἐκ^x
 πρύμνης^z ῥίψαντες^a ἀγκύρας^b τέσσαρας^c εὐχοντο^z
 ἡμέραν^d γενέσθαι. 30 τῶν δὲ^q ναυτῶν^e ζητούντων^z
 φυγεῖν ἐκ τοῦ πλοίου καὶ^f χαλασάντων τὴν^g σκάφη^a
 εἰς τὴν θάλασσαν, ἡ^h προφάσειⁱ ὥς ἐκ^k πρώρας^c
 ἀγκύρας^b μελλόντων^l ἐκτείνειν, 31 εἶπεν ὁ Παῦλος^z
 τῷ ἑκατοντάρχη καὶ τοῖς στρατιώταις Ἐὰν μὴ οὗτοι^z

xi. 2. d ch. xii. 18 reff. e = ch. xiii. 8 reff.
 g ver. 16. h Mark xii. 40 || L. John xv. 22. Phil. i. 18. 1 Thess. ii. 5 only. Ps. cxl. 4.
 i = ch. xxiii. 15 reff. k ver. 41 only t. (-ρεύς, Ezek. xxvii. 29.) f ch. ix. 25 reff. l = here only. Ps.
 lix. 8 (10). elsw. w. χεῖρ, ch. xxvi. 1 al

29. for τε, δε CN c p 13 vulg syr copt Thl-sif. rec *μηπως* (corrⁿ to *simpler word*), with H^rLP rel 36 copt Chr: *μηπω* A: txt BCN c p 13. 40 Thl-sif. (που is written above the line by N¹ or corr¹.) rec (for *κατα*) *εις*, with H^rLP rel 36 Chr: txt ABCN c p 13. 40 Thl-sif. rec *εκπεσωσιν*, with c d f p sah [æth-pl arm Thl]: txt ABCH^rLPN 13 rel 137 vulg syrr copt Chr. (ευχοντο, so B¹CH^r.)

30. *εκφυγειν* A c 96. 137-42. *πρωης* A[N³] d 13: *πλωρης* N¹. rec *μελλον-*
 των bef *αγκυρας* (corrⁿ of order for *euphony*), with H^rLPN rel am [demid tol] Chr:
 txt ABC m p 13. 40.

rocks in the night, but no land. The twenty fathoms would occur somewhat past this: the fifteen fathoms, in a direction W. by N. from the former, after a time sufficient to prepare for the unusual measure of anchoring by the stern. And just so are the soundings (see Capt. Smyth's chart, Smith, p. 88), and the shore is here full of *τραχεῖς τόποι*, mural precipices, upon which the sea must have been breaking with great violence.

29. ἐκ πρύμνης] The usual way of anchoring in ancient, as well as in modern navigation, was *by the bow*: 'anchora de prora jacitur.' But under certain circumstances, they anchored *by the stern*; and Mr. Smith has shewn from the figure of a ship which he has copied from the "Antichità de Ercolano," that their ships had hawse-holes aft, to fit them for anchoring by the stern. "That a vessel *can* anchor by the stern is sufficiently proved (if proof were needed) by the history of some of our own naval engagements. So it was at the battle of the Nile. And when ships are about to attack batteries, it is customary for them to go into action prepared to anchor in this way. This was the case at Algiers. There is still greater interest in quoting the instance of the battle of Copenhagen, not only from the accounts we have of the precision with which each ship let go her anchors astern as she arrived nearly opposite her appointed station, but because it is said that Nelson stated after the battle that he had that morning been reading Acts xxvii." C. and H. ii. p. 414. The passage from Caesar, Bell. Civ. i. 25, 'has quaternis ancoris ex quatuor angulis distinebat, ne fluctibus moverentur,' is not to

the purpose, for it was in that case a platform composed of two vessels, and anchored by the four corners. "The anchorage in St. Paul's Bay is thus described in the Sailing Directions: 'The harbour of St. Paul is open to E. and N.E. winds. It is, notwithstanding, safe for small ships; the ground, generally, being very good: and while the cables hold, there is no danger, as the anchors will never start.'" Smith, p. 92.

εὐχοντο] Uncertain, whether their ship might not *go down at her anchors*: and, even supposing her to ride out the night safely, uncertain whether the coast to leeward might not be iron-bound, affording no beach where they might land in safety. Hence also the ungenerous but natural attempt of the seamen to save their lives by taking to the boat. See Smith, p. 97.

30.] "We hear of anchors being laid out from both ends of a ship (*ἐκατέρωθεν*), Appian, Bell. Civ. p. 723." ib. ἐκτείνειν] because in this case they would *carry out* the anchors to the extent of the cable which was loosened.

31. ἐὰν μὴ κ.τ.λ.] "Mirum est quod reliquos vectores salvos posse fieri negat, nisi retentis nautis: quasi vero Dei promissionem exinanire penes ipsos fuerit. Respondeo, Paulum hic de potentia Dei præcise non disputare, ut eam a voluntate et mediis sejungat: et certe non ideo fidelibus virtutem suam Deus commendat, ut contemptis mediis torpori et socordiae indulgeant, vel temere se projiciant, ubi certa est cavendi ratio. . . . Neque tamen propterea sequitur, mediis vel adimiculis alligatam esse Dei manum, sed quum Deus hunc vel illum agendi modum ordinat, hominum sensus continet, ne

m Mark ix. 43, 45. John xiii. 10, 26. Gal. v. 12 only. Deut. xxiii. 1. n John ii. 15 only. 2 Kings viii. 2. o = ch. xii. 7 reff. p ch. vii. 18 reff. q ver. 29. r = ch. xxi. 27 reff. s = and constr., ch. xxiv. 4. t ch. ii. 46 reff. u ch. ix. 19 reff. v ver. 27. Gen. xiv. 5. w absol. Matt. xxiv. 50. ch. (iii. 5. x. 24 reff.) xxviii. 6. x here only +. (-τια, ver. 21.) y here only.

Deut. ix. 7. Jer. xx. 18. 2 Macc. v. 27 only. z = ver. 36 only. (ch. xxviii. 2 al.) a = here only. ἐπι- σκεψόμεθα ἐάν τι ἡμῖν πρὸς λόγου ᾖ, Plato, Gorg. 459. b ch. viii. 16 reff. c Matt. x. 30. 1 Kings xiv. 45. d Luke xxi. 18. e Rom. i. 21 reff. f = Luke i. 19. Gen. xxiv. 51. g ch. ii. 46 reff. h here only +. 2 Macc. xi. 26 only. (-ως, ch. xxiv. 10. -μεν, vv. 22, 25.) i gen., Rev. ii. 17. Winer, edn. 6, § 30. 7. c. j Matt. xxiii. 30 bis. Eph. ii. 3 only. k so ch. xix. 7. l = ch. ii. 41 reff.

μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. 32 τότε ἀπέκοψαν οἱ στρατιῶται τὰ σχοινία τῆς σκάφης, καὶ εἶσαν αὐτὴν ὁ ἐκπεσεῖν. 33 ἄχρι δὲ οὐ ἡμέρα ἡμελε- λεν γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μεταλα- βεῖν τροφῆς, λέγων Τεσσαρεςκαιδεκάτην σήμερον ἡμέραν προσδοκῶντες, ἄσιτοι διατελεῖτε μὴθὲν προσλαβόμενοι. 34 διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει οὐδενὸς γὰρ ὑμῶν θρῖξ ἀπὸ τῆς κεφαλῆς ἀπολείται. 35 εἴπας δὲ ταῦτα καὶ λαβὼν ἄρτον εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων, καὶ κλάσας ἥρξατο ἐσθίειν. 36 ἡ εὐθυμοὶ δὲ γενόμενοι πάντες καὶ αὐτοὶ προσελάβοντο τροφῆς. 37 ἡμεθα δὲ αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ διακόσiai

31. εν τω πλοιω bef μεινωσιν N¹ c h [vulg syrr Thl-sif].
 rec οι στρατιῶται bef ἀπέκοψαν (corrⁿ of order for perspicuity), with H¹LP rel coptt [arm Thl-fin] Chr₁: txt ABCN c m 13. 40. 137 vulg syrr æth [Treg] Thl-sif.

33. rec ἐμελλεν bef ἡμερα, with H¹LP rel [Syr] syr æth [Treg] arm Chr Thl: txt ABCN p 13 vulg. (ἡμελλεν, so BCLP c l p 13. 40 Thl-sif.) rec μηθεν, with CH¹LP rel 36 Chr: txt ABN 40. προσλαμβανομενοι (corrⁿ to suit προσδοκωντες) A 40 lect-12, -λαμβομ., but μ marked for erasure, P.

34. aft διο ins kai B. παρακα(sic) N. rec προσλαβειν (from προσλ. above), with H¹LP rel Thl-sif: txt ABCN b d h k o p 13. 36. 137 Chr₁ Thl-fin. add τι N¹: τιнос c [137 Thl-sif]. for προς, προ B 101. ἡμετερας ALP a h syr Thl-fin: txt BCHN p 13 rel [vulg Syr coptt æth-pl arm] Chr Thl-sif. ουθενος A. rec (for απο) εκ (corrⁿ from Luke xxi. 18), with H¹LP rel Thl: txt ABC p 13. 36. 40. 137. rec πεσειται (corrⁿ to LXX, see 3 Kings i. 52, 1 Kings xiv. 45, 2 Kings xiv. 11. If, as Meyer supposes, απολ. were a corrⁿ from Luke xxi. 18, we should not have had the future, but as there, ου μη αποληται), with H¹LP rel syr sah Chr: txt ABCN m p 13. 40 vulg Syr copt æth arm Thl-fin.

35. rec ειπων (corrⁿ to more usual form), with H¹LP p 13 rel 36 [Bas, Chr₁]: txt ABCN 24. ηυχαρ. P [l m] p 137: ευχαριστησας N: και ευχαριστησας 40 [ευχαριστησας τε(appy) k].

36. απαντες N¹ (but α erased). προσελαβον A 40: προσελαμβανον c: μετελαμ- βανον 137: μεταλαβαν(sic) N.

37. rec ημεν (corrⁿ to more usual form), with CH¹LP 13. 36 rel Chr₁: txt ABN p 40. rec εν τω πλοιω bef αι πασαι ψ. (corrⁿ of order to connect ψυχαι and διακ.), with H¹LP rel [(Syr)] syr Chr [Thl-fin]: txt (A)BCN (k m p) 13. 40. 137 vulg copt arm (Chr-comm), Thl-sif.—om αι A k m p, πασαι bef αι [13] Chr-comm, [απασαι m]. for διακοσαι εβδομηκοντα εξ, Cos p(so Scriv; [Tischdf also, ed 8.]) for διακοσαι, ως (mistake arising from ω of πλοιω and C of the numeral, so Tischdf

præscriptas sibi metas transilant." Calvin.

33.] This precaution on the part of Paul was another means taken of providing for their safety. All would, on the approaching day, have their strength fully taxed: which therefore needed recruiting by food. ἄχρι . . . οὐ . . . until it began to be day: i.e. in the interval between the last-mentioned occurrence and daybreak, Paul employed the time, &c. προσδοκῶντες] waiting

the cessation of the storm. The following expressions, ἄσιτ., διατ., μὴθ., are spoken hyperbolically, and cannot mean literally that they had abstained entirely from food during the whole fortnight.

πρὸς with a gen. ('e salute vestra') is only found here in N. T.: compare reff., and ἐλπίσας πρὸς ἑωυτοῦ τὴν χρησμὸν εἶναι, Herodot. i. 75. 35.] "Paul neither celebrates an ἀγάπη (Olsh.), nor acts as the father of a family (Meyer), but simply

ἐβδομηκονταῖξ. ³⁸ ^m κορεσθέντες δὲ ^u τροφῆς ⁿ ἐκούφίζον ^m 1 Cor. iv. 6 only. Deut. xxxi. 20 only. ⁿ here only. ^o here only. (Matt. viii. 12 al.) ^p vv. 29, 33. ^q = and constr., Matt. xiv. 35. ^r = here only. (Luke vi. 38. vii. 40.) ^s Matt. vii. 3 || L. 2 Macc. ix. 25. ^t ch. Matt. xiv. 35. Thucyd. ii. 90. ^u = here only. (ver. 20 reff.) ^v = here only. ^w vv. 29, 33. ^x = here only. (ver. 20 reff.) ^y = Luke xxii. 51. ^z = ch. xvi. 26 (reff.). ^a here only. ^b James iii. 4 only. ^c = ch. i. 9.

[ed 7]) B sah. for ἐξ, πεντε A : om m.

38. ins της bef τροφης H^rLP d g l m Chr₁.

39. for επεγ., εγινωσκον B 25.

εκβαλομενοι L a. om την N¹.
H^rLP rel Chr₁ : εβουλοντο A p aeth-pl : txt BCⁿ [k] 13(sic) 36 vulg [syrr copt arm].
for δυναιτο, δυναιτον CH^rLP rel 36 Syr aeth[(?) arm] Chr₁ : txt ABⁿ [m¹] p 13
vulg [syrr] Thl. εκωσαι B¹C copt aeth [arm].

40. προελοντες N¹.

as a *pious Jew*, who asks a blessing before he eats." De Wette.

36.] When we reflect *who were included* in these πάντες, —the soldiers and their centurion, the sailors, and passengers of various nations and dispositions, it shews remarkably the influence acquired by Paul over all who sailed with him.

37.] Explanatory of πάντες : q. d., 'and this was no small number ; for we were,' &c.

38.

ἐκούφ. τ. πλοῖον.] See above on ver. 18.

This wheat was either the remainder of the cargo, part of which had been disposed of in ver. 18—or was the *store for their sustenance*, the cargo having consisted of some other merchandise. And this latter is much the more likely, for two reasons : (1) that σίτος is mentioned here and not in ver. 18, which it would have been in all probability, had the material cast out there been the same as here ; and (2) that the fact is related *immediately after* we are assured that they were *satisfied with food* : from whence we may infer almost with certainty that ὁ σίτος is the *ship's provision*, of part of which they had been partaking. It is a sufficient answer to Mr. Smith's objection to this ("to suppose that they had remaining such a quantity as would lighten the ship is quite inconsistent with the previous abstinence," p. 99), that the ship was provisioned for the voyage to Italy for 276 persons, and that for the last fourteen days hardly any food had been touched. This would leave surely enough to be of consequence in a ship ready to sink from hour to hour.

39.] It may be and has been suggested, that some of the Alexandrian seamen must have known Malta ;—but we may answer with Mr. Smith that "St. Paul's Bay is remote from the great harbour, and possesses no marked features by

which it might be recognized." p. 100.

κόλπον . . . ἔχοντ. αἰγιαλόν.] a creek having a sandy beach. Some Commentators suppose that it should be αἰγιαλὸν ἔχοντα κόλπον, since every creek must have a beach : but what is meant is, a creek with a smooth, sandy beach, as distinguished from a rocky inlet.

ἐξῶσαι.] Not, 'to thrust in,' as E. V., but to strand, 'to run a-ground : ' so Thucyd., ref., and more in Wetst.

40.] (1) They cut away all four anchors (the *περι* may allude to the cutting round each cable in order to sever it, or to the going round and cutting all four), and left them in the sea (εἰς τ. θάλα. 'in the sea, into which they had been cast'). This they did to save time, and not to encumber the water-logged ship with their additional weight. (2) They let loose the ropes which tied up the rudders. "Ancient ships were steered by two large paddles, one on each quarter. When anchored by the stern in a gale, it would be necessary to lift them out of the water, and secure them by lashings or rudder bands, and to loose these bands when the ship was again got under way." Smith, p. 101. (3) They raised (ἐπαίρειν, 'to raise up,' contrary to κατέχειν, 'to haul down,' a sail) their ἀπρέμαν to the wind. It would be impossible in the limits of a note to give any abstract of the long and careful reasoning by which Mr. Smith has made it appear that the 'artemon' was the *foresail* of the ancient ships. I will only notice from him, that the rendering 'mainsail' in our E. V. was probably a mistaken translation from Bayfius or De Baif, the earliest of the modern writers 'de re navali,' and perhaps the only one extant when the translation was made : he says, "est autem artemon velum majus navis, ut in Actis Apost. xxvii.

d here only +
e constr., here
only.

f = here only.
Polyb. i. 25.
7. Thucyd.
viii. 23.

g Luke x. 30.
James i. 2
only. 2 Kings
i. 6.

h here only +
οὐκ εἰκός
διθάλατ-

τον εἶνα τὸ πέλαγος τὸ Ἀτλαντικόν, Strabo, i. p. 11.

only. 3 Kings ix. 26. l ver. 30.

n Heb. xii. 28 only. Exod. xiii. 16. Deut. vi. 8. xi. 18 only.

2. Esdr. i. 55 (52). q ch. v. 26 reff. Acts only.

13 only. Ps. cvi. 25. s = ch. v. 38 reff. w. ἵνα, here only.

u here only +. Diod. Sic. xx. 68. (κολυμβ., ver. 43.)

i here only +. Hom. Od. ι. 148.

m here only. Prov. v. 5. Polyb. iii. 46. 1.

o ver. 29 reff. p = Rev.

r Matt. viii. 24 Mk. xiv. 24. Jude

t ver. 1 only. Gen. xxxix. 20.

v here only. Josh. viii. 22.

ARCTP
Nabcd
fghkl
mop 13

τὸν ^d ἄρτέμωνα τῇ ^e πνεοῦση ^f κατεῖχον ^f εἰς τὸν ^t αἰγιαλόν.

41 g περιπεσόντες δὲ εἰς τόπον ^h διθάλασσον, ⁱ ἐπέκειλαν

τὴν ^k ναῦν· καὶ ἡ μὲν ^l πρῶρα ^m ἐρείσασα ἔμεινεν ⁿ ἀσάλευ-

τος, ἡ δὲ ^o πρύμνα ^p ἐλύετο ὑπὸ τῆς ^q βίας [τῶν ^r κυμάτων].

42 τῶν δὲ ^s στρατιωτῶν ^s βουλὴ ἐγένετο ^t ἵνα τοὺς ^u δεσμώ-

τας ἀποκτείνωσιν, μήτις ^v ἐκκολυμβήσας ^v διαφύγῃ· 43 ὁ

rec αρτεμονα, with LP 13[e sil] rel: txt AB²CH²N a b² c d f g l m² p syr-mg-gr, αρτο-
μονα B¹.

41. rec επωκειλαν, with B²Hr(εποκιλαν) LP rel 36: txt AB¹CN p 13. 40. for

πρωρα, πρωτη A. εμενεν A Hr[Tischdf; e contra, Treg] c h vulg: txt BCLPN

13 rel Chrj. πρμνα B¹. διελυτο L m [b o] 137 lect-12: ευτο N. απο

N¹ k. om των κυματων (possibly because the transcriber's eye passed from των

to των in ver 42) ABN¹ [syr copt]: ins CH²LPN³ 13. 36 rel [arm(Treg); but Griesb

cites it as omg της bias] Chrj. a vi maris vulg: a fluctibus maris æth.

42. om δε C¹. ins ινα bef μητις N². εκκολυβησας(sic) N: εγκολυμβ. g.

rec διαφυγοι (grammatical emendation, see note), with k m: txt ABCH²LPN p 13 rel

36. 137 Chrj.

.. etenim etiam nunc nomen Veneti vulgo retinent et artemon vocant." These words, 'velum majus,' they rendered by *mainsail*; whereas the *largest sail* of the Venetian ships at the time was the *foresail*. The French 'artimon,' even now in use, means the sail at the *stern* (mizen). But this is no clue to the ancient meaning, any more than is our word *mizen* to the meaning of the French *misaine*, which is the *foresail*.

The usual technical name of the *foresail* was *δόλων*, that of the *mizen*, *ἐπίδρομος*. See on the whole question, Smith's Dissertation on the Ships of the Ancients, appended to his Voyage and Shipwreck of St. Paul. Mr. Pusey informs me that Syr. translates *ἀρτέμωνα* by 'armmon parvum' (armmon being its word for *σκεῦος*, ver. 17), and syr. in a note says that *ἀρτέμων* is "a small armmon at the ship's head."

τῇ πνεοῦσῃ scil. αἶρα. Dat. commodi;—for the wind (to fill);—or (according to Meyer and De Wette) of direction,—to the wind. (4) They made for the beach. The expression, κατεῖχον (ναῦν or νητ) εἰς . . . for "to steer to land," is not uncommon in the classics: cf. examples in Wetst. It seems to get this meaning by a pregnant construction, "to keep the ship (or, to keep one's course in the ship) in hand (and direct it) towards . . ."

41. τόπον διθάλασσον.] At the west end of St. Paul's Bay is an island, Selmoon or Salmonetta, which they could not have known to be such from their place of anchorage. This island is separated from the mainland by a channel of about 100 yards

wide, communicating with the outer sea. Just within this island, in all probability, was the place where the ship struck, in a place where two seas met.

ἐπέκειλαν] ἐπικέλλειν is used by Homer (ref.) in the sense of 'adpellere navem.' Its commoner use is intransitive: see Hom. ib. ver. 138, and Apollon. Rhod. ii. 352, 382; iii. 575. In Od. ε. 114, it is said of the ship itself, *ἡπείρω ἐπέκελλσε*. The ἐπέκελλαι of the rec. is used several times by Thucydides, and has the same twofold usage: cf. Thucyd. iii. 12; iv. 28; viii. 102: they ran the ship a-ground.

"The circumstance which follows, would, but for the peculiar nature of the bottom of St. Paul's Bay, be difficult to account for. The rocks of Malta disintegrate into very minute particles of sand and clay, which when acted on by the currents, or by surface agitation, form a deposit of tenacious clay: but in still water, where these causes do not act, mud is found; but it is only in the creeks where there are no currents, and at such a depth as to be undisturbed by the waves, that mud occurs. . . . A ship therefore, impelled by the force of the gale into a creek with a bottom such as that laid down in the chart, would strike a bottom of mud, graduating into tenacious clay, into which the fore part would fix itself and be held fast, while the stern was exposed to the force of the waves." Smith, p. 103.

42.] ἵνα gives not only the purpose, but the substance of the βουλὴ. Their counsel was,—to kill, &c.: this it was, and to this it tended. διαφύγοι has probably been

δὲ ἑκατοντάρχης, βουλόμενος ^w διασῶσαι τὸν Παῦλον, ^w see ch. xiii. 24 reff.
^x ἐκώλυσεν αὐτοὺς τοῦ ^y βουλήματος, ἐκέλευσέν τε τοὺς ^x ch. x. 47 reff.
 δυναμένους ^z κολυμβᾶν ^a ἀπορρίψαντας πρώτους ἐπὶ ^z constr. here only. Mic.
 τὴν γῆν ^b ἐξιέναι, ⁴⁴ καὶ τοὺς λοιποὺς ^c οὓς μὲν ἐπὶ ^{ii. 4. Xen.}
^d σανισιν ^c οὓς δὲ ἐπὶ τινων τῶν ^e ἀπὸ τοῦ πλοίου. ^y Rom. ix. 19. 1 Pet. iv. 3
 καὶ οὕτως ^f ἐγένετο πάντα ^w διασωθῆναι ἐπὶ τὴν γῆν. ^{only t.}
 XXVIII. ¹ Καὶ ^w διασωθέντες τότε ^g ἐπέγνωμεν ὅτι ^{2 Macc. xv. 5 only.}
 Μελίτη ἡ νῆσος καλεῖται. ² οἱ τε ^h βάρβαροι ⁱ παρείχαν ^{ὅπερ ἦν}
 οὐ τὴν ^k τυχοῦσαν ^l φιλανθρωπίαν ἡμῶν ^m ἄψαντες γὰρ ^{τούτους}
^z here only t. Isa. xxv. 11

Symm. (-βήθρα, John v. 2.) a = and constr., here only. Lucian, Ver. Hist. i. 30, ἀπορρίψαν-
 τες ἐνιχόμεθα. pass., Mic. vii. 19 B &c. b ch. xiii. 42 reff. c 1 Cor. xi. 21 reff.
 d here only. 4 Kings xii. 9 Ed-vat. F (not AB) Ald. Cant. viii. 9. Ezek. xxvii. 5 only. e see ch. xii.
 1. xv. 5. constr., ch. iv. 5 reff. g constr., Luke vii. 37. ch. xix. 34. xxii. 29. Ezek. xvi.
 62. see ch. xxvii. 39. h here bis. Rom. i. 14. 1 Cor. xiv. 11 (bis). Col. iii. 11 only. Ezek.
 xxi. 31. i = ch. xvi. 16 reff. xxii. 2. 1 Tim. vi. 17. k = ch. xix. 11 reff.
 1 Tit. iii. 4 only t. 2 Macc. vi. 22. (-πως, ch. xxvii. 3.) m = Luke viii. 16. xi. 33. xv. 8 [xxii.
 55 v. r.] only. Judith xiii. 13.

43. εκατονταρχος P[HL Chr, Thl-sif]. τὸν παυλον bef διασῶσαι A 13. 68. 8-pe.
 for βουλήματος, βήματος N¹: βουλευματος a f. for τε, δε C c p 13. 40. 137
 syr copt. εκκολυμβαν B. αποριψαντας CN. της γης N¹ c [137].

CHAP. XXVIII. 1. aft διαθωσαντες ins οι περι (τον) παυλον εκ του πλοος (beginning of
 an ecclesiastical portion) C³-marg L b g k m o Thl-sif: τον is omd by C³: alii aliter:
 οι περι τ. π. βαρβαροι l-marg. rec επεγνωσαν (corr'n to suit ch xxvii. 39?), with
 C³-marg H¹LP rel 36 Chr₁: txt ABC¹N c¹ p 13. 137 vulg syrr copt aeth [arm].
 μελιτηνη B¹ [syr-mg-gr arm].

2. rec δε (altern of characteristic τε), with H¹LPN rel 36 [vulg arm] copt Chr₁:
 txt ABC c p 13. 40 syrr aeth Thl-sif. (παρειχαν, so ABN.) rec αναψαντες
 (corr'n to more precise word), with H¹LP rel 36 Chr₃: txt ABCN [c] p 13. 40.

a correction to suit ἐγένετο. But the sub-
 junctive after the past is merely a mixture
 of construction of the historic past with the
 historic present, and is used where the
 scene is intended to be vividly set before
 the reader. 43.] ἀπορρίψαντας is
 reflective, sc. ἑαυτούς. 44. τοὺς

λοιποὺς] scil. ἐπὶ τὴν γῆν ἐξιέναι.
 τινων τῶν ἀπὸ τ. π.] probably, as E. V.,
 broken pieces of the ship:—some of the
 parts of the ship: the σανίδες being whole
 planks, perhaps of the decks. δια-

σῶθ. ἐπὶ] may be = διασ. κ. ἀφικέσθαι ἐπὶ,
 —a constructio prægnaus, but this need
 not be, as διασωθῆναι is to get safe through,
 and ἐπὶ is simply the direction in which the
 act is carried out. XXVIII. 1. Με-

λίτη] The whole course of the narrative
 has gone to shew that this can be no other
 than MALTA. The idea that it is not
 MALTA, but Meleda, an island off the
 Illyrian coast in the Gulf of Venice, seems
 to be first found in Constantine Porphy-
 rogenitus, de Adminiculis Imperii, p. 36—
 νῆσος μεγάλη τὰ Μέλετα ἦτοι τὸ Μαλο-
 ζῶται, ἦν ἐν τοῖς πράξεσι τ. ἀποστ. ὁ
 ἅγιος Λουκᾶς μέ. νηται, Μελίτην ταύτην
 προσαγορεύων. It has been adopted by
 our own countrymen, Bryant and Dr. Fal-
 coner, and abroad by Giorgi, Rhoer, and

more recently Paulus. It rests principally
 on three mistakes:—1. the meaning of the
 name Adria (see above on ch. xxvii. 27),—
 2. the fancy that there are no poisonous
 serpents in Malta (ver. 3),—3. the notion
 that the Maltese would not have been
 called βάρβαροι. The idea itself, when
 compared with the facts, is preposterous
 enough. Its supporters are obliged to place
 Fair Havens on the north side of Crete,—
 and to suppose the wind to have been the
 hot Sirocco (compare ver. 2). Further
 notices of this question, and of the state
 of Malta at the time, will be found in the
 notes on the following verses. Observe,
 their previous state of ignorance of the
 island is expressed by the imperf. επεγί-
 νωσκον;—the act of recognition by the
 aor. ἐπέγνωμεν [ch. xxvii. 30]. 2.

βάρβαροι] A term implying very much
 what our word natives does, when speak-
 ing of any little-known or new place. They
 were not Greek colonists, therefore they
 were barbarians (Rom. i. 14). If it be
 necessary strictly to vindicate the term,
 following citations will do so:
 ἔστι δὲ ἡ νῆσος αὕτη (Malta) Φοινίκων
 ἄποικος, Diod. Sic. v. 12.—ἐν δὲ Σικελία
 ἔθνη βάρβαρα τάδε ἔστιν, Ἐδυνοί, Σικανοί,
 Σικελοί, Φοίνικες, Τρώες, Seylax, Periplus,

n here bis
only t.
Judith vii. 5
al.
c = Rom. xiv.
1, 3. xv. 7.
Philem. 17.
Ps. xxvi. 10.
Isa. xl. 24.
p ch. xiv. 17
reff.
q = here only.
o εφεστώς
ζόφος, Polyb.
xviii. 3. 7. see
2 Tim. iv. 6.
r John xviii. 18. 2 Cor. xi. 27 only. Gen. viii. 22.
xir. 30. (συστροφῇ, ch. xix. 40.)
13. John xxi. 6. v Matt. iii. 7 || L. xii. 34. xxiii. 33 only t. s here (Matt. xvii. 22 v. r.) only. Judg. xi. 3 B. 2 Macc.
1. Luke ix. 5 al. Sir. xxiv. 3. x here only. Job vi. 17. (-μαίνεσθαι, Mark xiv. 54.) u = Luke iii.
only. Job xx. 25. z here only t. trans., Polyb. viii. 8. 3. τὰς πρώτας τῶν ὀργάνων εἰς ἀκίνητον w = Matt. xiii.
καθῆπτε. So Xen. Cyneg. vi. 9. a ch. v. 30 reff. 1 Macc. i. 61. y here
c ch. vii. 52 reff. b ch. xii. 22 reff.

προσανελαμβανον N¹ c [προσελαμβ. 137].

hmas bef παντας 13 lect-12 [vulg]: om hmas 40.

δια N¹ [vulg].

3. σφρυγάνων (but σ marked for erasure) N¹. rec om τι (as unnecessary), with H¹LP rel 36 syr [Syr arm Thl-sif] Chr: ins ABCN(perhaps prima manu: in small letters) 13. 40 vulg(not am) Thl-fin, τε p. επιθεντες(sic) N. [add του πανλου A.] rec (for απο) εκ (see note), with rel Chr Thl-sif: txt ABCN¹LPN b c k o p 13. 36. 40. 137 Thl-fin, a calore vulg. rec εξελθουσα (cornn, the compound διεξ. not being elsv found in N T, and its force not being seen, vide note), with [AJBCN p 13. 36 rel Chr-comm, Thl-fin: txt H¹LP a d f g k l o Thl-sif. καθηψατο C b h o 36. 40. 137 Chr.

4. εἶδαν B. rec ελεγον bef προς αλληλους (cornn of order for perspicuity), with H¹LP rel copt [æth(Treg) arm] Chr: om προς αλληλους Syr: txt ABCN c m p 13. 40. 137 vulg syr Thl.

p. 4. προσελάβ.] received us, not to their fire (Meyer), but as in reff.

ὑετόν.] 'Post ingentes ventos solent imbres sequi.' Grot. τὸν ἐφεστ.] not, 'which came on suddenly' (Meyer), but which was on us:—another instance of overlooking the present sense of ἔστηκα.

ψύχος.] This is decisive against the Sirocco, which is a hot and sultry wind even so late as the month of November, and moreover (Smith, p. 109) seldom lasts more than three days.

3. συστρέφαντος.] "vincti officium faciebāt submisce, aliis quoque inserviens." Bengel.

φρυγάνων.] From the circumstance of the concealed viper, these were probably heaps of neglected wood gathered in the forest.

ἐπιθέντος κ.τ.λ.] The difficulty here is, that there are now no venomous serpents in Malta. But as Mr. Smith observes, "no person who has studied the changes which the operations of man have produced on the animals of any country, will be surprised that a particular species of reptiles should have disappeared from Malta. My friend, the Rev. Mr. Landsborough, in his interesting excursions in Arran, has repeatedly noticed the gradual disappearance of the viper from the island since it has become more frequented. Perhaps there is no where a state as that of Malta is at the present day,—and no where has the aboriginal

forest been more completely cleared. We need not therefore be surprised that, with the disappearance of the woods, the noxious reptiles which infested them should also have disappeared." pp. 111, 112. The reading ἐκ τ. θέρμ. has been an explanation of ἀπό, which here signifies from locally, not 'on account of.' To suppose the converse ("the ἀπό was adopted by those who thought the sense was 'on account of the fire,'" Dr. Bloomf.)—is simply absurd; for 1) no man ever could suppose the sense of ἐκ in such a connexion to be this: and 2) even if any one did, he would not have substituted another ambiguous preposition, ἀπό. Paul had placed the faggot on the fire, and was settling or arranging it in its place, when the viper glided out of the heat and fixed on his hand.

διεξελθ. gives the more precise sense, and is a less usual word than ἐξελθ. The serpent glided out through the sticks.

καθῆψεν.] attached itself: a usage unexampled in earlier Greek. The narrative leaves no doubt that the bite did veritably take place.

4.] The natives, who were sure to know, here positively declared it to have been a venomous serpent. I make these remarks to guard against the disingenuous shifts of rationalists and semi-rationalists, who will have us believe either that the viper did not bite, or that if it did, it was not venomous. πάντως φον.

ABCLP
Nabed
fghkl
mop 13

οὐκ εἶσεν C. ABLFN a b c d f g h k l m o p 13
 ὁ^a διασωθέντα ἐκ τῆς θαλάσσης ἡ^e δίκη ζῆν οὐκ εἶσεν: d see ch. xxiii. 24 reff.
 ὁ⁵ μὲν οὖν ἵαποτινάξας τὸ θηρίον εἰς τὸ πῦρ ἔπαθεν e = here (2 Thess. i. 9. Jude 7) only. Demosth. 422, 11; 722, 25.
 οὐδὲν κακόν. 6 οἱ δὲ ὁ⁵ προσεδόκων αὐτὸν h μέλλειν f Luke ix. 5 only. Judg. xvi. 20 A Ald. compl. 1 Kings x. 2. Lam. ii. 7 only. (-αγ-μα, Isa. i. 31, Symm.)
 ἰⁱ πίμπρασθαι ἡ^k καταπίπτειν l ἄφνω νεκρόν. m ἐπὶ m πολὺ f Luke ix. 5 only. Judg. xvi. 20 A Ald. compl. 1 Kings x. 2. Lam. ii. 7 only. (-αγ-μα, Isa. i. 31, Symm.)
 δὲ αὐτῶν n προσδοκῶντων καὶ o θεωρούντων μηδὲν p ἄτοπον
 εἰς αὐτὸν γινόμενον, q μεταβαλλόμενοι ἔλεγον αὐτὸν εἶναι
 θεόν. 7 Ἐν δὲ i τοῖς i περὶ τὸν τόπον ἐκείνον s ὑπῆρχεν
 g ch. iii. 5 reff. h = ch. xxi. 27 reff. i here only τ. εὐθὺς διοιδεῖ καὶ πίμπραται τὸ
 σῶμα, Diod. Sic. ii. 12. k Luke viii. 6. ch. xxvi. 14 only. Ps. cxlv. 14. l ch. ii.
 2. xvi. 26 only. Josh. x. 9. m here only. (see ch. xx. 9, 11.) 2 Kings iii. 1. μῖσος οὐκ ἐπὶ
 πολὺ ἀντέχει, Thuc. ii. 64. n absol., ch. xxvii. 33 reff. o w. particip., ch. xvii. 16.
 p Luke xxiii. 41. ch. xxv. 5. 2 Thess. ii. 2 only. Job iv. 8. q here only. Josh. viii. 21. Jos.
 B. J. v. 9. 3, καλὸν πρὸ ἀνηκίστου συμφορᾶς μεταβαλέσθαι: and freq. act. inter., Job x. 8. 2 Macc.
 vi. 29 Ed-vat. F (not AB) Ald. r = here only. ἤρξατο ταπεινούσθαι τὰ περὶ τὰς Θήβας,
 Diod. Sic. i. 50. see ch. xlii. 13. s ch. iii. 6 reff.

om 2nd της N¹.

5. αποτιναξαμενος (corrⁿ from ch xlii. 51, xviii. 6? so De W.) AH¹L p rel 13. 36. 40.
 137 [Amm-c] Chr, Thl-fin: txt BPN a f m Thl-sif. for κακόν, πονηρον c: om N¹.

6. προσεδोकουν H¹L 13. 40 Thl-sif. [μελλων A.] πιπρασθαι A o¹ 1. 3. 4.
 68: πεπρασθαι lect-12: επιπιπρασθαι 27-9: επιπιπρασθαι N¹ 40. 66². 98-marg 105.

προσδοκουνται A: -κοντων L f k p. θεωρωντων N¹: θεωρησαντων c: θεωμενων l.
 μηθεν B. rec μεταβαλλομενοι, with H¹LN 13 rel [Chr,]: txt ABP b c p
 40. ελεγαν B. rec θεον bef αυτον ειναι, with H¹LP rel [arm] Chr: ειναι
 αυτον θεον A: αυτον θεον ειναι a c k m 13 [syrr] Thl-sif: txt BN p vulg Thl-fin.

ἔστ.] ‘vincula videbant,’ Beng. The idea of his being a murderer is not to be accounted for (as Elsner, Wolf, Kuin.) by the member which was bitten (for this would fit any crime which the hand could commit),—nor by supposing (Heinsius) the bite of a serpent to have been the Maltese punishment for murder; it is accounted for by the obviousness of the crime as belonging to the most notorious delinquents, and the aptness of the assumed punishment,—death for death. ἡ δίκη] Justice, or Nemesis. What the Phœnician islanders called her, does not appear; but the idea is common to all religions. 5.] “Luke does not so much as hint, that any divine intervention took place.” De Wette. True enough: but why? Because Luke believed that the very dumbest of his readers would understand it without any such hint. According to these rationalists, a fortunate concurrence of accidents must have happened to the Apostles, totally unprecedented in history or probability. Besides, did not the natives themselves in this case testify to the fact? None were so well qualified to judge of the virulence of the serpent,—none so capable of knowing that the hanging on Paul’s hand implied the communication of the venom:—yet they change him from a murderer into a god, on seeing what took place. Need we further evidence, that the divine power which they mistakenly attributed to Paul himself, was really exerted on his behalf, by Him who had said ὅφεις ἀροῦσιν? See below on ver. 8. The fact that St. Luke understood what the natives said, is ad-

duced by Wordsworth as another proof (see his and my note on ch. xiv. 11) that the Apostles and Evangelists commonly understood unknown tongues. But such an inference here has absolutely nothing to rest on. Are we to suppose that these βάρβαροι had no means of intercourse with Greek sailors? 6.] Both these, the inflammation of the body, and the falling down dead suddenly, are recorded as results of the bite of the African serpents. Mr. Humphry quotes from Lucan, ix. 790, ‘Nasidium Marsi cultorem torridus agri Percussit Prester (an African serpent named from this very verb πίμπρασθαι): illi rubor igneus ora Succendit, tenditque cutem, pereunte figura:’ and, of the bite of the asp, ix. 815: ‘At tibi, Leve miser, fixus præcordia pressit Niliacæ serpente cruor: nulloque dolore Testatus morsus, subita caligine mortem Accipis, et somno Stygiæ descendis ad umbras.’ . . . προσδοκῶντων] not, as E. V., ‘when they had looked,’—but when they were long looking.

μεταβαλ.] There is no need to supply τ. γνώμην, though it is sometimes expressed:—so οἱ πλείστοι τῶν ἀνθρώπων κ. μεταβάλλονται πρὸς τὰ παρόντα, κ. ταῖς τύχαις εἰκουσι, Lysias, pro Nicia fratre (Wetst.): μεταβάλλεσθαι δοκεῖ καὶ οὐδὲν ἔχειν πιστὸν ἢ πόλις, Demosth. pro Megalop. (id.),—in neither of which places can τ. γνώμην well be understood. θεόν] “Comparabant vel Herculi qui in ulnis adhuc jacens angues superavit: vel Æsculapio, qui cum serpente pingitur.” Wetst. and so also Grot. But so much as

t ch. i. 18 reff.
u and constr.,
ch. xiii. 50
reff.
v Heb. xi. 17
only t.
2 Macc. vi.
19. viii. 36
only.
w here only t.
2 Macc. iii. 9.
Xen. Cyr. v.
5. 32.
(-βρών,
1 Pet. iii. 8
rec. -φρο-
νείν, 2 Macc.
ii. 25.)
x ch. x. 23 reff.
y constr., ch.
iv. 5 reff.
z Matt. viii. 15 q. John iv. 52 only. Deut. xxviii. 22 only. (-έσσειν, Matt. viii. 14.)
b = Matt. iv. 24. Luke iv. 38. viii. 37, 45 al. Job iii. 24. see 2 Cor. v. 14 reff. (-οχή, 2 Cor. ii. 4.)
i. 30. John v. 3, 6. Prov. vi. 9. d w. πρὸς, ch. xi. 3 reff.
f ch. viii. 17 reff. g — Matt. viii. 17. Luke v. 15 al. fr. 2 Macc. ix. 21, 22. e absol., ch. x. 9 reff.
i — Rom. xiii. 7 (see note). j Sir. xxxviii. 1. k ch. xiii. 13 reff. h ch. viii. 7 reff.
only. Xen. Cyr. viii. 2. 4. m Luke xiv. 32. xix. 42. 2 Pet. i. 3. l = here
n ch. xx. 34 reff.

I επι-
θεως...
ABILP
S a b c d
f g h k l
m o p 13

7. rec *treis* bef *hmeras*, with AH^rLPN p (13) rel 36 Chr₁: om a 69: txt B c k m 40. 137.

8. rec *duseunteria*, with p rel 36 [Synop₁] Chr₁: -*teriois* 13: -*ais* 25. 40: txt ABH^r LPN m. *προσελθων* P. aft *προσευξ., ενξαμενος* is repeated by B¹, but marked for erasure.

9. rec for *δε, ουν* (seemingly more natural copula), with H^rLP rel 36 Thl: txt ABIN c g k p 13. 40. 137 syr copt Chr₁. aft *γενομ.* ins *υγιους* H^r. om 1st kai B [copt]. rec *εχοντες ασθενειας* bef *εν τη νησω*, with H^rLP rel 36 syr Chr₁ [Thl-sif]: txt ABIN k m p 13. 40 vulg (Syr) copt Thl-fin. *προηρχον* B.

10. om *οι* P 73 lect-13. for *τα, τας* A 137: om N¹. rec *την χρεαν* (Meyer thinks *τας χρεας* a gloss for *τα προς την χρεαν*,—*De W.*, that the plur has crept in from ch xx. 34. But Bornemann rightly objects (1) that the *τας* preceeding in A 137 shews the transcriber's eye to have passed on to *τας* of *τας χρεας* in earlier copies, (2) that the use of the plur is much rarer than of the singular: see also note), with H^rLP p rel 36 Chr₁: txt ABIN 13. 40. 137 vulg syr.

this can hardly be inferred: nor are we sure of the theogony of these Phœnician barbarians.

7.] *πρώτος Μελιταιων* was probably an official title: the more so, as Publius can hardly have borne the appellation from his *estates*, during his father's lifetime. Two inscriptions have been found in Malta, at Citta Vecchia, which seem to establish this view: a Greek one, containing the words *α(υ)λος κ(αστρι)κιος κυρ. προνδινς ιππευς ρωμ πρωτος μελιταιων και πατρων αρξας και αμφιπολευς α σ (Αδγούστω σεβαστῳ) θεω*, and a Latin one, with the same title, 'Mel. primus.' If so (and his Roman name further confirms it), Publius was *legatus of the Prætor of Sicily*, to whose province Malta belonged; see Cic. in Ver. ii. 4. 18. *ἡμᾶς*] Hardly perhaps more than Paul and his companions, and, it may be, Julius. At ver. 10, a *special reason* had occurred for his honouring Paul and his company: at present, his hospitality must have been prompted by the courtesy of Julius, who could hardly fail himself to be included in it. The three days were probably till they could find a suitable lodging. 8. *πυρετοῖς*] Hippocrates also uses the plural. It probably indicates the recurrence of

fever fits. *δυσεντερῖω*] *duseunteria*, 'Ατ-
τικῶς: -ριον, 'Ελληγες. Moris;—*dysen-
tery*. Dr. Falconer makes this an argument
against 'Melita Africana' being meant.
"Such a place, dry and rocky, and remark-
ably healthy, was not likely to produce a
disease which is almost peculiar to moist
situations." But Mr. Smith answers, that
the changed circumstances of the island
might produce this change also: and be-
sides, that he is informed by a physician of
Valetta, that the disease is by no means
uncommon in Malta.

*ἐπιθεῖς τ.
χείρας αὐτῷ*] It is remarkable, that so
soon after the 'taking up of serpents,' we
should read of Paul having 'laid his hands
on the sick and they recovered.' See the
two in close connexion, Mark xvi. 18.

10. *τιμαῖς*] The ordinary interpretation
of this as *rewards, gifts*, may be right,
but is not necessary. In all the passages
quoted to support it, ref. Sir., Cicero, ad
Diversos, xvi. 9 ('Curio misi ut medico
honos haberetur'), the expression *τιμή* is
general, and the context renders an in-
ference probable as to *what sort of τιμή* is
meant. See especially 1 Tim. v. 3, 17 and
notes. Here there is no such unavoidable
indication, whereas the other meaning

¹¹ Μετὰ δὲ τρεῖς μῆνας ^k ἀνήχθημεν ἐν πλοίῳ ^o παρα-
 κεχειμακότεν ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, ^p παρασήμῳ
 Διοσκούροις. ¹² καὶ ^a καταχθέντες εἰς Συρακούσας ^r ἐπ-
 εμείναμεν ἡμέρας τρεῖς. ¹³ ὅθεν ^s περιελθόντες ^t κατηντή-
 σαμεν εἰς Ῥήγιον καὶ μετὰ μίαν ἡμέραν ^u ἐπιγενομένου
^v νότου ^w δευτεραῖοι ἤλθομεν εἰς Ποτιόλους, ¹⁴ οὐ εὐρόντες
 ἀδελφούς ^x παρεκλήθημεν παρ' αὐτοῖς ^r ἐπιμεῖναι ἡμέρας

only, but not =. πνεύματος ἐπιγενομένου, Thucyd. iv. 30.
 w here only, see John xi. 39. 1 Kings ix. 20. Xen. Cyr. v. 2. 2, beg.
 pass. here only.

och. xxvii. 12
 reff.
 p here only +.
 3 Macc. ii. 29.
 see note.
 q = ch. xxvii.
 3 (xxiii. 15
 reff.).
 r ch. x. 48 reff.
 s ch. xix. 13.
 1 Tim. v. 13.
 Heb. xi. 37
 only. Job i.
 7.
 t ch. xvi. 1 reff.
 u here only +.
 Ep. Jer. 47.
 v ch. xxvii. 13 reff.
 x constr., ch. xiii. 42, but

11. ηχθημεν [for ανηχ.] H^r a b¹ k l m o. διοσκοποις P¹ (corr'd appy eadem manu)
 b p² 40.

12. συρακουσας B (Tischdf). ημεραις τρισιν B. 13. περιελοντες B^h 1.
 14. rec (for παρ) επ', with H^r LP rel Chr, Thl-sif: txt ABIN d m¹ p 13. 36. 40
 Thl-fin. επιμειναντες H^r c 137 syr (adding apud eos with ast) Thl: [μειναντες
 1:] επιμεινα(sic) Δ.

is rendered probable by the form of the sentence, which opposes to these τιμαί, bestowed on them during their whole stay, τὰ πρὸς τ. χρείας, with which they were loaded at their departure. Render it therefore honoured us with many honours (or 'distinctions,' or 'attentions'). τὴν χρείαν has perhaps been an alteration after St. Paul's ἀπαξ κ. δις εἰς τὴν χρείαν μοι ἐπέμψατε, Phil. iv. 16.

11.] They probably set sail (see on ch. xxvii. 9) not earlier than the sixth of the ides of March (i. e. Mar. 10).

παρασήμῳ Διοσκούροις] with the sign (of) the Dioscuri, as ὀνόματι Ποπλίω, ver. 7; not, 'with the Dioscuri as a sign.' So in the inscription found by the Rev. G. Brown at Lutro (Phœnice) in Crete, given at length in the excursus at the end of the prolegg. to Acts, we have "gubernator navis parasemo Iso-pharia." The ancient ships carried at their prow a painted or carved representation of the sign which furnished their name, and at the stern a similar one of their tutelary deity. Sometimes these were one and the same, as appears to have been the case with this ship. Cyril, in Cat., says, ἔθος αἰεί πως ἐν ταῖς Ἀλεξανδρέων μάλιστα ναυσὶ πρὸς γε τῇ πρώρῃ δεξιὰ τε καὶ εἰς ἐναντία γραφὰς εἶναι τοιαύτας. See Virg. Æn. x. 209; Ovid, Trist. i. 9. 1; Pers. Sat. vi. 30. Castor and Pollux, sons of Jupiter and Leda, were considered the tutelary deities of sailors. See Hor. Od. i. 3. 2; 12. 28.

12.] Syracuse is about eighty miles, a day's sail, from Malta.

13.] περιελθόντες apparently denotes the roundabout course of a vessel tacking with an adverse wind. That the wind was not favourable, follows from ἐπιγενομένου below. Mr. Lewin's account is, "as the wind was westerly, and they were under shelter of the high mountainous range of

Etna on their left, they were obliged to stand out to sea in order to fill their sails, and so came to Rhegium by a circuitous sweep." And he cites a case of a passage from Syracuse to Rhegium, in which a similar circuit was taken for a similar reason, p. 736. The day at Rhegium, as perhaps the three at Syracuse before, was spent probably in waiting for the wind.

ἐπιγ. νότ.] the South wind having sprung up,—succeeded the one which blew before.

δευτεραῖοι] viz. after leaving Rhegium: a distance of about 180 nautical miles.

Ποτιόλους] Puteoli (anciently Dicæarchia, Strab. v. 4, now Puzzuoli) was the most sheltered part of the bay of Naples. It was the principal port of Southern Italy, and, in particular, formed the great emporium for the Alexandrian wheat ships. Strabo, xvii. 1. Seneca (Ep. 77) gives a graphic account (cited by Smith, p. 117) of the arrival of the Alexandrine fleet at Puteoli: "Subito nobis hodie Alexandrinæ naves apparuerunt, quæ præmitti solent et nuntiare secururæ classis adventum; tabellarias vocant. Gratus illarum adspectus Campaniæ est. Omnis in pilis Puteolorum turba constitit, et ex ipso genere velorum, Alexandrinæ quamvis in magna turba navium intelligit, solis enim licet supparum (the topsail) intendere quod in alto omnes habent naves. Nulla enim res æque adjuvat cursum, quam summa pars veli; illinc maxime navis urgetur. Itaque quoties ventus increbuit majorque est quam expedit, antenna submittitur, minus habet virium flatus ex humili: cum intrare capreas et promontorium ex quo 'Alta procellos speculatur vertice Pallas,' cæteræ velo iubentur esse contentæ, supparum Alexandrinarum insigne est."

14.] These Christians were perhaps Alexandrines, as the commerce was so con-

^y = Rom. v. 12 reff.
^z ch. xiv. 10 reff.
^a (in N. T. always w. eis.)
 Matt. xxv. 6.
 1 Thess. iv. 17 only.
 1 Kings ix. 14. (-τάιν.
 Matt. xxviii. 9.)
^b ch. xi. 5 reff.
^c Rom. i. 8 reff.
^f ch. xvi. 25, 27 reff.
^d here only. ἀναλ. θ., Job xvii. 9. (-σείν, ch. xxiii. 11.)
^g here only τ.
^h = and constr., ch. xxvi. 1 reff.
^e = ch. xxvii. 1 reff.

ἐπτά¹⁵ καὶ οὕτως εἰς τὴν Ῥώμην ἦλθαμεν. ^{ABILP} καὶ κεῖθεν
 οἱ ἀδελφοὶ ἀκούσαντες ^z τὰ ^z περὶ ἡμῶν ἦλθαν εἰς
 ἀπάντησιν ἡμῖν ^b ἄχρι Ἀππίου Φόρου καὶ Τριῶν Τα-
 βερνῶν, οὓς ἰδὼν ὁ Παῦλος ^c εὐχαριστήσας τῷ θεῷ ἔλαβεν
^d θάρσος.
 16 Ὅτε δὲ εἰσῆλθομεν εἰς Ῥώμην, ^{*h} ἐπετράπη τῷ

rec ἡλθομεν, with H¹IP p rel 36 : εἰσῆλθομεν L : txt ABN.—ηλθ. bef eis (την) ρωμην AI
 [b k o] p 13. 40 vulg [Syr copt æth (Treg)].—om την AI a b c k o 13. 40. 137 Thl-fin.

15. om oi B 96. rec ἐξηλθον, with H¹LP rel 36 Chr¹ : txt BIN. -θον A p 40.
 (13 def.) υπαντησιν N¹ [40] : συναντησιν g. ημων I c d g k o p 13. 36. 40
 [arm] Thl-sif: υμιν N¹. rec αχρῖς, with H¹ILP rel 36 : txt ABN p 13. aft
 αχρῖ, π was written by N¹, but marked and erased.

16. rec ἡλθομεν (the force of the compound not being regarded), with LP rel 36
 vulg syr Chr¹ Thl Gc: ἡλθον Hr: txt ABIN d m p 13. 40 Syr copt æth. (-θαμεν A,
 but not BN rel. [I doubtful.]) ins την bef ρωμην LN¹ (N¹ disapproving) c 137
 lect-12 3-pe. *rec aft ρωμην ins ὀέκατόνταρχος e παρέδωκε τοὺς f δεσ-

μίους τῷ g στρατοπεδάρχη (-χω H¹LP g¹ (k ?) l m), going on τῷ δὲ Παύλῳ
 ἐπετράπη, with H¹LP rel 36 syr-w-ast Thl : om ABIN p 40 vulg (Syr) arm Chr¹

siderable between the two places.
 οὕτως] after this stay with them : imply-
 ing that the request was complied with.

15.] The brethren at Rome had
 heard probably by special message sent by
 some of their fellow-voyagers. See a de-
 tailed account of the stages of the journey
 not here mentioned, in C. and H. ii., pp.
 438 ff. τὰ περὶ ἡμῶν] the news con-
 cerning us, i. e. that we were coming.

Ἀππίου Φόρου κ. Τ. Ταβερνῶν]
 Luke writes as one of the travellers to
 Rome, who would come on Appii Forum
 (forty-three miles from Rome) first. It
 was on the Via Appia ("Censura clara eo
 anno (v.c. 442) Appii Claudii, et C. Plautii
 fuit : memorie tamen felicioris ad posterum
 nomen Appii, quod viam munivit et aquam
 in urbem duxit, eaque unus perfect." Liv.
 ix. 29), which leaving Rome by the
 Porta Capena, passed through the Pontine
 marshes, as far as Capua. Being not far
 from the coast (Strabo, v. 233), it was the
 resort of sailors ('Forum Appi differtum
 nautis, cauponibus atque malignis.' Hor.
 Sat. i. 5. 3. It has been suggested to me,
 that these may have been sailors belonging
 to the canal boats, as Appii Forum is too
 far inland to have been resorted to by
 sailors from the coast), and an unpleasant
 halting-place for travellers, having, besides,
 'aqua deterrima' (ib. ver. 7). The

'Tres Tabernæ' was a 'taberna deversoria,'
 or way-side inn, ten miles nearer Rome.
 Cicero mentions both in the letters to
 Atticus, ii. 10, 'Ab Appii Foro hora
 quarta : dederam aliam paullo ante Tribus
 Tabernis.' The brethren were in two

parties : some had come the longer, others
 the shorter distance, to meet the Apostle.
 We have in Jos. Antt. xvii. 12. 1, an ac-
 count of the pretended Alexander, on his
 way to Rome, landing at Dicæarchia (Pu-
 teoli, see above), and it is added, προσελ-
 θόντος εἰς τὴν Ῥώμην λόγου τοῦ περὶ
 αὐτοῦ, πᾶν τὸ τῆδε Ἰουδαῖον πλήθος
 ὑπαντιάζοντες ἐξήεσαν. Suet. relates, on
 Caligula's return from Germany, "populi
 R. sexum, ætatem, ordinem omnium usque
 ad vicesimum lapidem effudisse se." Cal.
 c. 4. And Tacit. Ann. iii. 5, speaking of
 the honours paid by Augustus to the body
 of Drusus, says, "ipsam quippe asperrimo
 hiemis Ticinum usque progressum, neque
 abscedentem a corpore simul urbem intra-
 visse." θάρσος] Both encouragement

as to his own arrival, as a prisoner, in the
 vast metropolis,—in seeing such affection,
 to which he was of all men most sensible ;
 and encouragement as to his great work so
 long contemplated, and now about to com-
 mence in Rome,—in seeing so promising a
 beginning for him to build on. 16.]
 [The omission of the words ὁ ἐκατ. . . . to
 στρατοπεδάρχω (-χη) [though too strongly
 attested to allow us to retain them in the
 text] may have been originally caused by
 the transcriber's eye passing from -αρχος
 to -αρχω, as in Syr. ('permissit centurio
 Paulo') : this done, the emendation of the
 text so as to construe by ejecting ὁ ἐκατόν-
 ταρχος was obvious. It does not follow,
 from the singular being used, that there
 was but one præfectus prætorio at this
 time, and that one Burrus;—though it
 may have been so. The præfect mentioned

Παύλῳ μένειν ⁱ καθ' ἑαυτὸν σὺν τῷ ^k φυλάσσοντι ⁱ James ii. 17
 αὐτὸν στρατιώτῃ. ¹⁷ ^l ἐγένετο δὲ μετὰ ἡμέρας τρεῖς ^{only, Gen.}
^m συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων ⁿ πρώ- ^{xliii. 32. see}
 τους· ^o συνελθόντων δὲ αὐτῶν ἔλεγεν πρὸς αὐτοὺς Ἐγώ, ^{Rom. xiv. 22.}
 ἄνδρες ἀδελφοί, οὐδὲν ^p ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ^{k = ch. xii. 4}
^q ἔθεσιν τοῖς ^r πατράοις, ^s δέσμιος ἐξ Ἱεροσολύμων ^t παρ- ^{l constr., ch. iv.}
 ἐδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων, ¹⁸ οἵτινες ^u ἀνακρί- ^{5 reff.}
 ναντές με ἐβούλοντο ^v ἀπολύσαι διὰ τὸ μηδεμίαν ^w αἰτίαν ^{m mid., ch. x.}
^w θανάτου ^x ὑπάρχειν ἐν ἐμοί. ¹⁹ ^y ἀντιλεγόντων δὲ τῶν ^{24 reff.}
 Ἰουδαίων ^z ἡναγκάσθη ^a ἐπικαλέσασθαι Καίσαρα, οὐχ ^{n ch. xiii. 50}
^b ὥς τοῦ ἔθνους μου ^c ἔχων τι ^d κατηγορεῖν. ²⁰ διὰ ταύτην ^{o = ch. i. 6 reff.}
^{p = ch. xxvi. 9}

w ch. xiii. 28 reff.

x ch. viii. 16 reff.

y Luke xx. 27. ch. xiii. 45. Rom. x. 21. L.P., exc.

John xix. 12.

Hos. iv. 4.

z = ch. xxvi. 11.

Gal. ii. 3, 14. 1 Macc. ii. 25.

a ch. xxv.

11 reff.

b = ch. xliii. 15 reff.

c constr., ch. xxi. 13. xliii. 17, 18. Luke vii.

40. xii. 50. Winer, § 41. 3.

d ch. xxiv. 2 reff.

[txt and comm]. (13 def, but has not space enough for the addition.)

for εαυτ.,

αυτον B. add εξ της παρεμβολης 137 demid syr-w-ast.

17. rec for αυτον, τον παυλον, with H¹LP rel Syr ath[-pl(Tischdf) Chr.]: txt
 AB1X k p 13. 36. 40. 137 vulg syr copt [æth(Treg) arm]. δε aft συνελθ. is
 written twice by N¹. rec ανδρες αδελφοι bef εγω, with H¹LP rel 36 Syr Chr,
 [Thl-sif]: txt AB1(X) c p 13. 40. 137 vulg syr copt arm Thl-fin.—for εγω, λεγων N¹
 (but corrd).

18. ins πολλα bef ανακριναντες c 137 syr-w-ast.
 με N¹(N³ disapproving).

ανακρινοντες N¹.

add

19. aft ιουδαιων ins και επικραζοντων αιρε τον εχθρον ημων c 137 syr-w-ast. aft
 μου ins ου (but marked and erased) N¹. rec κατηγορησαι, with H¹LP rel 36 Chr.:

txt ABN p 13. 40. add αλλ ινα λυτρωσωμαι την ψυχην μου εκ θανατου c 137
 syr-w-ast.

might be one of the two who preceded Burrus, or one of the two who followed him—so that no chronological datum is here contained (against Wieseler, who builds upon it: Chron. der Apostg. p. 86). He attempts to meet the above argument by accounting it improbable that the prisoners would be consigned to either of the prefects; this may have been so,—but they certainly would be delivered to one, not to both; and the fact might well be thus related. Luke is not so precise in Roman civil and military matters, as that he necessarily should in this case have written ἐν τῶν στρατοπεδάρχων. The ‘*præfectus prætorio*’ was the person officially put in charge with the prisoners sent from the provinces: so Plin. Epp. x. 65, “*Vinctus mitti ad præfectos prætorii mei debet.*” The prætorian camp was outside the Porta Viminalis, where it had been fixed and fortified by Sejanus: see Tacit. Ann. iv. 2. [It was incorporated in Aurelian’s walls, and now forms a square projection from their line.] ἐπετράπη τῷ Π.] This permission probably resulted from the letters of Festus, expressing that no crime was laid to the charge of Paul; perhaps also partly from the favour of

Julius, and his report of the character and bearing of Paul on the journey.

στρατιώτῃ] a Prætorian, to whom he was chained; see below, ver. 20; and note on ch. xxiv. 23. 17.] The banishment of

Jews from Rome (ch. xviii. 2) had either tacitly or openly been abrogated some time before this. Priscilla and Aquila had returned when the Epistle to the Romans was written, Rom. xvi. 3.

Paul was naturally anxious to set himself right with the Jews at Rome—to explain the cause of his being sent there, in case no message had been received by them concerning him from Judæa,—and to do away if possible with the unfavourable prejudice which such letters, if received, would have created respecting his character.

The fact of his sending for them, and their coming to him, seems to shew (as in the gloss on ver. 16: see digest) that he was not imprisoned in the Prætorian camp, but was already in a private lodging.

18. ἐβούλ. ἀπολύσαι] This may have been at ch. xxv. 8. The possibility of such a release is asserted by Agrippa, ch. xxvi. 32.

19.] ‘My appeal was a defensive and necessary step—not an offensive one, to complain of my nation.’ The inf.

^e = here only. Xen. Cyr. i. 5. 7. ὑμᾶς
^f = ch. xvi. 40. Luke viii. 20. al. 4 Kings viii. 29.
^g ch. xiii. 43 only. 2nd ed. iv. 16 AB² Ald. Wisd. xiii. 17 only.
^h constr. w. gen. of pers., 2 Cor. i. 6. Phil. i. 20. Ps. lxxiv. 6.
ⁱ = here only. (Luke xvi. 6, 7. Gal. vi. 11.) 1 Macc. v. 10. xiii. 5. Deut. xv. 3. o = ch. xv. 38 (ref.) only. q ch. v. 17 ref.
^k Luke xvii. 2. Mk. Heb. v. 2. xii. 1 only t. 4 Macc. xii. 3. m absol., ch. xvii. 10 ref. n = ch. p = Rom. xii. 3 al. 2 Macc. xiv. 26. t ver. 19.
^{ABLPM} ^{abcd f} ^{ghkl} ^{m op 13}

οὖν τὴν αἰτίαν ^e παρεκάλεσα ὑμᾶς ^f ἰδεῖν καὶ ^g προσλαλῆσαι ^h ἕνεκεν γὰρ τῆς ⁱ ἐλπίδος τοῦ Ἰσραὴλ τὴν ^j ἄλυσιν ταύτην ^k περίκειμαι. ²¹ οἱ δὲ πρὸς αὐτὸν εἶπαν Ἡμεῖς οὔτε ^l γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε ^m παραγενόμενός τις τῶν ⁿ ἀδελφῶν ἀπήγγειλεν ἡ ἐλά-
 λησέν τι περὶ σοῦ πονηρόν. ²² ὁ ἀξιούμεν δὲ παρὰ σοῦ
 ἀκούσαι ἂ ^p φρονεῖς περὶ μὲν γὰρ τῆς ^q αἰρέσεως ταύ-
 τῆς ^r ἠνωστὸν ἡμῖν ἔστιν ὅτι ^s πανταχοῦ ^t ἀντιλέγεται.

20. παρεκάλεσαν (but *ν* erased) **Ν**.
 so **Ν**, but *ι* erased.

for προσλ., λαλῆσαι **Η**.

ΕΙΝΕΚΕΝ **Α**,

21. The greater part of this ver is def in P, and smaller portions of vv 22 and 23.
 (εἶπαν, so ABH²Ν p.) ἐδεξάμεθα bef περι σου **A** P[appy] 13 vulg æth-pl
 Thl-fin: txt BH²LN p rel 36 syrr Chr₁ [Euthal.] Thl-sif.—for περι, κατα **Ν**.

22. ακουσαι bef παρα σου **LN** b d o 40: om ακουσαι 13.—for παρα, περι **Η**.
 rec εστιν bef ημιν, with H²LP rel vulg spec Chr₁ Thl-sif: txt ABN k m p 13. 40 [Ps-
 Ath.] Thl-fin.—υμιν p.

aor. of the rec. would point to *some one definite charge*: κατηγορεῖν means 'to play the accuser against my nation in any thing:' indicating the habit. 20.]

παρεκάλεσα is here in its primary mean-
 ing, I have called you to me.

διὰ ταύτ. τ. αἰτ., for the reason just stated:
 because I have no hostile feeling to my
 nation. Then ἕνεκεν γὰρ . . . adds another
 motive; for not only so, but I may well
 wish to see and speak with you, being a
 prisoner for the hope of Israel (see ch.
 xxvi. 6, and notes). 21.] It may

seem strange that they had received no
 tidings concerning him. But, as Meyer
 well remarks, (1) *before* his appeal, the
 Jews in Judæa had no definite reason to
 communicate with the Jews in Rome re-
 specting him, having no expectation that
 Paul, then a prisoner in Judæa, and the
 object of their conspiracies there, would
 ever go to Rome, or come into connexion
 with their brethren there. And (2) *since*
 his appeal, it would have been hardly pos-
 sible for them to have sent messengers who
 should have arrived before him. For his
 voyage followed *soon after his appeal* (ch.
 xxv. 13; xxvii. 1), and was *so late in the*
year, that for the former reason it is as
 unlikely that any deputation from them
 should have left *before* him, as for the
 latter, *after* him. Had any left within a
 few days, the same storm would have in all
 probability detained them over the winter,
 and they could not certainly have made a
 much quicker voyage than Paul's ship to
 Puteoli. Still, as casual, non-official tidings
 might have reached them, Paul shewed this
 anxiety. It appears, however, that *none*

had come. Olshausen's view, that the
 banishment of the Jews from Rome under
 Claudius had interrupted the relations
 between the Roman and Judæan Jews, is
 hardly probable: see on ver. 17. 22.]

The δέ and μέν are inverted: "μέν si
 dicitur non sequente δέ, aut intelligi potest
 δέ, aut omittitur illa pars orationis in qua
 sequi debet δέ, quæ aliquando præcedit."
 Herm. ad Viger., p. 839. It precedes, be-
 cause it connects with the foregoing.

ἀξ. παρὰ σοῦ, we beg of thee: see ref.
 τῆς αἰρ. ταύτ. To which they perhaps

inferred that Paul belonged, from ver. 20:
 or they might have heard thus much gene-
 rally respecting him by rumour, though
 they had received no special message.

Their short notice of Christianity is per-
 haps the result of caution, seeing as they
 did the favour shewn by the authorities
 towards Paul (see Hackett, p. 392): or
 perhaps of dissimulation. Many Com-

mentators have noticed the omission of all
 mention of the *Christian Church at Rome*,
 and of Paul's connexion with or work
 among them. And some recently in Ger-
 many (e.g. Bauer) have called in question
 the credibility of the Acts on this account.
 But without any reason: for the work
 of the Apostle among *churches already*
founded is not the subject of our history,
 and is seldom related by Luke, without a
 special reason. Of the three years at
 Ephesus (ch. xx. 31),—the year and a half
 (ch. xviii. 11), and three months (ch. xx. 3)
 at Corinth, we know from the narrative
 nothing that took place among the Chris-
 tians themselves. Besides, one great object
 of this history is to shew forth Paul as

23 ^u ταξάμενοι δὲ αὐτῷ ἡμέραν * ἦλθον πρὸς αὐτὸν εἰς τὴν ^u = ch. xv. 2. Matt. xxviii. 6. constr., here only. Job xiv. 13. τοὺς φόρους τοῖς ἑλλησι τάξας, Elian, Var. Hist. xi. 9. v Philen. 22 only t. Elian, Var. Hist. iii. 37. w ch. ii. 40 reff. x ch. xi. 4 reff. y ch. viii. 25 reff. constr., ch. xiii. 11 reff. z ch. xix. 8 reff. a w περί, here only. b = ch. xvii. 2. c ch. xiii. 15 reff. d 3 Kings xxii. 35. e Matt. [xvi. 3] xx. 1 al. Gen. xxiii. 24. f Luke xxiv. 29. ch. iv. 3 only. Lev. xi. 24. g = Luke xvi. 31, ch. xvii. 4. h Mark xvi. 11. i here only t. Wisd. xviii. 1 Matt. xviii. 14. see o ch. iii. q Isa. vi. 9, 10. Gen. xxxi. Lam. iii. 44 only.

24 καὶ οἱ μὲν ^e ἐπειθόντο τοῖς λεγομένοις, οἱ δὲ ^h ἡπίστουν. 25 ⁱ ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ^k ἀπελύοντο εἰπόντος τοῦ Παύλου ^l ῥῆμα ^l εἶν, ὅτι ^m καλῶς τὸ πνεῦμα τὸ ἅγιον ⁿ ἐλάλησεν διὰ Ἡσαίου τοῦ προφήτου πρὸς τοὺς ^o πατέρας ^o ὡμῶν 26 ^p πλέγων ^q Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπὸν Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. 27 ^r ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὥσιν ^s βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ^t ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὥσιν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ^u ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς. 28 ^v γνωστὸν οὖν ὑμῖν ἔστω ὅτι τοῖς

16. Luke xxiv. 11, 41. Rom. iii. 3. 2 Tim. ii. 13 only t. Wisd. x. 7 al. i here only t. Wisd. xviii. 10 only. ας. πρ. ἀλλήλους, Diod. Sic. iv. 1. k = ch. xiii. 3 reff. l Matt. xxi. 24. m — Matt. xv. 7 al. Jer. i. 12. n ch. iii. 21 reff. o ch. iii. 25 reff. p constr., Rev. iv. 7, 8 al. see ch. xxi. 23. q Isa. vi. 9, 10. r = Matt. xiii. 15 (from l. c.) only. Deut. xxxii. 15. s Matt. xiii. 15 (from l. c.) only. Gen. xxxi. 35. 2 Macc. xi. 1. xiv. 27 only. t Matt. xiii. 15 only. Isa. l. c. xxix. 10. Lam. iii. 44 only. u = ch. iii. 19 reff. v ch. xiii. 38 reff.

23. *rec ἦκον, with H¹LP rel Chr₁: ἦλθον Δ(-θαν) B¹ k p 13. 36. 40. διαμαρτυρουμενος p 36 Thl-fin: διαμαρτυραμενοι N¹: -ραμενος N³: παρατειθεμενος A. [—add αυτοις L.] om 1st τε N¹: καὶ πειθων d. rec ins τα bef περι (as rec in ch viii. 12, and text in ch xix. 8), with L rel Chr₁: om ABH¹N a c p 13. 36. 40. 137 vulg spec [syrr copt æth (Treg) arm].

24. aft μεν ins ουν N¹.

25. for 1st δε, τε N¹ [36. 40 vulg Syr]. for δια, περι N¹. π. τ. πατερας υμων bef δια ησ. τ. προφ. A.—rec ημων (most prob altered to conform it to Paul's being a Jew, and to the tone of his other speeches: not as Meyer and Bornemann, altered to υμ. to distinguish him from the Jews, or because the speech was solely addressed to Jews. The υμ. here has an important and characteristic meaning), with H¹LP rel 36 vulg spec copt [æth-pl arm] Chr₁ Ambr₁: om syr: txt AB¹ k p 13. 40 Syr Ath[-int₁] Cyr-jer₁ Bas₂ Did₃ [Amm-c₁] Quæst₇.

26. rec λεγον, with AH¹ rel 36 [Bas₁] Chr₁: txt BLP¹ f 13 [Euthal.] Thl. rec ειπε (commoner form), with c [Did₂] Thl: txt ABEH¹LP¹ p 13 rel [Bas₁] Chr₁. ακουσητε and βαλεψητε AE [m] (p) 13 Thl-sif: -σετε and -ψητε H¹N³: txt BLP¹ rel 36 [Bas.] Chr Thl-fin. [—om κ. βλεπ. βαλεψ. p.] συνειτε L p Thl-fin: συνιετε 13.

27. εβαρυνθη N¹. aft 1st ωσιν ins αυτων AN b d o 13 tol (Syr) æth-pl arm [Sev-c₁] Thl-fin Jer₃(om₂). om και τη καρδια συνωσιν N¹. επιστρεψουσιν [so LXX-N] AE p Thl[-sif]. rec ιασωμαι (so in Matt xiii. 15), with E p 13 Chr₁: txt [so LXX] ABH¹LP¹ g¹ l 137 Sev Thl.

28. rec εστω bef υμιν, with AEH¹LP¹ rel: txt B m p.

working out the Lord's implied command (ch. i. 8), to preach the Gospel 'to the Jew first, and also to the Gentile,' and, having every where done this, it is but natural that he should open his commission in Rome by assembling and speaking to the Jews.

23. τ. ξενίαν] Probably the μίσθωμα of ver. 30: hardly, as Olsh., the house of Aquila. πείθων] persuading: not 'teaching,' as Kuin., nor 'trying to persuade.' Meyer well remarks,—Paul, on his

part, subjectively, performed that indicated by πείθω; that this did not produce its objective effect in all his hearers, does not alter the meaning of the word.

25. εἰπόντος] they departed, but not before Paul had said one saying. It is very remarkable, that the same prophetic quotation with which our Lord opened his teaching by parables [Matt. xiii. 14, 15], should form the solemn close of the historic Scriptures. 26.] the πορεύθ. κ. εἰπόν

w see ch. xiii.

26.

x = Luke ii. 30.

Hi. 6. Eph.

vi. 17 only.

Ps. xcvi. 2.

Isa. lx. 6.

y fnt. mid.,

John v. 25, 28.

otherwise,

Acts (ch. iii.

22, 23, xvii.

32) only.

Num. ix. 8.

z ch. xv. 7

(reff.) only †.

a ch. xiv. 22

reff.

b ch. xxiv. 27

only. (-τῆς,

Matt. ii. 16,

2 Macc. x. 3.)

see ch. xx. 31.

e w **πρός**, here only.

Esth. ii. 14.

xxiii. 11.

Sir. xix. 30.

vii. 22.)

ἐθνεσιν ^w ἀπεστάλη τοῦτο τὸ ^{wx} σωτήριον τοῦ θεοῦ· αὐτοὶ ^{ABELP}
καὶ ^y ἀκούσονται ^{*}. ^{Sabcd}

30 a' ^b ἐνέμεινεν δὲ ^b διέτιαν ὅλην ἐν ἰδίῳ ^c μισθώματι, καὶ
d ἀπεδέχετο πάντας τοὺς ^e εἰσπορευομένους πρὸς αὐτόν,
31 f κηρύσσων τὴν ^{fg} βασιλείαν τοῦ ^g θεοῦ καὶ διδάσκων ^h τὰ
περὶ τοῦ κυρίου Ἰησοῦ χριστοῦ ⁱ μετὰ πάσης ⁱ παρῆρσίας
k ἀκωλύτως.

ABELP
Sabcd
fghkl
m o p 13

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

c here only †. (Deut. xxiii. 18.) (-οὔσθαι, Matt. xx. 1, 7.)

d ch. ii. 41 reff.

f ch. xx. 25 (reff.).

g ch. xix. 8 reff.

h ch.

i ch. ii. 29 reff.

k here only †. Job xxxiv. 31 Symm. (-τος, Wisd.

rec om **τοῦτο** (as unnecessary?), with E[-gr] H¹LP³ tol aeth¹ (Treg) copt(Treg) arm
Euthal¹] Thl: ins AB³ c p 13. 36. 40 vulg E-lat syrr [aeth-pl(Tischdf¹)] Chr¹.

[29. *rec ins καὶ ταῦτα αὐτοῦ εἰπόντος ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν
ἔχοντες ἐν ἑαυτοῖς ² συζήτησιν, with H¹LP rel 36 syr-w-ast aeth[-rom(Treg) arm-
nsc] Chr, Thl: om ABEN¹ c p 13. 40 am(with demid fuld &c) spec[from the space]
Syr copt [aeth-pl arm-zoh]. (In the paucity of uncial MSS, and seeing that there are
no considerable varr in the omitted passage, I have treated it as doubtful. It is
perhaps one of those many additions which D alone of the first class MSS would have
contained, had it been preserved to us, and was inserted on acct of the abrupt transi-
tion from ver 28 to ver 30: but see notes.)]

30. rec (for ενεμ.) εμεινεν, with AEH¹L¹P³ rel 36 Chr¹. επεμεινεν c 137-56: txt B(N¹)

p 13.—ενεμιναν(sic) N¹. rec aft δε ins ο paulos, with H¹LP rel 36 tol Syr syr-w-ast
aeth Chr: om ABEN¹ c p 13. 40 vulg copt arm. aft αυτον ins ιουδαιους 137: ιου-
δαιους τε και ελληνas c tol syr-w-ast.

31. aft διδασκων, add quoniam hic est Christus filius Dei, per quem omnis mundus
judicabitur tol: aft ακωλυτως, λεγων οτι ουτος εστιν χριστος ιησους ο υιος του θεου δι'
ου κοσμος ολος μελλει κρινεσθαι syr demid. om ιησου N¹. at end add αμην c
15-8. 36. 40-3. 96 am fuld harl syr Chr-ms.

SUBSCRIPTION. πραξεις των αγιων αποστολων AEH¹L: om d g l m [k 13]: επληρω-
θησαν αι πρ. τ. αγ. απ. P: τελος των πραξιων b o: τελ. συν θεω των πρ. τ. απ. 137:
τελος τ. πραξ. τ. αγιων αποστ. f: πραξεις των αποστολων p: txt B³.

is referred to *himself*, in his application of the prophecy. These words are not cited by our Lord (Matt. xiii. 14).

28.] **τοῦτο** was probably omitted as superfluous, and perhaps to suit Luke iii. 6. It adds greatly to the force: *this, the message of God's salvation*, q. d. 'there is no other for those who reject this.'

αὐτοὶ καὶ ἀκ.] They will also (besides having it sent to them) hear it. "Quod expertus erat Paulus in multis Asiæ et Europæ urbibus, ut apud gentes sermonis felicior esset seges, idem et nunc futurum prospiciebat." Grot.

[29.] This verse has not the usual characteristic of spurious passages,—the variety of readings in those manuscripts which contain it. It may perhaps, after all, have been omitted as appearing superfluous after ver. 25.] 30, 31.] It is evident that Paul was not released from custody, but continued with

the soldier who kept him,—(1) from the expressions here; *he received all who came in to him*, but we do not hear of his preaching in the synagogue or elsewhere: he preached and taught *with all boldness and unhindered*, both being mentioned as remarkable circumstances, and implying that there were reasons why this could hardly have been expected: and (2) from his constantly speaking of himself in the Epistles written during this period, as a *prisoner*, see Eph. vi. 19, 20; Col. iv. 3, 4; Philem. 9; Philipp. passim. On the whole question regarding the chronology of his imprisonment,—and the reason of this abrupt ending of the history, see Prolegg. to Acts, § iv. 4—7:—and on its probable termination and the close of St. Paul's life, see the Prolegg. to the Pastoral Epistles, § ii. 17 ff.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

Ι. ¹ Παῦλος ^a δοῦλος Ἰησοῦ χριστοῦ, ^b κλητὸς ἀπό-

^a Phil. i. 1.

James i. 1.

² Pet. i. 1.

b = vv. 6, 7. 1 Cor. i. [1] 2, 24. Jude 1 al. 2 Kings xv. 11.

...απο-
στολος
G.

ABCEK
L[P]N a
b c d f g
h k l m
n o 17
[47]

TITLE.—*rec* παυλου του αποστολου η προς ρωμαιους επιστολη: επ. παυ. πρ. ρω. 1: του αγιου και πανευφημου αποστ. παυ. επ. προς ρω. L 14. 44. 80: παυλου [ap.] επ. πρ. ρω. m: πρ. ρω. παυ. επ. k: παυ. επ. πρ. ρω. 17: [επ. τ. παναγιου π. τ. απ. πρ. ρωμ. P: πρ. ρ. επ. h:] txt ABCN n o [47] and D[F] at head of pages. (προς ρ(. .)α(. .)ς is legible in C.)

CHAP. I. 1. χριστου bef ιησου B(sic: see table) am(with fuld tol &c) [arm] Orig, Aug, Ambr, Ambrst, [Cassiod,] Bede.

CHAP. I. 1—7.] ADDRESS OF THE EPISTLE, WITH AN ANNOUNCEMENT OF PAUL'S CALLING, TO BE AN APOSTLE OF THE GOSPEL OF THE SON OF GOD. "Epistola tota sic methodica est, ut ipsum quoque exordium ad rationem artis compositum sit. Artificium quum in multis apparet, quæ suis locis observabantur, tum in eo maxime, quod inde argumentum principale deducitur. Nam Apostolatus sui approbationem exorsus, ex ea in Evangelii commendationem incidit: quæ quum necessario secum trahat disputationem de fide, ad eam, quasi verborum contextu manu ducente, delabitur. Atque ita ingreditur principalem totius Epistolæ questionem, fide nos justificari: in qua tractanda versatur usque ad finem quinti capitis." Calvin.

Paul in the addresses of his Epistles never uses the common Greek formula *χαίρειν* (James i. 1), but always a *prayer for blessing* on those to whom he is writing. In all his Epistles (as in both those of Peter, and in the Apocalypse) this prayer is for *χάρις* and *εὐχήνη*, except in 1 and 2 Tim., where it is for *χάρις*, *ἔλεος*, and *εὐχήνη*, as in 2 John. In Jude only we find *ἔλεος*, *εὐχήνη*, and *ἀγάπη*.

The address here differs from those of most of Paul's Epistles, in having *dogmatic clauses* parenthetically inserted:—such are found also in the Epistle to Titus, and (in much less degree) in that to the Galatians. These dogmatic clauses regard, 1. the *fore-announcement of the Gospel through the prophets*: 2. the de-

scription and dignity of Him who was the subject of that Gospel: 3. the *nature and aim of the apostolic office* to which Paul had been called,—including the *persons addressed* in the objects of its ministration.

1. *δοῦλος Ἰ. χ.*] so also Phil. i. 1, and Tit. i. 1 (δοῦλος θεοῦ, ἀπόστ. δὲ χ. Ἰ.), —but usually ἀπ. χ. Ἰ. (2 Cor. Eph. Col. 1 Tim. 2 Tim.): [κλητὸς] ἀπ. χ. Ἰ. (1 Cor.), —simply ἀπόστολος (Gal.),—δέσμιος χ. Ἰ. (Philem.), but in almost all these places the reading varies between *χριστοῦ Ἰησοῦ* and *Ἰησοῦ χριστοῦ*. The expression answers to the Hebr. *יְהוֹשֻׁעַ בְּרַךְ*, the especial O. T. title of Israel, and of individuals, as Moses, Joshua, David, Daniel, Job, and others, who as prophets, kings, &c., were raised up for the express work of God. See Umbreit's note, *Der Brief an die Römer auf dem Grunde des alten Testaments ausgelegt*, p. 153 f. It must not be rendered *slave* with Schrader, nor *pius cultor* with Fritzsche: because, as Mehring remarks, the former excludes the element of freewill, while the latter does not express the entire dedication to Christ.

κλητὸς ἀπόστ.] In naming himself a *servant of Jesus Christ*, he bespeaks their attention as a *Christian speaking to Christians*: he now further specifies the *place which he held by the special calling of God*: called, and that to the very highest office, of an *apostle*; and even more—among the Apostles, not one by original selection, but one *specially called*. "Ceteri

c Acts xiii. 2. **στολος**, ^c ἀφωρισμένος εἰς ^d εὐαγγέλιον ^d θεοῦ, ² δ' ^e προ-
 Gal. i. 15.
 Lev. xx. 26.
 d ch. xv. 16
 ref.
 e 2 Cor. ix. 5
 only.
 f plur. Acts
 xvii. 2 ref.
 g here only.
 see ch. xvi. 26. 2 Tim. iii. 16. h = Gal. iv. 4. Phil. ii. 7. Acts xix. 26. i Luke i. 55. John
 vii. 42. (Acts xiii. 23.) 2 Tim. ii. 8. Jer. xxii. 30. k = ch. iv. 1. ix. 3, 5. 1 Cor. x. 18. Gal. iv. 23.
 29 al. Paul only. see John viii. 15. 2 Cor. xi. 18. 1 Acts xvii. 26 ref.

C του
 γενομ...
 ABCEK
 L[P]N a
 b c d f g
 h k l m
 n o 17
 [47]

quidem apostoli per diutinam cum Jesu consuetudinem educati fuerunt, et primo ad sequelam et disciplinam vocati, deinde ad apostolatum producti. Paulus, persecutor antehac, de subito apostolus per vocationem factus est. Ita Judæi erant sancti ex promissione: Græci, sancti ex mera vocatione, ver. 6. Præcipuam ergo *vocatus apostolus* cum *vocatis sanctis* similitudinem et conjunctionem habebat." Bengel. **ἀπόστολος** must not be taken here in the wider sense, of a *missionary*, as in ch. xvi. 7, but in its higher and peculiar meaning, in which the Twelve bore the title (*ὄς καὶ ἀποστόλους ἠνόμασεν*, Luke vi. 13), and Paul (and perhaps Barnabas), and James the Lord's brother. This title was not conferred on Paul by the *ἀπορίσαστε δὴ μοι* of the Holy Spirit, Acts xiii. 2, but *in-virtue of his special call by the Lord in person*; compare *σκεῖος ἐκλογῆς*, Acts ix. 15, with *ἐξελεξάμην*, John vi. 70; xiii. 18; xv. 16; Acts i. 2. "Neque enim iis assentior, qui eam de qua loquitur vocationem ad æternam Dei electionem referant." Calvin. **ἀφωρισμένος**] not in Acts xiii. 2, merely, though that was a particular application of the general truth:—but (as in Gal. i. 15, *ὁ ἀφώρισας με ἐκ κοιλίας μητρός μου*) *from his birth*. "Idem *Pharisæi* etymon fuerat: hoc autem loco Paulus se non solum ex hominibus, ex Judæis, ex discipulis, sed etiam ex doctoribus segregatum a Deo significat." Bengel. **εἰς] for the purpose of announcing.** **εὐαγγέλιον θεοῦ** = τὸ εὐαγ. τοῦ θ., which (see ref.) is the usual form. Bp. Middleton (on ver. 17) remarks on the *anarthrousness* of Paul's style, and cites from Dion. Hal. de Comp. Verb. c. 22, as a character of the *αὐστηρὰ ἁρμονία*, that it is *ὀλιγοσύνδεσμος, ἀναρθρος*. See the passage cited at length in the Prolegomena, § v. 2, —the good tidings sent by (not concerning) God. The genitive is not, as in τὸ εὐαγγέλιον τῆς βασιλείας, Matt. iv. 23, one of apposition, but of *possession* or *origin*; God's Gospel. And so, whenever the expression 'The Gospel of Christ' occurs, it is not 'the Gospel about Christ,' but *Christ's Gospel*; that Gospel which flows out of His grace, and is His gift to men. Thus in the very beginning of the Epistle, these two short words announce

that the Gospel is of God,—in other words, that *salvation is of grace only*.

2.] This *good tidings* is no new invention, no after-thought,—but was long ago announced in what God's prophets wrote concerning His Son:—and announced by way of *promise*, so that God stood pledged to its realization. *ἐπειδὴ δὲ καὶ καινοτομίαν ἐνεκάλουν τῷ πρίγματι, δέικνυσιν αὐτὸ πρεσβύτερον Ἑλλήνων ὄν, καὶ ἐν τοῖς προφήταις προδιαγραφόμενον*. Chrys. Hom. ii. p. 431. **γραφ. ἁγ.]** not, 'in sacred writings,'—nor 'in passages of Holy Writ':—but in the Holy Scriptures. The expression used is defined enough by the adjective, to be well understood without the article;—so *πνεῦμα ἁγίωσ.* below,—πν. ἁγίου passim. See Winer, edn. 6, § 19. 2 (and for nouns in government, Middleton, ch. iii. § 6). But one set of writings being holy, it was not necessary to designate them more particularly. See also above on *εὐαγγ. θεοῦ*. This expression (*εὐαγγ. δ' προσηγγ.*) is used in the strictest sense. Moses gave the Law: the prophets proclaimed the Gospel. See Umbreit's note, p. 159.

3. **περὶ τοῦ υἱοῦ αὐτοῦ]** belongs to δ' *προεπ.* above,—which he promised beforehand, &c., concerning His Son, i. e. 'which (good tidings) He promised beforehand, &c., and indicated that it should be concerning His Son.' This is more natural than to bind these words to *εὐαγγ. θεοῦ* which went before. Either meaning will suit ver. 9 equally well. Christ, the Son of God, is the *great subject* of the good news.

γενομένου] not *ὄντος*, see John i. 1—3, and notes [nor as in E. V. 'was made.' There is nothing in the word indicating *creation*, however true that may have been: see John i. 14]. **κατὰ σάρκα]** On the side of His humanity, our Lord *ἐγένετο*; that nature of His begins only then, when He was *γενόμενος ἐκ γυναικός*, Gal. iv. 4. **σὰρξ]** is here used exactly as in John i. 14, *ὁ λόγος σὰρξ ἐγένετο*, to signify that *whole nature, body and soul*, of which the outward visible tabernacle of the FLESH is the concrete representation to our senses.

The words *ἐκ σπέρματος Δαυὶδ* cast a hint back at the *promise* just spoken of. At the same time, in so solemn an enuncia-

^m ἐν ^m δυνάμει ⁿ κατὰ ^{no} πνεῦμα ^{op} ἁγιοσύνης ^q ἐξ ^r ἀναστασεως ^m νεκρῶν, Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν, ⁵ δι' οὗ ἐλά-

ⁿ Gal. iv. 29. ^o here only. see John xiv. 17. 2 Tim. i. 7. 1 John iv. 6.
^{vii.} 1. 1 Thess. iii. 13 only. ^{Ps.} xcv. 6. xcvi. 12. cxliv. 5. 2 Macc. iii. 12 only.
^{ii.} 18 (bis). Rev. viii. 11 al. ^r 1 Cor. xv. 12 reff. L.P.H. ^p 2 Cor. q = James

tion of the dignity of the Son of God, they serve to shew that even according to the human side, His descent had been fixed in the line of him who was Israel's anointed and greatest king. 4.] The

simple antithesis would have been, τοῦ μὲν γενομένου . . . ὄντος δὲ υἱοῦ θεοῦ κατὰ πνεῦμα, see 1 Tim. iii. 16. But (1) wonderful solemnity is given by dropping the particles, and taking up separately the human and divine nature of Christ, keeping ὁ υἱὸς αὐτοῦ as the great subject of both clauses, and thus making them, not contrasts to one another, but correlative parts of the same great whole. And (2) the Apostle, dwelling here on *patent facts*,—the announcements of prophecy,—the history of the Lord's Humanity,—does not deal with the *essential subsistent Godhead of Christ*, but with *that manifestation of it* which the great fact of the Resurrection had made to men. Also (3) by amplifying πνεῦμα into πν. ἁγιοσύνης, he characterizes the Spirit of Christ as one of absolute holiness, i. e. as *divine* and *partaking of the Godhead*: see below.

ὁρισθέντος] “Multo plus dicit quam ἀφορισμένους, ver. 1: nam ἀφορίζεται unus e pluribus, ὁρίζεται unicus quispiam.” Bengel. See reff. Nor does it = προορισθέντος, as vulg. *prædestinatus*, and as Irenæus (iii. 22. 1, p. 219) and Augustine de Prædest. Sanctorum, c. 15, vol. x. p. 982:—“Prædestinatus est ergo Jesus, ut qui futurus erat secundum carnem filius David, esset tamen in virtute Filius Dei secundum Spiritum Sanctificationis: quia natus est de Spiritu Sancto et Virgine Maria.” But this is one of the places where Augustine has been misled by the Latin:—the text speaks, not of the *fact* of Christ's being the Son of God barely, but of the *proof* of that fact by His Resurrection. Chrysostom has given the right meaning: τί οὖν ἐστιν ὁρισθέντος; τοῦ δειχθέντος, ἀποφανθέντος, κριθέντος, ὁμολογηθέντος παρὰ τῆς ἀπάντων γνώμης καὶ ψήφου . . . Hom. ii. p. 432. That an example is wanting of this exact use of the word, is, as Olsh. has shewn, no objection to such use; the ὁρίειν here spoken of is not the objective ‘fixing,’ ‘appointing’ of Christ to be the Son of God, but the *subjective manifestation in men's minds that He is so*. Thus the objective words ποιεῖν (Acts ii. 36), γεννᾶν (Acts xiii. 33) are used of the same *proof* or

manifestation of Christ's Sonship by His Resurrection. So again ἐδικαιώθη, 1 Tim.

iii. 16. ἐν δυνάμει belongs to ὁρισθέντος, —not to υἱοῦ θεοῦ,—nor again is it a parallel clause to κατ. πν. ἁγ. and ἐξ ἀναστ. νεκ. (as Chrys., who interprets it ἀπὸ τῶν θαυμάτων ἅπερ ἔπραττε, Theophyl. &c.) manifested with power (to be) the Son of God. See reff.

κατὰ πνεῦμα ἁγιοσύνης] ἁγισμός is not = ἅγιον; this epithet would be inapplicable here, for it would point out the *Third Person in the Blessed Trinity*, whereas it is the *Spirit of Christ Himself*, in distinction from His Flesh, which is spoken of. And this Spirit is designated by the gen. of quality, ἁγιοσύνης, to shew that it is not a human, but a divine Spirit which is attributed *here* to Christ,—a Spirit to which holiness belongs as its essence. The other interpretations certainly miss the mark, by overlooking the κατὰ σάρκα and κατὰ πνεῦμα, the two sides of the Person of Christ here intended to be brought out. Such are that of Theodoret (διὰ τῆς ὑπὸ τοῦ παναγίου πνεύματος ἐνεργουμένης δυνάμεως),—Chrys. (ἀπὸ τοῦ πνεύματος, δι' οὗ τὸν ἁγιασμόν ἔδωκεν), &c. Calvin and Olshausen seem to wish to include the notion of *sanctifying* (ἁγιασμός) in ἁγιοσύνη,—which however true, is more than strictly belongs to the words. See by all means, on the whole, Umbreit's important note, pp. 164—172.

ἐξ] not ‘from and after’ (as Theodoret, Luther, Grotius, al.), nor = ἀπὸ, which could not be used here, but *by*, as indicating the source, *out of* which the demonstration proceeds.

ἀναστάσεως νεκρῶν] not = ἀναστ. ἐκ νεκρῶν,—which, besides the force done to the words, would be a weakening of the strong expression of the Apostle, who takes here summarily and by anticipation the Resurrection of Jesus as being, including, involving (ἐγὼ εἰμι ἡ ἀνάστασις, John xi. 25) the *(whole) Resurrection of the dead*. So that we must not render as E. V. ‘the resurrection from the dead,’ but the *resurrection of the dead*, regarded as accomplished in that of Christ. It was the full accomplishment of *this*, which more than any thing declared Him to be the Son of God: see John v. 25—29. Thus in these words lies wrapped up the argument of ch. vi. 4 ff.

Ἰησ. χρ. τ. κυρ. ἡμ.] Having given this description of the Person and dignity of the Son of God, very Man and very God, he now identifies

αὐτὸν ἐν ὅλῃ τῇ ἐκκλησίᾳ ἡμεῖς ὡς ὑποτακτοὶ τοῦ κυρίου
 ἐν παντί τοῖς ἐθνέσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, ὅτι ἐν οἷς
 ἐστέ καὶ ὑμεῖς κλητοὶ Ἰησοῦ χριστοῦ, πᾶσιν τοῖς
 οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις.

7. om ἐν Ῥώμῃ G schol-in-47 (το ἐν Ῥώμῃ, οὐτε ἐν τῇ ἐξηγησεί, οὐτε ἐν τῷ ῥητῷ
 μνημονεύει), for ἀγαπητ. θεοῦ, ἐν ἀγαπῇ θεοῦ G am fuld! D¹-lat Ambrosius, 1: om
 E 82.

this divine Person with JESUS CHRIST, the Lord and Master of Christians,—the historical object of their faith, and (see words following) the Appointer of himself to the apostolic office.

5. δι' οὗ] as in Gal. i. 1; 1 Cor. i. 9, designating the Lord Himself as the Agent in conferring the grace and Apostleship. ἐλάβομεν] not 'all Christians,'—but *we*, the Apostle himself, as he not unfrequently speaks. No others need be here included in the word. *Those to whom he is writing* cannot be thus included, for they are specially contrasted with the subject of ἐλάβομεν by the following ὑμεῖς. Nor can the aor. ἐλάβομεν refer to any general bestowal of this kind, indicating, as it must, a definite past event, viz. the reception of the Apostleship by himself. To maintain (as Dr. Peile, Annotations on the Epistles, vol. i. Appendix) that the subject of ἐλάβομεν must be the same as the ἡμῶν which has preceded, is to overlook, not only the contrast just noticed, and the habit of Paul to use indiscriminately the singular or plural, when speaking of himself,—but also the *formulary* character of the expression, 'Jesus Christ our Lord,' in which the 'we' alluded to in 'our' is too faintly indicated to become the subject of a following verb.

χάριν] Hardly, as Augustine, "*gratiam cum omnibus fidelibus, apostolorum autem non cum omnibus communem habet*" (Olsh.): for he is surely speaking of *that peculiar* χάρις, by which he wrought in his apostleship more than they all; see reff. ἀποστολήν] Strictly, apostleship, 'the office of an Apostle,' see reff.: not any *mission*, or *power of sending ministers*, resident in the *whole church*, which would be contrary to the usage of the word. The *existence* of such a power is not hereby denied, but *this place* refers *solely to the office of Paul* as an Apostle. Keep the χάρ. κ. ἀποστ. separate, and strictly consecutive, avoiding all nonsensical figures of Hendiadys, Hypallage, and the like. It was the general bestowal of *grace*, which conditioned and introduced

the special bestowal (καί, as so often, coupling a specific portion to a whole) of *apostleship*: cf. 1 Cor. xv. 10. εἰς] with a view to,—'in order to bring about.'

ὑπακοὴν πίστει] The anarthrous character above remarked (on εὐαγγ. θεοῦ, ver. 1) must be here borne in mind, or we shall fall into the mistake of supposing ὁ π. to mean '*obedience produced by faith*.' The key to the words is found in reff. Acts, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει, compared with Paul's own usage of joining an objective genitive with ὑπακοή, see 2 Cor. x. 5, εἰς τὴν ὑπακοὴν τοῦ χριστοῦ. So that πίστει is the faith; not = 'the gospel which is to be believed' (as Fritzsche, citing ch. x. 16), but the *state of salvation, in which men stand by faith*. And so these words form an introduction to the great subject of the Epistle. ἐν πᾶσιν τ. ἔθν.]

in order to bring about obedience to the faith among all (the) nations. The Jews do not here come into account. There is no inclusion, and at the same time no express exclusion of them: but Paul was commissioned as the *Apostle of the Gentiles*, and he here magnifies the great office entrusted to him. ὑπὲρ τ. ὀν. αὐτ.] on behalf of His name, i. e. 'for His glory': see reff. "In the name of Christ is summed up what He had done and was, what the Christian ever bore in mind, the zeal which marked him, the name wherewith he was named." Jowett. See also Umbreit's note. The words are best taken as belonging to the whole, from δι' οὗ to ἐθνέσιν [as declaring the purpose for which the grace and apostleship had been received].

6. ἐν οἷς . . .] The whole to χριστοῦ should be taken together: among whom ye also are called of Jesus Christ; otherwise, with a comma at ὑμεῖς, the assertion, '*among whom are ye*,' is flat and unmeaning. De Wette and Calvin would take Ἰησοῦ χρ. as a gen. of possession, because the call of believers is generally referred to the FATHER: but sometimes the SON is said to call likewise, see John v. 25;

ἡ χάρις ὑμῶν καὶ ἡ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

⁸ Πρῶτον μὲν ^d εὐχαριστῶ τῷ ^e θεῷ ^e μου διὰ Ἰησοῦ χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγα-

vii. 25. (Wisd. xviii. 2.) 2 Macc. i. 11 only. c Matt. xxvii. 46 bis; Mk. (from Ps. xxi. 1.) John
xx. 17, 28. 1 Cor. i. 4. 2 Cor. xxi. 21. Phil. i. 3. iv. 19. Philem. 1. Rev. ii. 7. iii. 12 (four times)
only. Psalms and Prophets passim. f Acts xiii. 5 reff.

⁸ om δια ιησ. χρ. **Κ** (ins corr¹) c. rec (for περὶ) υπερ (see note), with D³GL[P] rel Chr Thdrt: [*pro* latt syr arm Orig-int₁:] txt ABCD¹ **Κ** o 17 [Syr] Damasc.

1 Tim. i. 12:—and with ἀγαπητοὶ θεοῦ following so close upon it, the expression can I think hardly be taken otherwise than as called by Jesus Christ. ἐκλεκτοὶ αὐτοῦ, Matt. xxiv. 31, cited by De W. is hardly parallel. 7.] This verse follows, in the sense, close on ver. 1.

ἀγ. θ., κλητ. ἀγ.] Both these clauses refer to *all the Christians* addressed: not (as Bengel) the first to Jewish, the second to Gentile believers. No such distinction would be in place in an exordium which anticipates the result of the Epistle—that Jew and Gentile are one in guilt, and one in Christ.

ἀπ. θ. πατ. ἡμ. κ. κυρ. Ἰ. χ.] Not, as Erasmus, ‘*from God, the Father of us and of our Lord Jesus Christ*,’—but from God our Father, and from the Lord Jesus Christ. God is the *Giver* of Grace and Peace,—Christ the *Imparter*.

8—17.] OPENING OF THE EPISTLE. *His thankfulness for the faith of the Romans: remembrance of them in his prayers: wish to visit them: hindrances hitherto, but still earnest intention of doing so, that he may further ground them in that Gospel, of which he is not ashamed, inasmuch as it is THE POWER OF GOD TO ALL WHO BELIEVE. This leads to the announcement (in a citation from the Scripture) of one great subject of the Epistle,—viz.: JUSTIFICATION BY FAITH.*

8.] This placing himself in intimate connexion with his readers by mention of and thankfulness for their faith or Christian graces, is the constant habit of Paul. The three Epistles, Gal., 1 Tim., and Titus, are the only exceptions: Olsh. adds 2 Cor., but in ch. i. 3—22 we have an equivalent: see especially vv. 6, 7, 11, 14. μὲν] The corresponding δέ follows, ver. 13. ‘Ye indeed are prospering in the faith: but I still am anxious *further* to advance that fruitfulness.’ There is no *ἔπειτα* to follow to πρῶτον.

τῷ θεῷ μου] ὅρα μεθ’ ὅσης διαθέσεως εὐχαριστεῖ. οὐ γὰρ εἶπε, τῷ θεῷ, ἀλλὰ τῷ θεῷ μου· δ καὶ οἱ προφηταὶ ποιοῦσι, τὸ κοινὸν ἰδιοποιούμενοι, καὶ τί θαυμαστὸν εἰ οἱ προφηταὶ; αὐτὸς γὰρ αὐτὸ συνεχῶς ὁ θεὸς φαίνεται ποιῶν ἐπὶ τῶν δούλων, θεὸν Ἀβραὰμ καὶ Ἰσαὰκ

καὶ Ἰακώβ ἰδιαζόντως λέγων ἐαυτόν. Chrys. Hom. iii. p. 436.

δὲ Ἰ. χ.] “Velut per Pontificem magnum: oportet enim scire eum qui vult offerre sacrificium Deo, quod per manus Pontificis debet offerre.” Origen. So also Calvin, “Hic habemus exemplum, quomodo per Christum agendæ sunt gratiæ, secundum Apostoli præceptum ad Heb. xiii. 15.” Olshausen says, “This is no mere phrase, but a true expression of the deepest conviction. For only by the Spirit of Christ dwelling in men’s hearts are thanksgivings and prayer acceptable to God.” But perhaps here it is better to take the words as expressing an acknowledgment that the faith of the Romans, for which thanks were given, *was due to, and rested on* the Lord Jesus Christ: see ch. vii. 25, and rendering there.

περὶ] This prep. and ὑπέρ both occur in this connexion, see 1 Cor. i. 4; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3; Eph. i. 16; Phil. i. 4:—and it is impossible to say, in cases of their confusion by the MSS., which may have been substituted for the other. The internal criticism which would adopt ὑπέρ as being the less usual, may be answered by the probability that ὑπέρ, being known to be sometimes used by Paul, may have been substituted as more in his manner for the more usual περὶ. So that manuscript authority in such cases must be our guide; and this authority is here decisive. The difference in meaning would be, that ὑπέρ would give more the idea that thanks were given by Paul *on their behalf*, as if he were *aiding them* in giving thanks, for such great mercies: whereas περὶ would imply only that they were the *subject* of his thanks,—that he gave thanks *concerning them*.

ἡ πίστις ὑμ.] “In ejusmodi gratulationibus Paulus vel totum Christianis-mum describit, Col. i. 3, sqq.,—vel partem aliquam, 1 Cor. i. 5. Itaque hoc loco *fidem* commemorat, suo convenienti instituto, vv. 12, 17.” Bengel. καταγγέλλεται] De Wette notices the other side of the report, as given by the Jews at Rome, Acts xxviii. 22, to Paul himself. This *praise* was in the *Christian churches*, and brought by

γέλλεται ἐν ὅλῳ τῷ κόσμῳ. ⁹ ὁ μάρτυς γάρ μου ἐστὶν ὁ θεός, ὃς λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως ^{mn} μνεῖαν ὑμῶν ^m ποιοῦμαι πάντοτε ὁ ἐπὶ τῶν προσευχῶν μου ¹⁰ δεόμενος, ^{re} εἴ πως ^{qr} ἤδη ^r ποτὲ ^s εὐοδωθήσομαι ^t ἐν τῷ ^t θελήματι τοῦ

g 2 Cor. i. 23. Phil. i. 8. 1 Thess. ii. 5. 10. Gen. xxi. 50. constr., Acts v. 32. h Acts vii. 7. reff. i Acts xvii. 16. reff. j 2 Cor. viii. 18. x. 14 al. ch. ix. 2. 2 Tim. i. 3. i. 3. 1 Thess. iii. 6. 2 Tim. i. 3 only. Dioc. Sic. iv. 3. p ch. xi. 14. Phil. iii. 11. iv. 10 only. Thuc. viii. 69. Num. xiv. 41. -δως, Prov. xxx. [see xxiv.] 29.) k = Acts x. 28. Phil. i. 8. m Eph. i. 16. 1 Thess. i. 2. Phil. 4. Ps. cx. 4. n as above (m). Phil. o Eph. i. 16. 1 Thess. i. 2. Phil. 4 only. Acts xvii. 12 (w. opt.) only. q ch. xiii. 11. r Phil. 2 John 2 bis, only. Gen. xxxix. 23. 2 Chron. xiii. 12. (-δως, t Heb. x. 10. (Col. iv. 12.)

9. μαρτυρ D¹.

for 1st μου, μοι D¹G b¹ o vulg syr arm lat-ff.

for ως, πως

quomodo G [Orig-int].

10. for εἰ πως, πως L o 5. 71-7. 93 lect-12.

Christian brethren. ἐν ὅλῳ τῷ κόσμῳ]

A popular hyperbole, common every where, and especially when speaking of general diffusion through the Roman empire, the 'orbis terrarum.' The praise would be heard in every city where there was a Christian church,—intercourse with the metropolis of the world being common to all.

9. "Asseveratio pia, de re necessaria, et hominibus, remotis præsertim et ignotis, occulta." Bengel. There could be no other witness to his practice in his secret prayers, but God: and as the assertion of a habit of incessantly praying for the Roman Christians, whom he had never seen, might seem to savour of an exaggerated expression of affection, he solemnly appeals to this only possible testimony. To the Eph., Phil. (see however Phil. i. 8), Col., Thess., he gives the same assurance, but without the asseveration. The thus calling God to witness is no uncommon practice with Paul: see reff. in E. V.

ὃς λατρ.] *The serving God in his spirit* was a guarantee that his profession was sincere, and that the oath just taken was no mere form, but a solemn and earnest appeal of his spirit. See also Phil. iii. 3 (present text), and John iv. 24. "The LXX use λατρεύω generally (not so, but only in a few places, e. g. Num. xvi. 9, Ezek. xx. 32; it is mostly rendered by λειτουργεῖν; λατρεύειν for the most part rendering ἱερῶν) for the Heb. לָמַד, which mostly implies the service of the priests in the temple: e. g. Num. iii. 31; iv. 12; xviii. 2, &c. The Apostle means then, that he is an intelligent, true priest of his God, not in the temple, but in his spirit,—not at the altar, but at the gospel of His Son." Umbreit.

ἐν τῷ εὐαγ.] ἡ τοῦ εὐαγγελίου προσθήκη τῷ εἶδος δηλοῦ τῆς διακονίας, Chrys. Hom. iii. p. 438. His peculiar method of λατρεία was concerned with the gospel of the Son of God. "Quidam accipiunt hanc particu-

lam, quasi voluerit Paulus cultum illum, quo se prosequi Deum dixerat, ex eo commendare, quod Evangelii præscripto respondeat: certum est autem, spiritualem Dei cultum in Evangelio nobis præcipi. Sed prior interpretatio longe melius quadrat, nempe quod suum Deo obsequium addicat in Evangelii prædicatione." Calvin. See εὐαγγέλιον, Phil. iv. 15. [ὡς ἀδιαλείπτως] how unceasingly: the words may also mean 'that without ceasing,' but the former rendering seems the better of the two.]

πάντοτε belongs to the following, not to the preceding words. This latter construction would not be without example,—ἐν παντὶ καιρῷ ἀδιαλείπτως, 1 Macc. xii. 11, but this very example shews that if so, its natural place would be close to ἀδιαλείπτως. The whole phrase is a favourite one with Paul, see reff. "πάντοτε vice nominis accipio, ac si dictum foret, 'In omnibus meis orationibus, seu quoties precibus Deum appello, adjungo vestri mentionem.'" Calvin. αἱ προσευχαί μου must be understood of his ordinary stated prayers, just in our sense of my prayers: "quoties ex professo et quasi meditatus Deum orabat, illorum quoque habebat rationem inter alios." Calv.

10. εἴ πως] if by any means. No subject of δεόμενος is expressed, but it is left to be gathered from this clause, as in Simon's entreaty, Acts viii. 24, δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ . . . ὅπως μὴ δὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε, where ὅπως κ.τ.λ. is not the contents of the prayer, but the end aimed at by it. ἤδη ποτέ] before long:—lit., 'at last, some day or other.'

εὐοδωθήσομαι. I shall be allowed, prospered: see reff., and Deut. xxviii. 29: and cf. Umbreit's note. The rendering, 'I might have a prosperous journey' (Vulg. and E. V.), is etymologically incorrect; the passive of ὀδῶν, 'to shew the way,' 'to bring into the way,' must be 'to be shewn the way,' or 'brought into the

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θεοῦ ἐλθεῖν πρὸς ὑμᾶς· ¹¹ ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα ^u μεταδῶ ^w χάρισμα ὑμῖν ^x πνευματικὸν ^y εἰς τὸ ^z στη-
ριχθῆναι ὑμᾶς, ¹² τοῦτο δὲ ἐστὶν ^a συνπαρακληθῆναι ἐν
ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.
¹³ οὐ ^b θέλω δὲ ὑμᾶς ^{bc} ἀγνοεῖν, ἀδελφοί, ^c ὅτι πολλάκις
^d προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ^e ἐκωλύθη ^f ἄχρι τοῦ
^g δεῦρο, ἵνα τινὰ ^h καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν

i. 7 al. Paul only, exc. 1 Pet. iv. 10+. x = Eph. i. 3. Col. iii. 16.
19, ver. 20 al. z = Luke xxii. 32. ch. xvi. 25 al. Ps. l. 12 (14).
b ch. xi. 25. 1 Cor. x. l. xii. l. 2 Cor. i. 8. 1 Thess. iv. 13. c ch. ii. 4. vi. 3. Wied. xii. 10.
d = Eph. i. 9 (ch. iii. 25) only. Exod. xl. 4. e Acts xvi. 6 reff. see Acts xxviii. 31. f Acts
xx. 6 reff. g = and w. art., here only. (Acts vii. 3 reff.) h = John iv. 36. ch. vi. 21, 22. Phil. i. 22. iv. 17. James iii. 18. Jer. xvii. 10.

u w. inf., 2 Cor. v. 2. 1 Thess. iii. 6. 2 Tim. i. 4. (Ps. cxviii. 20.)
see 2 Cor. ix. 14 reff.
v ch. xii. 8 reff. constr., 1 Thess. ii. 8. 2 Macc. viii. 12. Xen. Anab. iv. 5. 5.
w = ch. v. 15, 16. vi. 23.
y Acts iii. 19. vii. 1. a here only.
f Acts xii. 10.

12. *τοῦτ ἐστιν*, omg δε, A latt (but G-lat has *id est aut hoc enim est*) [Orig-int.; om Syr]. rec *συνπαρακληθῆναι*, with B² (sic: see table) L [KP]: txt AB¹CDGN.

om 2nd εν G [arm]. ins της [bef] πιστεως G.

13. for ου θελω, ουκ οιομαι D¹ [and lat] G Ambrst. for δε, γαρ C 73 fuld: om k¹. rec καρπον bef τινα: om τινα L 42. 115 Syr copt [æth(appy)]: txt ABC(D)GK[P]X rel vulg gr-f¹ lat-f¹.—for τινα, τι D¹. for σχω, εχω G 77.
om 2nd και G [l] o 48. 109-78 [fuld] æth.

way.' So Herod. vi. 73, ὡς τῷ Κλεομενεῖ ἐυνώδθη τὸ ἐς τὸν Δημόρτητον πρῆγμα.

ἐν τῷ θελ. τοῦ θεοῦ] In the course of,—by, the will of God. ἐλθεῖν belongs to ἐυνωδωθήσομαι, not to δεόμενος.

11. ἐπιποθῶ] not 'I vehemently desire,' ἐπί does not intensify, but merely expresses the direction of the πόθος, see Herod. v. 93, and compare such expressions as μὴ προσ-εῶντος ἡμᾶς τοῦ ἀνέμου, Acts xxvii. 7.

ἵνα τί μεταδῶ χάρισμα πν.] That the χάρισμα here spoken of was no mere supernatural power of working in the Spirit, the whole context shews, as well as the meaning of the word itself in reff. And even if χάρισμα, barely taken, could ever (1 Cor. xii. 4, 9 are no examples, see there) mean technically a *supernatural endowment of the Spirit*, yet the epithet πνευματικόν, and the object of imparting this χάρισμα, *confirmation in the faith*, would here preclude that meaning. Besides, Paul did not value the mere bestowal of these 'gifts' so highly, as to make it the subject of his earnest prayers incessantly. The gift alluded to was παράκλησις, as De Wette observes. πνευμ., spiritual:—springing from the Spirit of God, and imparted to the spirit of man. εἰς τὸ

στηρ. ὑμ.] Knowing the trials to which they were exposed, and being conscious of the fulness of spiritual power for edification (2 Cor. xiii. 10) given to him, he longed to impart some of it to them, that they might be confirmed. "The Apostle does not say εἰς τὸ στηρίξειν ὑμ., for this belongs to God; see ch. xvi. 25. He is only the instrument: hence the passive." Philippi. 12.] εἴτα ἐπειδὴ καὶ τοῦτο

σφόδρα φορτικὸν ἦν, ὅρα πῶς αὐτὸ παραμυθεῖται διὰ τῆς ἐπαγωγῆς. ἵνα γὰρ μὴ λέγωμαι, τί γάρ; σαλευόμεθα καὶ περιφερόμεθα, καὶ τῆς παρὰ σοῦ δεόμεθα γλώττης εἰς τὸ στηναί βεβαίως, προλαβὼν ἀναιρεῖ τὴν τοιαύτην ἀντίρρησην οὗτω λέγων (ver. 12). ὡς ἂν εἰ ἔλεγε, μὴ ὑποπτεύσῃτε ὅτι κατηγορῶν ὑμῶν εἶπον, οὐ ταύτη τῇ γνώμῃ ἐφθεγξάμην τὸ ῥῆμα· ἀλλὰ τί ποτέ ἐστιν, ὅπερ ἡβουλήσῃν εἰπεῖν; Πολλὰς ὑπομένετε θλίψεις ὑπὸ τῶν διακόντων περιαντλούμενοι· ἐπεθύμησα τοίνυν ὑμᾶς ἰδεῖν, ἵνα παρακαλέσω, μάλλον δὲ οὐχ ἵνα παρακαλέσω μόνον, ἀλλ' ἵνα καὶ αὐτοὺς παράκλησιν δέξωμαι. Chrys. Hom. ii. p. 440. The inf. συμπαρακληθῆναι is parallel with στηριχθῆναι, ἐμὲ being understood: that is, that I with you may be comforted among you, each by the faith which is in the other. That the gift he wished to impart to them was παράκλησις, is implied in the συνπαρακλ. See the same wish expressed in different words ch. xv. 32, and the partial realization of it, Acts xxviii. 15.

ἐν ἀλλήλοις, which might otherwise be ambiguous, is explained by ὑμῶν τε καὶ ἐμοῦ to mean *which we recognize in one another*: or as above and in A. V. R. The expression "*mutual faith*," of the E. V. should properly mean, *faith which each has in the other*. πίστις is used in the most general sense—*faith* as the necessary condition and working instrument of all Christian exhortation, comfort, and confirmation; producing these, and evidenced by them.

13. οὐ θέλω δὲ ὑμ. ἀγ.] A Pauline formula: see reff. καὶ ἐκώλ. ἄχρι τ. δεῦρο is best as a parenthesis, as it is impossible that ἵνα can depend on

i Acts xxviii.

2, 4 refl.

k Luke xxiv.

25. Gal. iii.

1, 3. 1 Tim.

xv. 9. Tit. iii.

3 only, L.P.

Tit. xxiii.

25.

1 ch. viii. 12.

xv. 27. Matt. vi. 12. xviii. 24. Luke xiii. 4. Gal. v. 3 only†.

n ch. ix. 5. Eph. vi. 21. Polyb. x. 44. 1. see ch. xii. 18.

31. (-ως, 1 Pet. v. 2. -μία, Acts xviii. 11.)

ix. 26 (bis) || Mk. ch. vi. 21. 2 Tim. i. 8. Heb. ii. 11 al. Job xxxiv. 10 BN. Isa. i. 29 AN^{1-3b} Ald. compl. only.

r = Acts viii. 10 refl.

τοῖς λοιποῖς ἔθνεσιν.

σοφοῖς τε καὶ ἄνοήτοις ὀφειλέτης εἰμί

κατ' ἐμέ ὁ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ

σασθαι. οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον

δύναμις

14 Ἑλλησὶν τε καὶ βαρβαροῖς,

15 οὕτως τὸ

16 οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον

17 οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον

18 οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον

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50 οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον

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m = Rev. iii. 16.

2 Chron. xxix.

1 Pet. iv. 6.

q Luke

Ald. compl. only.

15. for το κατ' ἐμέ, ο ἐπ' ἐμέ G-gr: *quod in me promptum est* vulg G-lat Sedul, Pel: *quod in me est promptus sum* D-lat Ambr Ambrst Sedul, ins εν bef υμιν

D¹(and lat¹) b¹ ο am fuld¹ G-lat: επ G-gr. om τοις εν ρωμη G.

16. for το, επι super G: de Aug, Vig. rec att ευαγγελιον ins του χριστου, with

D³KL[P] rel Thl Ec: om ABCD¹GN 17 vulg syrr copt arm Orig¹[-int.] Eus¹ Bas¹ Cyr[-p] Chr Thdrt Procop Damasc Phot Tert¹ Arnob Hil¹.

ἐκωλύθη. So Demosth. p. 488. 7, ἐμοὶ δ', ὦ ἄνδρες Ἀθ., δοκεῖ Δεπτήνης (καὶ μοι πρὸς Διὸς μηδὲν ὀργισθῆς) οὐδὲν γὰρ φλαῦρον ἐρῶ σε) ἢ οὐκ ἀνεγνωσκέαι τοὺς Σόλωνος νόμους ἢ οὐ συνιέναι. The reason of the

hindrance is given in ch. xv. 20—22: it was, his φιλοτιμία to preach the gospel where it had not been preached before, rather than on the foundation of others.

καρπὸν] Not, 'wages,' or 'result of my apostolic labour,' for such is not the ordinary meaning of the word in the N. T., but *fruit borne by you* who have been planted to bring forth fruit to God. This fruit I should then gather and present to God; cf. the figure in ch. xv. 16: see also Phil. i. 22 and note. 14.] The connexion seems to be this: He wishes to have some fruit, some produce of expended labour, among the Romans as among other Gentiles. Till this was the case, he himself was a debtor to every such people: which situation of debtor he wished to change, by paying the debt and conferring a benefit, into that of one having money out at interest there, and yielding a καρπός. The debt which he owed to all nations was (ver. 15) the obligation laid on him to preach the gospel to them; see 1 Cor. ix. 16.

Ἑλλ. — βαρβ. — σοφ. — ἀνοήτ.] These words must not be pressed as applying to any particular churches, or as if any one of them designated the Romans themselves,—or even as if σοφοῖς belonged to Ἑλλησιν, and ἀνοήτοις to βαρβάροις. They are used, apparently, merely as comprehending all Gentiles, whether considered in regard of race or of intellect; and are placed here certainly not without a prospective reference to the universality of guilt, and need of the gospel, which he is presently about to prove existed in the Gentile world. Notice that he does not call himself a debtor to the Jews,—for they can hardly be included in βαρβάροις (see

Col. iii. 11). Though he had earnest desires for them (ch. ix. 1—3; x. 1), and every where preached to them first, this was not his peculiar ὀφείλημα, see Gal. ii. 7, where he describes himself as πεπιστευμένος τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς. 15. οὕτως]

"Est quasi . . . illatio a toto ad partem insigne." Bengel. 'As to all Gentiles, so to you, who hold no mean place among them.'

16.] The οὐ γὰρ ἐπαισχύνομαι seems to be suggested by the position of the Romans in the world. 'Yea, to you at Rome also: for, though your city is mistress of the world, though your emperors are worshipped as present deities, though you are elated by your pomps and luxuries and victories, yet I am not ashamed of the apparently mean origin of the gospel which I am to preach; for (and here is the transition to his great theme) it is,' &c. So for the most part, Chrysostom, Hom. iii. p. 444.

δύναμις γὰρ θ. ἐστίν] The gospel, which is the greatest example of the Power of God, he strikingly calls that Power itself. (Not, as Jowett, 'a divine power,' nor is δικαιοσ. θεοῦ below to be thus explained, as he alleges.) So in 1 Cor. i. 24 he calls Christ, the Power of God. But not only is the gospel the great example of divine Power; it is the field of agency of the power of God, working in it, and interpenetrating it throughout. The bare substantive δύναμις here (and 1 Cor. i. 24) carries a superlative sense: the highest and holiest vehicle of the divine Power, the δύναμις κατ' ἐξοχὴν. "It is weighty for the difference between the Gospel and the Law, that the Law is never called God's power, πῶς, but light, or teaching, in which a man must walk, Ps. xxxvi. 10; ex. 105; Prov. vi. 23; Isa. ii. 5." Umbreit.

And the direction in which this power acts in the gospel is εἰς σωτηρίαν—it is a

γὰρ θεοῦ ἐστὶν ^s εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰου- ^{s = ver. 5 refl.}
δαῖν τε πρῶτον καὶ ^{t ch. iii. 6, 21,} Ἑλληνι. ^{22. x. 3.} 17 ^{2 Cor. v. 21.} ^{James i.} ^{20. 2 Pet. i. 1. (Micah vi. 5.)} ^{om πρωτον} ^δ δικαιοσύνη γὰρ ^{om πρωτον} ^τ θεοῦ ἐν

om eis σωτηριαν G. for ιουδαιω τε, ιουδε(sic) N¹(txt N-corr¹). om πρωτον
BG Tert₁: ins ACDKL[P]N 17 rel [vulg syrr copt æth arm] Orig[and -int, Eus, Did₁]
Chr₁ Thdrt Damasc Thl Ec Bede.

healing, saving power: for as Chrysostom reminds us, there is a power of God *eis* κόλασιν, and *eis* ἀπώλειαν, see Matt. x. 28.

But to whom is this gospel the power of God to save? **παντὶ τῷ πιστεύοντι**. The universality implied in the παντί, the condition necessitated in the πιστεύοντι, and the δύναμις θεοῦ acting *eis* σωτηρίαν, are the great subjects treated of in the former part of this epistle. All are proved to be under sin, and so needing God's righteousness (ch. i. 18—iii. 20), and the entrance into this righteousness is shewn to be by faith (ch. iii. 21—v. 11). Then the δύναμις θεοῦ in freeing from the dominion of sin and death, and as issuing in salvation, is set forth (ch. v. 11—viii. 39). So that if the subject of the Epistle is to be stated in few words, these should be chosen: **τὸ εὐαγγέλιον, δύναμις θεοῦ εἰς σωτηρίαν παντὶ τῷ πιστεύοντι**. This expresses it better than merely 'justification by faith,' which is in fact only a subordinate part of the great theme,—only the condition necessitated by man's sinfulness for his entering the state of salvation: whereas the argument extends beyond this, to the death unto sin and life unto God: and carrying forward of the sanctifying work of the Spirit, from its first fruits even to its completion.

Ἰουδ. πρῶτον κ. Ἑλλ.] This is the Jewish expression for all mankind, as Ἑλλ. κ. βαρβ. ver. 14 is the Greek one. Ἑλλ. here includes all Gentiles. πρῶτον is not first in order of time, but principally (compare ch. ii. 9), spoken of national precedence, in the sense in which the Jews were to our Lord οἱ Ἰδαιοι, John i. 11. Salvation was ἐκ τῶν Ἰουδαίων, John iv. 22. See ch. ix. 5; xi. 24. Not that the Jew has any preference under the gospel; only he inherits, and has a precedence. οὐδὲ γὰρ ἐπεὶ δὴ πρῶτός ἐστι, καὶ ἡλεόν λαμβάνει τῆς χάριτος: ἡ γὰρ αὕτη δωρεὰ καὶ τούτῳ κακέινω δίδοται: ἀλλὰ τάδεός ἐστι τιμὴ μόνον τὸ πρῶτος. Chrys. Hom. iii. p. 445.

17.] An explanation, how the gospel is the power of God to salvation, and how it is so to the believer:—because in it God's righteousness (not His attribute of righteousness,—'the righteousness of God,' but righteousness flowing from, and acceptable to Him) is unfolded, and the more, the more we believe. I sub-

join De Wette's note on δικ. θεοῦ. "The Greek δικ. and the Heb. צדק are taken sometimes for 'virtue' and 'piety' which men possess or strive after,—sometimes imputatively, for 'freedom from blame' or 'justification.' The latter meaning is most usual with Paul: δικ. is that which is so in the sight of God (ch. ii. 13), the result of His justifying forensic Judgment, or of 'Imputation' (ch. iv. 5). It may certainly be imagined, that a man might obtain justification by fulfilling the law: in that case his righteousness is an ἰδία (δικαιοσύνη) (ch. x. 3), a δικ. ἐκ τοῦ νόμου (Phil. iii. 9). But it is impossible for him to obtain a 'righteousness of his own,' which at the same time shall avail before God (ch. iii. 20; Gal. ii. 16). The Jews not only have not fulfilled the law (ch. iii. 9—19), but could not fulfil it (vii. 7 ff.): the Gentiles likewise have rendered themselves obnoxious to the divine wrath (i. 24—32). God has ordained that the whole race should be included in disobedience. Now if man is to become righteous from being unrighteous,—this can only happen by God's grace,—because God declares him righteous, assumes him to be righteous, δικαιοῖ (iii. 24; Gal. iii. 8):—δικαιοῦν is not only negative, 'to acquit,' as צדק Exod. xxiii. 7; Isa. v. 23; ch. ii. 13 (where however see my note), but also positive, 'to declare righteous': but never 'to make righteous' by transformation, or imparting of moral strength by which moral perfection may be attained. Justificatio must be taken as the old protestant dogmatists rightly took it, *sensu forensi*, i. e. *imputatively*. God justifies for Christ's sake (ch. iii. 22 ff.) on condition of faith in Him as Mediator: the result of His justification is δικαιοσύνη ἐκ πίστεως, and as He imparts it freely, it is δικαιοσύνη θεοῦ (gen. subj.) or ἐκ θεοῦ, Phil. iii. 9: so Chrys. &c. (δικ. θεοῦ is ordinarily taken for δικ. παρὰ θεῷ, as Luth.: 'die Gerechtigkeit die vor Gott gift:' compare ch. ii. 13; iii. 20; Gal. iii. 11; but that this is at least not necessary, see 2 Cor. v. 21). This justification is certainly an objective act of God: but it must also be subjectively apprehended, as its condition is subjective. It is the acquittal from guilt, and cheerfulness of conscience, attained through

u = Matt. xi. 25. xvi. 17.
 al. Isa. lvi. 1.
 v = Han. ii. 4.
 w = Luke xvii. 30. 1 Cor. iii. 13. 2 Thess. ii. 3.

αὐτῷ ὁ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

18 w Ἀποκαλύπτεται γὰρ ὁργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ

x John iii. 36. (ch. iii. 5. ix. 22.) Eph. v. 6. Rev. xix. 15. y = Acts xiii. 11 reff

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 [47]

17. for γαρ, δε A Clem₁. aft δίκαιος ins μου (as LXX-Δ) C¹; aft εκ πίστεως (as LXX-BN) syr Eus [Orig-int₁] Jer₁; txt ABDGKL[P]N rel Clem₁ [Did₁] Chr Thdrt Iren-int₁ Ambr.

faith in God's grace in Christ,—the very frame of mind which would be proper to a perfectly righteous man,—if such there were,—the harmony of the spirit with God,—peace with God. All interpretations which overlook the fact of imputation (the R.-Cath., that of Grotius, Baumgarten-Crusius, &c.) are erroneous." To say, with Jowett, that all attempts to define δικαιοσ. θεοῦ are "the after-thoughts of theology, which have no real place in the interpretation of Scripture," is in fact to shut our eyes to the great doctrinal facts of Christianity, and float off at once into uncertainty about the very foundations of the Apostle's argument and our own faith: of which uncertainty his note here is an eminent example.

ἐν αὐτῷ in it, 'the gospel': not, in τῷ πιστεύοντι. ἀποκαλύπτεται] generally used of making known a thing hitherto concealed: but here of that gradually more complete realization of the state of justification before God by faith in Christ, which is the continuing and increasing gift of God to the believer in the Gospel.

ἐκ πίστεως] "ἐκ points to the condition, or the subjective ground. πίστις is faith in the sense of trust, and that (a) a trustful assumption of a truth in reference to knowledge = conviction: (b) a trustful surrender of the soul, as regards the feeling. Here it is especially the latter of these: that trust reposed in God's grace in Christ, which tranquillizes the soul and frees it from all guilt,—and especially trust in the atoning death of Jesus. Bound up with this (not by the meaning of the words, but by the idea of unconditional trust, which excludes all reserve) is humility, consisting in the abandonment of all merits of a man's own, and recognition of his own unworthiness and need of redemption." De Wette.

εἰς πίστιν] ἀπὸ πίστεως ἄρχεται κ. εἰς πιστεύοντα λήγει (Ecum.) seems the most probable interpretation, making πίστιν almost = τοὺς πιστεύοντας, see ch. iii. 22: but not entirely,—it is still the aspect, the phase, of the man, which is receptive of the δικαιοσύνη θεοῦ, and to this it is revealed. The other interpretations,—'for the increase of faith' (Meyer),—'that faith may be given to it' (Fritzsche, Tholuck,

Krebs),—'proceeding from faith, and leading to a higher degree of faith' (Baumg.-Crus.),—do not seem so suitable or forcible.

It will be observed that ἐκ π. εἰς π. is taken with ἀποκαλύπτεται, not with δικαιοσύνη. The latter connexion would do for ἐκ π., but not for εἰς π.

καθὼς γέγρ.] He shews that righteousness by faith is no new idea, but found in the prophets. The words (ref.) are cited again in Gal. iii. 11; Heb. x. 38, in the former place with the same purpose as here. They are used in Habakkuk with reference to credence given to the prophetic word: but properly speaking, *all faith is one*, in whatever word or act of God reposed: so that the Apostle is free from any charge of forcing the words to the present purpose. The two ways of arranging them, ὁ δίκαιος —ἐκ πίστεως ζήσεται, and ὁ δίκαιος ἐκ πίστεως—ζήσεται, in fact amount to the same: if the former, which is more agreeable to the Heb., be taken, ζήσεται must mean, 'shall live on,' endure in his δικαιοσύνη, by means of faith, which would assert that it was a δικαιοσύνη of faith, as strongly as does the latter. See by all means, on the quotation, Umbreit's note: and Delitzsch, der Proph. Habakuk, p. 51 ff. This latter remarks (I quote from Philippi), "The Apostle rests no more on our text than it will bear. He only places its assertion, that the life of the just springs from his faith, in the light of the N. T."

CHAP. I. 18—XI. 36.] THE DOCTRINAL EXPOSITION OF THE ABOVE TRUTH: THAT THE GOSPEL IS THE POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH. And herein, ch. i. 18—iii. 20,—*inasmuch as this power of God consists in the revelation of God's righteousness in man by faith, and in order to faith the first requisite is the recognition of man's unworthiness, and incapability to work a righteousness for himself,—the Apostle begins by proving that all Gentiles and Jews, are GUILTY before God, as holding back the truth in unrighteousness. And FIRST, ch. i. 18—32, OF THE GENTILES.* 18.¹ He first states the general fact, of *all mankind*; but immediately passes off to the consideration of the *majority* of mankind, the Gen-

πασαν ^z ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ^z h. xi. 26
ἐν ἀδικίᾳ ^a κατεχόντων, ¹⁹ ^b διότι τὸ ^c γνωστὸν τοῦ θεοῦ (from Isa. lix.
20). ² Tim.
ii. 16. Tit.
ii. 12. Jude

15, 18 only. Jer. v. 6. (-βέω, ch. iv. 5. -βεῖν, 2 Pet. ii. 6.)
b = Acts xviii. 10, or 1 Cor. xv. 9. c = Acts i. 19 reff. (see note.)

a = 2 Thess. ii. 6 (see note).
const., see Winer, § 34. 2.

18. ins των bef ανθρωπων D¹G.

files; reserving the Jews for exceptional consideration afterwards. ἀποκ. γάρ] The statement of ver. 17 was, that the RIGHTEOUSNESS of God is revealed. The necessary condition of this revelation is, the DESTRUCTION of the righteousness of MAN by the revelation of God's anger against sin.

ἀποκαλύπτεται, not in the Gospel (as Grot.): not in men's consciences (as Tholuck, ed. 1, Reiche): not in the miserable state of the then world (as Köllner): but (as implied indeed by the adjunct ἀπ' οὐρανοῦ,—that it is a providential, universally-to-be-seen revelation) in the PUNISHMENTS which, ver. 24, God has made to follow upon sin, see also ch. ii. 2 (so De W., Meyer, Tholuck, ed. 5, &c.). So that ἀποκ. is of an *objective reality here*, not of an evangelic internal and subjective unfolding.

ὀργή θεοῦ is anthropopathically, but with the deepest truth, put for the righteousness of God in punishment (see ch. ii. 8; v. 9; Eph. ii. 3; Matt. iii. 7; John iii. 36). It is the opposite, in the divine attributes, to Love (De W.). ἀπ' οὐρ. (see above) belongs to ἀποκαλύπτεται, not to θεοῦ, nor to ὀργή θεοῦ (ἡ ἀπ' οὐρ).

ἀσέβειαν, godlessness; ἀδικίαν, iniquity: but neither term is exclusive of the other, nor to be formally pressed to its limits. They overlap and include each other by a large margin: the specific difference being, that ἀσέβ. is more the fountain (but at the same time partially the result) of ἀδικία,—which ἀδικ. is more the result (but at the same time partially the fountain) of ἀσέβεια. ἀδικ. is the state of the thoughts and feelings and habits, induced originally by forgetfulness of God, and in its turn inducing impieties of all kinds. We may notice by the way, that the word ἀσέβεια forms an interesting link to the Pastoral Epistles [where it, and its opposite εὐσέβεια are the ordinary terms for an unholy and a holy life].

ἀνθρ. τῶν τὴν ἀλ. ἐν ἀδικίᾳ κατεχόντων] of men who hold back the truth in iniquity: who, possessing enough of the germs of religious and moral verity to preserve them from abandonment, have checked the development of this truth in their lives, in the love and practice of sin. That this is the meaning of κατεχόντων here is plain from this circumstance: that wherever κατέχω in the N. T. signifies 'to hold,' it is *emphatic*,

'to hold fast,' or 'to keep to,' or 'to take or have complete possession of:' see for the first, Luke viii. 15; 1 Cor. xi. 2; xv. 2; 1 Thess. v. 21; Heb. iii. 6, 14; x. 23: for the second, Luke xiv. 9 (every other place except the lowest being excluded): for the third, Matt. xxi. 38; 1 Cor. vii. 30. Now no such emphatic sense will apply here. If the word is to mean 'holding,' it must be only in the loosest and least emphatic sense: 'having a half and indistinct consciousness of,' which does not at all correspond to the κατὰ, indicating vehemence of purpose, as in καταφιλέω, &c. But the meaning 'keeping back,' 'hindering the development of,'—while it has a direct example in Paul's own usage in reff., and in Luke iv. 42, and indirect ones in (the spurious John v. 4) Acts xxvii. 40; ch. vii. 6; Philem. 13,—admirably suits the sense, that men had (see vv. 19 ff.) knowledge of God sufficient, if its legitimate work had been allowed, to have kept them from such excesses of enormity as they have committed, but that this ἀλήθεια they κατείχον ἐν ἀδικίᾳ, i. e. crushed, quenched, in (as the element, conditional medium in which) their state and practice of unrighteousness. It is plain that to take ἐν ἀδικίᾳ for ἀδίκως (as Theophyl. and Reiche) is to miss the force of the expression altogether—the pregnant ἐν, 'in and by,' implying that it is their ἀδικία,—the very absence of δικαιοσύνη for which the argument contends,—which is the status wherein, and the instrument whereby, they hold back the truth lit up in their consciences.

19.] διότι, because, may either give the reason why the anger of God is revealed, and thus apply to all that follows as far as ver. 32, being taken up again at vv. 21, 24, 26, 28 (so Meyer): or may explain τῶν . . . κατεχ. (so Thol.): which latter seems most probable: the subauditum being, '(this charge I bring against them), because.' For he proves, first (ver. 20) that they had the ἀλήθεια; then (vv. 21 ff.) that they held it back.

τὸ γνωστὸν, that which is known, the objective knowledge patent and recognized in Creation:—so Chrys., Theodoret, Luther, Reiche, Meyer, De Wette, al.:—not 'that which may be known' (as Orig., Theophyl., Ec., Erasmus, Beza, Grot., al. [and E. V.]), which would assert what, as simple matter of fact, was not the case,

d — ch. ii. 15. φανερόν ἐστιν ^d ἐν αὐτοῖς· ὁ θεὸς γὰρ αὐτοῖς ^e ἐφάνέρωσεν. ABCDG
 e ch. iii. 21. 20 τὰ γὰρ ^f ἄορατα αὐτοῦ ^g ἀπὸ ^h κτίσεως κόσμου τοῖς KL[P] s
 xvi. 26. John i. 31 al. fr. ⁱ ποιήμασιν ^k νοούμενα ^l καθορᾶται, ἥ τε ^m αἰδῖος αὐτοῦ g h k l
 (xxiii.) 6 only. ⁿ δύνανται καὶ ^o θειότης, ^p εἰς τὸ εἶναι αὐτοὺς ^q ἀναπολογή- m n o 17
 f Col. i. 15, 16. ^r τους, ^s διότι ^t γρόντες τὸν ^u θεὸν οὐχ ὡς θεὸν ^v ἐδόξασαν [47]
 i 1 Tim. i. 17. only. Gen. i. 2. Isa. xlv. 3. 2 Macc. ix. 5 only. g = Matt. xxv. 34. h = Mark x. 6. xlii. 19. 2 Pet. iii. 4.
 Heb. xi. 27 only. Eph. ii. 10 only. Isa. xxix. 16. k = Matt. xxiv. 15. 2 Tim. ii. 7. Heb. xi. 3. Prov. i. 2, 6. l here
 only. Num. xxiv. 2. Job x. 4 only. m Jude 6 only. Wisd. vii. 26 only. (-ότης, Wisd. ii. 23
 BF (not AN). n here only. Wisd. xviii. 9 only. (-ος, Acts xvii. 29.) o ch. iv. 11
 reff. — 2 Cor. viii. 6. p ch. ii. 1 only. q = 1 Cor. xv. 9. r 1 Cor. i. 21 reff.
 s = 1 Cor. vi. 29. Mal. i. 11. Dan. v. 23. xl. 38 Theod.

19. for διότι, ὅτι D¹G Chr., rec γαρ hef θεος, with D²KL[P rel] Ath, Thl
 Ec: txt ABCD¹GM in 17 Orig₂ Eas, Ath, Chr Thdrt.
 20. for αορ., ορατα G-gr 115. om αιδιος L. [θεοτης P Did, (txt₁exp).]

that *all which could be known of God* was φανερόν ἐν αὐτοῖς. He speaks *now* not of what they *might have known* of God, but of what they *did know*. Thus τὸ γνωστ. τ. θεοῦ will mean, *that universal objective knowledge of God as the Creator* which we find more or less in every nation under heaven, and which, as matter of historical fact, was proved to be in possession of the great Gentile nations of antiquity.

φαν. ἐστ. ἐν αὐτοῖς] is evident in them, i. e. in *their hearts*: not, to them (as Luth.),—nor, among them (as Erasim., Grot., &c.): for if it had been a thing acknowledged among them, it would not have been κατεχόμενον. Every man has in him this knowledge; his senses convey it to him (see next verse) with the phenomena of nature.

ὁ θ. γ. ἐφ.] gives the reason why that which is known of God is manifest in them, viz. because God Himself so created the world as to leave impressed on it this testimony to Himself.

Notice, and keep to, the *historic aorist*, ἐφάνέρωσεν, not 'hath manifested it' (perf.), but manifested it, viz. at the Creation. This is important for the right understanding of ἀπὸ κτ. κόσμ. ver. 20.

20.] For (justifying the clause preceding) His invisible attributes (hence the plur. applying to δύνανται and θειότης which follow), ἀπὸ κτίσεως κόσμ., from the time of the creation, when the manifestation was made by God: not = ἐκ κτίσεως κ. 'by the creation of the world'; which would be tautological, τοῖς ποιήμασι νοούμενα following, besides that κτίσις κόσμου cannot = ἡ κτίσις, in the sense of 'the creation,' i. e. 'the creatures.' Umbreit has here a long and important note on O. T. prophecy in general, which will be found well worth study.

τοῖς ποιήμ. νοοῦμ.] being understood (apprehended by the mind, see reff.) by means of His works (of creation and sustenance, —not here of moral government), καθ-

ορᾶται, are perceived; not, 'are plainly seen,'—this is not the sense of κατὰ in καθορᾶω, but rather that of looking down on, taking a survey of, and so apprehending or perceiving.

ἥ τε αἰδ. αὐτ. δύν.] His eternal Power. To this the evidence of Creation is plainest of all: Eternal, and Almighty, have always been recognized epithets of the Creator.

κ. θειότης] and Divinity (not Godhead, which would be θεότης). The fact that the Creator is divine;—is of a different nature from ourselves, and accompanied by distinct attributes, and those of the highest order,—which we call divine.

εἰς τὸ εἶναι αὐτ. ἀναπολ.] εἰς τό with an inf. never properly indicates only the result, 'so that;' but is often used where the result, and the intention, are bound together in the process of thought. This is done by a very natural habit in speaking and writing, of transferring one's self to the position of the argument, and regarding that which contributed to a result, as worked purposely for that result. And however true it is, that in the doings of the Allwise, all results are purposed,—to give the sense 'in order that they might be inexcusable,' would be manifestly contrary to the whole spirit of the argument, which is bringing out, not at present God's sovereignty in dealing with man, but man's inexcusableness in holding back the truth by unrighteousness.

εἰς τό, then, in this case, is most nearly expressed by *wherefore, or so that*. See Winer, edn. 6, § 44. 6. οὐ διὰ τοῦτο ταῦτα πεποίηκεν ὁ θεός, εἰ καὶ τοῦτο ἐξέβη. οὐ γὰρ ἵνα αὐτοὺς ἀπολογίας ἀποστερήσῃ, διδασκαλίαν τοσαύτην εἰς μέσον προύθηκεν, ἀλλ' ἵνα αὐτὸν ἐπὶ γνώωσιν ἀγνωμονήσαντες δὲ πάσης ἐαυτοῦς ἀπεστέρησαν ἀπολογίας. Chrys. Hom. iv. p. 450. 21. διότι] expands ἀναπολογήτους—'without excuse, because . . . γνόντες] 'with the knowledge above stated.' This participle testifies plainly that matter of

ἡ ἐξεκαύθησαν ἐν τῇ ὁρέξει αὐτῶν εἰς ἀλλήλους, ὁ ἄρσενες ἡ here only.
 ἡ ἐν ὁ ἄρσεσιν τὴν ἰσχημοσύνην ἡ κατεργαζόμενοι καὶ τὴν Deut. xxix.
 ἡ ἀντιμισθίαν ἣν ἔδει τῆς ἡ πλάνης αὐτῶν ἐν ἑαυτοῖς ἡ ἀπο- 20. Diod.
 λαμβάνοντες. 28 καὶ καθὼς οὐκ ἡ ἐδοκίμασαν τὸν θεὸν Sic. ix. 108.
 ἡ ἔχειν ἐν ἡ ἐπιγνώσει, ἡ παρέδωκεν αὐτοὺς ὁ θεὸς ἡ εἰς Polyb. ix. 10.
 ἡ ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ ἡ καθήκοντα, 29 ἡ πεπληρω- here only.
 μένους ἡ πάσῃ ἡ ἀδικίᾳ, ἡ πονηρίᾳ, ἡ πλεονεξίᾳ, ἡ κακίᾳ, Sir. xxiii. 6 al.
 w = James v. 20. 2 Pet. ii. 18. Jude 11. Ezek. xxxiii. 10. u = ch. ii. 9 reff. s = 1 Tim. i. 16.
 xxiv. 14. 2 Macc. iv. 46. vi. 21. viii. 6 only. y = here only. Jos. Ant. ii. 7. 4. see ch. xiv.
 22 reff. 1 Cor. iii. 13 reff. z = 1 Tim. iii. 4. so ἔχειν ἐν αἰτίαις or δι' αἰτίας, Thuc. ii. 18. see
 Viger, p. 249. a ch. iii. 20 reff. Hos. iv. 1. b ver. 24. c 1 Cor. ix. 27. 2 Cor.
 xiii. 5, 6, 7. 2 Tim. iii. 8. Tit. i. 16. Heb. vi. 8 only. P.H. Prov. xxv. 4. Isa. i. 22 only. d Acts
 xiii. 22 only. Deut. xxi. 17. 2 Macc. vi. 4. e constr., Luke ii. 40. 2 Cor. vii. 4 only. 2 Macc.
 vii. 21. f = Acts xx. 19 reff. g Luke xiii. 27. Acts i. 18. Ps. xxvii. 3.
 h Acts iii. 26 reff. i Mark vii. 22. k 1 Cor. v. 8. 1 Eph. iv. 19. 2 Pet. ii.
 3 al. Ezek. xxii. 27. m = 1 Cor. xiv. 20 reff.

Athen, Orig, Eus, Ec. apperes (2nd) ACN¹ b¹ 17 Clem Orig, Ath, [Ephr] Chr
 Thdrt: txt BDGL[KP] N-corr¹ [Eus, Damasc] Thl Ec. en appeσι AN¹ 5. 17
 Clem Orig Ath, Thdrt: txt BCDGL[KP] N-corr¹ [Eus, Ephr, Damasc] Ath, Chr
 Thl Ec. for εαντ., αυτοις BK 35.

28. om ο θεος A N¹(ins corr¹) 2 Nyss Damasc Hil-ms, Viet-tun: Chr, has it bef
 autous.

29. rec aft ἀδικία ins πορνεία, with L rel syrr [arm Bas, Nyss, (Ephr) Euthal-ms]
 Thdrt Thl Ec Ennod, and D¹EG vulg Lucif Ruf Ambrst aft κακία, omg πονηρία: [P
 ins καi πορν. (omg πονηρ.), and m ακαθαρσία πορν.:] om ABCKN 17 copt æth Ephr,
 Bas, [and mss] Chr, Isid Max Gennad Damasc [Orig-int,] Aug. κακία bef
 πλεονεξ. AN¹[Syr] Ephr, [Orig-int,] Aug: κακ. πον. πλ. C 17 copt æth Damasc: κακ.
 πορνεία πλεον. D¹(aft πορν. ins πονηρ. D³ [d¹] G [(d)] 2. 46. 71. 92: txt B(K[P] omg
 πονηρ.) L rel syr Bas, [Nyss,] Chr Thdrt Thl Ec.

dorem præposterum ii fere postulant qui
 pudicitia carent. . . Gravitas et ardor stili
 judicialis, proprietate verborum non violat
 verecundiam." Bengel.

27.] τὴν
 ἄσχημ. perhaps, as De W., 'the (well-
 known, too frequent) indecency,'—'cui
 ipsa corporis . . . conformatio reclamat,'
 Bengel: but more probably the article is
 only generic, as in 2 Pet. i. 5–8 re-
 peatedly.

τὴν ἀντιμισθίαν.] The
 Apostle treats this ἀτίμια into which they
 fell, as a consequence of, a retribution for,
 their departure from God into idolatry,—
 with which in fact it was closely connected.
 This shame, and not its consequences,
 which are not here treated of, is the ἀντι-
 μισθία of their πλάνη, their aberration
 from the knowledge of God, which they
 received. This is further shewn by ἦν
 ἔδει in the past tense. εἰ γὰρ καὶ μὴ γέ-
 ννηα ἦν, μηδὲ κόλασις ἡπείλητο, τοῦτο
 πάσης κολάσεως χείρον ἦν. εἰ δὲ ἦδονται,
 τὴν προσθήκην μοι λέγεις τῆς τιμωρίας.
 Chrys. Hom. v. p. 457.

ἐν ἑαυτοῖς,
 in their own persons, viz. by their de-
 gradation even below the beasts.

28.] The play on δοκιμάζω and ἀδόκιμος
 can hardly be expressed in any other lan-
 guage. 'Non probaverunt' and 'repro-
 bum' of the Vulgate does not give it.
 Because they reprobated the knowledge
 of God, God gave them over to a repro-
 bate mind, is indeed a very inadequate,

but as far as the form of the two words is
 concerned, an accurate representation of
 it. (Mr. Conybeare gives it,—“As they
 thought fit to cast out the acknowledg-
 ment of God, God gave them over to an
 outcast mind.”) For ἀδόκιμος is not
 'judicii expers' (as Beza, Tholuck, &c.),
 but reprobate, rejected by God. God
 withdrew from them His preventing grace
 and left them to the evil which they had
 chosen. The active sense of ἀδόκιμος,
 besides being altogether unexampled,
 would, in the depth of its meaning, be
 inconsistent with the assertion of the
 passage. God did not give them up to
 a mind which had lost the faculty of
 discerning, but to a mind judicially aban-
 doned to that depravity which, being well
 able to exercise the δοκιμασία required,
 not only does not do so, but in the head-
 long current of its abandonment to evil,
 sympathizes with and encourages (ver. 32)
 its practice in others. It is the 'video
 meliora proboque,' which makes the 'deteri-
 oria sequor' so peculiarly criminal.

οὐκ ἐδοκίμασαν ἔχειν is not = ἐδοκίμ. οὐκ
 ἔχειν (as Dr. Burton): the latter would
 express more a deliberate act of the judg-
 ment ending in rejection of God, whereas
 the text charges them with not having
 exercised that judgment which would, if
 exercised, have led to the retention of God
 in their knowledge. ἔχειν ἐν ἐπιγν.]

n = Matt. xxi. 28, ch. xv. 14, James i. 8, 17 al. Ezek. xxxvii. 1. Nah. i. 10 only.
 o [Gal. v. 20, 21.] p Phil. i. 15. 1 Tim. vi. 4. q as above (op). Matt. xxvii. 18; Mk. Tit. iii. 3. James iv. 5. 1 Pet. ii. 1 only. Wisd. vi. 23 (26). 1 Mac. viii. 16 only. r 1 Cor. i. 11 reff.
 s here only t. 3 Mac. iii. 22. vii. 3. κακοῦθία, τὸ ἐπὶ τὸ χεῖρον ὑπολαμβάνειν ἅπαντα, Aristot. Rhet. ii. 13. u here only t. (-ίς, Ps. xl. 7. -ισμός, 2 Cor. xii. 20.) v here only t. w 1 Tim. i. 13 only. Prov. vi. 17 al. (-τρία, Jer. xxvii. [l.] 31. -τικός, y as above (x). Luke i. 51. James iv. 6. 1 Pet. v. 5 only. Ps. cxviii. 21, 51. (-τία, Mark vii. 22.) z as above (x) only. Job xxviii. 8. Prov. xxi. 24. Hab. ii. 5 only. a here only t.

φονον G D¹-lat [tol] Lucif; [φον. bef φθ. 17:] εριδος bef φονου A. om δολου A.
 30. κακοῦθλους D. (vv. 27—30 are in a diff hand from the rest of D.)

So Job xxi. 14,—“they say to God, Depart from us: for we desire not the knowledge of thy ways,” and xxii. 15—17.

29—31.] πεπληρωμένους belongs to the subject of ποιεῖν, understood. The reading πορνεία appears to have arisen out of πονηρία, and is placed by some MSS. after that word, by some after κακία, omitting πον. The Apostle can hardly have written it here, treating as he does all these immoralities of the heart and conscience as *results* of, and *flowing from*, the licentious practices of idolatry above specified.

Accurate distinctions of ethical meaning can hardly be found for all these words. Without requiring such, or insisting on each excluding the rest, I have collected the most interesting notices respecting them. Umbreit has illustrated their LXX usage and Hebrew equivalents.

ἀδικία] Perhaps a general term, comprehending all that follow: such would be according to the usage of the Epistle: but perhaps to be confined to the stricter import of injustice; of which on the part of the Romans, Wetst. gives abundant testimonies.

πληνεξία] Ammonius interprets τὸ πονηρὸν, τὸ δραstickὸν κακοῦ,—used therefore more of the tempter and seducer to evil.

πλεονεξία] covetousness (not as 1 Thess. iv. 6, see there), of which the whole provincial government and civil life of the Romans at the time was full. ‘Quando | major avaritiæ patuit sinus?’ exclaims Juvenal, soon after this. Sat. i. 87.

κακία] more the *passive side of evil*—the capability of and proclivity to evil,—the opposite to ἀρετή:—so Arist. Eth. Nic. ii. 3. 6, ὑπόκειται ἄρα ἡ ἀρετὴ εἶναι. . . τῶν βελτίστων πρακτικῇ ἢ δὲ κακία, τοῦναντίον.

φθόνου and φόνου are probably put together from similarity of sound. So Eurip. Troad. 770 ff., δὲ Τυνδάρεϊον ἔρνος, οὐ ποτ’ εἰ Διὸς πολλῶν δὲ πατέρων φημί σ’ ἐκπεφυκέναι, | Ἀλᾶστορος μὲν πρῶτον, εἶτα δὲ φόνου, φόνου τε, θανάτου θ’, ὅσα τε γῇ τρέφει κακά.

κακοῦθίας] see reff. ψιθυρ. secret maligners,—καταλ. open slanderers. The distinction attempted

to be set up by Suidas and others, between θεομίσῃς, ὑπὸ θεοῦ μισούμενος, and θεομίσης, ὁ μίσων τὸν θεόν, has been applied to θεοστυγεῖς also, which has therefore been written θεοστυγείς. But the distinction is untenable; all compound adjectives in ης being oxyton.

θεοστυγής is never found in an active sense, ‘*hater of God*,’ but always in a passive, *hated by God* (cf. Eur. Troad. 1205, ἡ θεοστυγῆς Ἑλένη: Cycl. 395, τῷ θεοστυγῇ ἄδου μαγείρῃ: ib. 598: so θεοφιλῆς, Demosth. 1486 ult.: εὐτυχιστάτην πασῶν πῖλεον τὴν ὑμετέραν νομίζω καὶ θεοφιλεστάτην: and Æsch. Eum. 831); and such is apparently the sense here. The order of crimes enumerated would be broken, and one of a totally different kind inserted between καταλόους and ὑβριστάς, if θεοστ. is to signify ‘*haters of God*.’ But on the other supposition,—if any crime was known more than another as ‘*hated by the gods*,’ it was that of ‘*delatores*,’ abandoned persons who circumvented and ruined others by a system of malignant espionage and false information. And the crime was one which the readers of this part of Roman history know to have been the pest of the state; see Tacitus, Ann. vi. 7, where he calls the delatores ‘*Principi quidem grati, et Deo exosi*.’ So also Philo, ap. Damascen. (quoted by Wetst.) διάβολοι καὶ θείας ἀποπέμπτου χάριτος, οἱ τὴν αὐτὴν ἐκείνῳ διαβυλικὴν νοσοῦντες κακοτεχνίαν, θεοστυγεῖς τε καὶ θεομισεῖς πάντῃ. It does not follow that the *delatores only* are intended, but the expression may be used to include all those abandoned persons who were known as *Diis exosi*, who were employed in pursuits hateful and injurious to their kind. So Wetst., Meyer, Rückert, Fritzsche, De Wette:—the majority of Commentators incline to the *active* sense,—so Theodoret, (Ec., Erasm., Luther, Calv., Beza, Estius, Grot., Tholuck, Reiche, &c. ὑβριστάς] opposed by Xenoph. Mem. i. and Apol. Socr. to σώφρων, ‘a discreet and modest man:’ but here perhaps, as said by Paul of himself, ref. 1 Tim., ‘qui contumeliā afficit,’

^{xh} ἀπειθείς, ³¹ ^c ἀσυνέτους, ^d ἀσυνθέτους, ^e ἀστόργους, ^b Luke i. 17. Acts xxvii. 19. 2 Tim. iii. 2. Tit. i. 6. iii. 3 only. L.P. Deut. xxi. 13. (-θεῖν, -θεία, ch. xi. 30.) c ver. 21 reff. d here only. Jer. iii. 6, 10, 11 only. Demosth. p. 383. 6. ^f ἀνελεήμονας, ³² ^g οὔτινες τὸ ^{hi} δικαίωμα τοῦ θεοῦ ^{hk} ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ^{mn} ἄξιοι ^l θανάτου εἰσὶν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ ^o συνευδοκοῦσιν τοῖς πράσσουσιν.

II. ¹ Διὸ ^p ἀναπολόγητος εἶ, ^ω ἄνθρωπε πᾶς ὁ ^q κρί-

^a 2 Tim. iii. 3 only +. ^{Æschin.} p. 47, 29.

^h Job xxxiv. 27.

^{xiii.} 12 reff.

^{xiii.} 29 reff.

ⁱ = Luke i. 6. ch. ii. 26. viii. 4.

^m = of persons, ch. xiii. 46.

^o 1 Cor. vii. 12, 13 reff.

^f here only. Prov. v. 9. xi. 17.

^g = Acts x. 41 reff.

^k = 1 Cor.

ⁿ Acts

^p ch. i. 20 only +.

^q = ch. xiv. 3, 4 reff.

^k = 1 Cor.

ⁿ Acts

^q = ch. xiv. 3, 4 reff.

³¹ rec aff astorgous ins ασυνδους (gloss in marg to explain ασυνθετους), with (1) ³² KL[P] ³³ rel vulg syr [arn Nyss,] Chr₁ (omg ασυνθετους) Thdr₁ + pref; 17. 76 Thl; bef ασυνθετους D³: om ABD¹GN¹ fuld¹ [Syr] copt Ephr, Damase [Orig-int₁] Lucif₁.

³² επιγνωντες L 17 [Ephr₁(txt.)]: επιγνωσκοντες B⁸⁰: γνοντες Thl: ειδotes 116 Chr: add ουκ ενοησαν D Bas: ουκ εγνωσαν G 8-pe: ου συνηκαν 15: non intellexerunt, or the like, latt [Orig-int₁,] Cypr₁ Lucif₁ Ambrst₁. ου μονον γαρ (see above) D¹: ου μ. δε 46 Bas [Euthal-ms]: και [et] ου μ. vulg[-clem] Ambrst. ποιουντες and συνευδοκουντες B: ου μον. οι ποιουντες αυτα. αλ. και οι συνευδοκουντες some mentd by Isid vulg(not am¹) D²-lat G-lat [(syrr)] arm (Clem-rom₁) Ephr₂ [Orig-int₁,] Cypr₁ Lucif₁].

‘an insulting person.’ υπερηφάνους]

αἰτοῦ δὲ υπερηφάνια καταφρόνησις τις πλὴν αὐτοῦ τῶν ἄλλων, Theophr. Char. 34. It may be observed that Aristotle, Rhet. ii. 16, mentions ὕβρισταί and υπερήφανοι as examples of τῶ πλούτῳ ἃ ἔπεται ἥθη.

ἀλαζόνας] see reff. δοκεῖ δὲ καὶ ἀλαζῶν εἶναι ὁ θρασὺς καὶ προσποιητικὸς ἀνδρείας, Aristot. Eth. Nic. iii. 10. δοκεῖ δὲ ὁ μὲν ἀλαζῶν προσποιητικὸς τῶν ἐνδόξων εἶναι, καὶ μὴ ὑπαρχόντων, καὶ μειζῶνων ἢ ὑπάρχει . . . (ἐνεκα δόξης καὶ τιμῆς) . . . καὶ γὰρ ἡ ὑπερβολὴ καὶ ἡ λίαν ἔλλειψις ἀλαζονικόν, Ibid. iv. 13.

ἐφευρ. κακ.] ‘Sejanus omnium facinorum repertor habebatur,’ Tacit. Ann. iv. 11:—‘scelerumque inventor Ulixes,’ Virg. Æn. ii. 161: στασιάρχει, φιλοπράγμονες, κακῶν εὐρεταί, παραπρόβι- des, Philo in Flacc. § 4, vol. ii. p. 520:—πάσης κακίας εὐρετής (of Antiochus Epiph.), 2 Macc. vii. 31.

ἀσυνέτους, destitute of (moral) understanding, see Col. i. 9, and reff. Here perhaps suggested by the similarity of sound to ἀσυνθέτους, without good faith, οὐκ ἐμμένοντας ταῖς συνθή- καῖς, Suid. and Hesych. In the same sense, εὐσυνθετεῖν and ἀσυνθετεῖν are op- posed by Chrysippus and Plutarch (see Wetst.).

ἀστόργους] μὴ ἀγαπῶν- τας τινα, Hesych. And Athenæus, speak- ing of οἱ καλοῦμενοι ὕρνιθες μελεαγρίδες, —ἐστὶ δὲ ἀστοργον πρὸς τὰ ἔκγονα τὸ ὕρνεον, καὶ ὀλιγωρεῖ τῶν νεωτέρων, xiv. p. 655 c. “In hac urbe nemo liberos tol- lit, quia, quisquis suos hæredes habet, nec ad cœnas nec ad spectacula admittitur.” Petronius, 116. (Wetst.)

³²] The Apostle advances to the highest grade of moral abandonment,—the knowledge of God’s sentence against such crimes, united with the contented practice of them, and

encouragement of them in others. τὸ δικαίωμα τ. θ.] the sentence of God, un- mistakably pronounced in the conscience.

ὅτι κ.τ.λ.] viz. that they who do such things are worthy of death; this is the sentence, and must not be enclosed in a parenthesis, as in Wetstein, Griesbach, and Scholz.

θανάτου, what sort of death? Probably a general term for the fatal consequence of sin; that such courses lead to ruin. The word can hardly be pressed to its exact meaning: for many of the crimes mentioned could never be visited with judicial capital punishment in this world (as Grot.): nor could the heathen have any definite idea of eternal, spiritual death, as the penalty attached to sin (Calov.),—nor again, any idea of the con- nexion between sin and natural death. “Life and Death,” remarks Umbreit, “are ever set over against one another in the O. T. as well as in the N. T., the one as including all good that can befall us, the other, all evil.” p. 246.

The descrip- tion here given by the Apostle of the moral state of the heathen world should by all means be compared with that in Thueyd. iii. 82—84, of the moral state of Greece in the Peloponnesian war: and a passage in Wisd. xiv. 22—31, the opening of which is remarkably similar to our text: εἰτ’ οὐκ ἤρκεσε τὸ πλανᾶσθαι περὶ τὴν τοῦ θεοῦ γνώσιν, ἀλλὰ . . . , ver. 22, and again ver. 27, ἡ γὰρ τῶν ἀνανήμων εἰδώ- λων θρησκεία παντὸς ἀρχὴ κακοῦ καὶ αἰτία καὶ πέρας ἐστίν.

II. 1—29.] Secondly, THE SAME, that all are guilty before God, IS PROVED OF THE JEWS ALSO. And first, vv. 1—11, no man (the practice of the Jews being hinted at) must condemn another, for all alike are

ρότητά σου καὶ ἡμετανόητον καρδίαν ἢ θησαυρίζεις σεαυτῷ
 ὁργὴν ἐν ἡμέρᾳ ὁργῆς καὶ ἀποκαλύψεως δικαιοκρισίας
 τοῦ θεοῦ, ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ,
 τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ

p = 1 Cor. i. 7. 2 Thess. i. 7. al.

q here only†. Hos. vi. 5 (for ὑπομ.) Incert. [Quinta?] in

Hexapl. (κρίτης, 2 Macc. xii. 41.)

r = Matt. xvi. 27. Rev. xxii. 12. Prov. xxiv. 12.

s = Luke xxi. 19. ch. v. 3, 4. Heb. xii. 1 al. Ezra x. 2, see James i. 4, constr., 1 Thess. i. 3.

t Acts ix.

36 reff. sing., ch. xiii. 3.

u = ch. v. 2. viii. 18. ix. 23 al.

1 here only†.
 m = Prov. i. 18.
 (Matt. vi. 19,
 20 al.)
 n abs., Luke
 xxi. 23. ch.
 iii. 5. iv.
 15 al.
 o Rev. vi. 17.
 Zeph. ii. 3.

5. for ἀποκαλύψεως, ἀνταποδοσεως A (æth[-rom]) Cæs-arel, ins και bef δικαιο-
 κρισίας D³KL[P]N³ 17 rel syr (æth[-rom]) Orig, Eus, Ephr, Bas, Chr, [Cyr, p Euthal-
 ms] Thdr^s_{sape}: της 3. 33-5. 108-21: om ABD¹GN¹ vulg Syr copt goth [arm] Orig, and
 int^{sape} Eus, J Damasc Ec Iren-int, Cyr Lucif.

but have left the construction to explain itself. κατὰ] not, 'in proportion to'

(Meyer), but as E. V. after, 'in consonance with,' 'secundum,'—describing the state out of which the action springs: see ver. 7, καθ' ὑπομονήν. ἄμεταν.] not admitting that μετάνοια to which God is leading thee.

ἐν ἡμέρᾳ, not for, nor = εἰς ἡμέραν, nor should it be rendered 'against the day,' as E. V. I need hardly remind any accurate scholar, that such an interpretation as 'ἐν for εἰς' is no where to be tolerated. It belongs to ὁργήν,—wrath in the day of wrath, 'wrath which shall come upon thee in that day,'—not to θησαυρίζεις, imagining which has led to the mistake. The ἡμέρα ὁργῆς is the day of judgment, viewed in its relation to sinners: see reff.

ἀποκαλ. δικαιοκρ.] the manifestation (public enforcement, it having been before latent though determined) of God's righteous judgment. The reading ἀποκ. καὶ δικαιοκρ. would mean, 'the appearance (reff.) of God, and his righteous judgment,'—not referring merely to the detection of men's hearts, as Origen, Theophyl., Rückert. But the reading is not strongly upheld, nor is it according to the mode of speaking in the argument—see ch. i. 17, 18.

6, 7.] This retribution must be carefully kept in its place in the argument. The Apostle is here speaking generally, of the general system of God in governing the world,—the judging according to each man's works—punishing the evil, and rewarding the righteous. No question at present arises, how this righteousness in God's sight is to be obtained—but the truth is only stated broadly at present, to be further specified by and by, when it is clearly shewn that by ἔργα νόμου no flesh can be justified before God. The neglect to observe this has occasioned two mistakes: (1) an idea that by this passage it is proved that not faith only, but works also in some measure, justify before God (so Toletus in Pool's Syn.), and (2) an idea

(Tholuck 1st edn. and Köllner) that by ἔργου ἀγαθοῦ here is meant faith in Christ. However true it be, so much is certainly not meant here, but merely the fact, that every where, and in all, God punishes evil, and rewards good. 7, 8. τοῖς μὲν καθ' ὑπ. . . ὁργή κ. θυμός]

To those who by endurance in good works seek for glory and honour and immortality (will He render) eternal life: but to those who are (men) of self-seeking, and disobey the truth, but obey iniquity (shall accrue) anger and wrath, &c. The verb ἀποδῶσει, ver. 6, should have two accusatives, representing the two sides of the final retribution,—ζωὴν αἰών. and ὁργήν, &c. But the second of these is changed to a nominative and connected with ἔσται understood, and made the first member of the following sentence, δόξα δὲ κ.τ.λ. being opposed to it. Thus also two datives belong to ἀποδώσει, viz. τοῖς . . . ζητοῦσιν,—and τοῖς . . . ἀδικίᾳ. Το ζητοῦσιν belong δόξ. κ. τιμ. κ. ἀφθ. as its accusatives, and καθ' ὑπομ. ἔργ. ἀγ. as its adverb. This, as De Wette remarks, is the only admissible construction: in opposition to (a) Œcum. and Beza, who divide ἔργ. ἀγ. from καθ' ὑπομ. (vis quidem qui secundum patientem expectationem quærunt boni operis gloriam),—(B) Bengel, Knapp, Fritzsche, Olsh., and Krehl, who take τοῖς . . . ἀγαθοῦ as meaning 'those who endure in good works' (as Œc. does τοῖς καθ' ὑπομ. those who endure, absol.), and δόξαν . . . ζητοῦσιν, as in apposition with it,—(γ) Photius (in Œcum.), Luther, and Estius, who take it, τοῖς . . . ζητοῦσιν ζῶν αἰών,—δόξαν κ.τ.λ.,—(δ) Reiche, who takes τοῖς μὲν,—'to the one,'—alone, and makes καθ' ὑπομ. parallel to κατὰ τὰ ἔργα, representing the rule of judgment, taking the rest as (γ).

ἔργου, sing. of moral habitude in the whole, the general course of life and action (see reff.). δόξαν,

absolute imparted glory like His own, see Matt. xiii. 43; John xvii. 22.—τιμήν, recognition, relative precedence, see Matt.

v. 1 = 1 Cor. xv. 42, &c.
 2 Tim. i. 10 (Eph. vi. 24) only.
 (Wisd. ii. 23. vi. 18, 19 only.)
 Ps. — Matt. vi. 33. Col. iii. 1 al. Ps. xxiii. 14.
 2 = John xviii. 37. ch. iii. 26. iv. 12, 14. Gal. iii. 7 al. y 2 Cor. xii. 20. Gal. v. 20. Phil. i. 17. ii. 3. James
 iii. 14, 16 only. z = ch. x. 21. Deut. xxi. 20. a = 1 John i. 6 al. b = Acts
 v. 36 reff. c ch. i. 18 al. d ver. 6. e Eph. iv. 21. f Ps. lxxvii. 49. g = Rev.
 xv. 1. Ezek. v. 15. h = 2 Thess. i. 6. i ch. viii. 35. 2 Cor. vi. 4. Isa. viii. 22. xxx. 6. j as
 above (i). 2 Cor. xii. 10 only. (πεισθαι, 2 Cor. iv. 8.) k = Acts xiii. 11 reff. l Acts
 ii. 43 reff. Luke ix. 56 v. r. Num. xix. 11, 13. m = ch. i. 27. vii. 13, 15, 17, 18. 1 Cor. v. 3. 1 Pet.
 iv. 3. Ps. lxxvii. 31 (28) N³⁴ Ald. compl. n John xviii. 23. ch. vii. 21. xii. 21 (bis). xiii. 4 (bis). xvi.
 19. 1 Cor. xiii. 5. 3 John 11 only. Deut. xxx. 15.

AR DG
 KL[P]N
 a b c d i
 g h k l
 m n o p 17
 [47]

8. ερηθειας A f: ερειθιας B¹D³G: εριθιας D¹. om μεν BD¹GN³ Th[ph-ant₁]:
 ins AB²KL[P]N³ 17 rel syr Orig₁[and int₂] Ephr Chr Thdrst Damasc Thl (Ec.
 rec Θυμος και οργη, with D³KL[P] 17 rel syr [Eus. Euthal-nus] Thdrz (Ec: txt ABD¹GN
 m vulg Syr [copt] arm Orig₁[and int₂] Ephr₁ Damasc Thl.
 9. ιουδαιω and ελληνη (i m 1. 109 D¹-lat.

x. 32; xxv. 34:—ἀφθαρσίαν, incorruptibility: so the aim of the Christian athlete is described, 1 Cor. ix. 25, as being to obtain στέφανον ἄφθαρτον.

8. τοῖς δὲ ἐξ ἐριθείας] as in reff., to be supplied by οὖσιν, those who live in, act from, are situated in and do their deeds from—ἐριθεία as a status, as οἱ ἐξ spoken of *place*.

ἐριθεία,—not from ἐρις, from which it is distinguished 2 Cor. xii. 20; Gal. v. 20, but from ἐρίθος, a hired workman, whence ἐριθένω or -ομαι, properly 'to work for hire,' but met. and generally, 'ambitum exercere,' used principally of official persons, who seek their own purposes in the exercise of their office, and (according to the analogy of παιδεία from παιδεύω, δουλεία from δουλεύω, ἀλαζονεία from ἀλαζονεύομαι) ἐριθεία, 'ambitus,' 'self-seeking,' 'greed.' It stands opposed to ὑπομονή ἔργου ἀγαθοῦ, which requires self-denial and forbearance. There seems to be no reason why this, the proper meaning, should not here apply, without seeking for a more far-fetched one, as 'the party spirit of the Jews,' Rückert.

The mistake of rendering it 'contentiousness,' and imagining a derivation from ἐρις prevailed universally (Orig., Chrys., Theodoret, Theophyl., Ecum., Hesych. (ἡριθέυετο, ἐφιλονέκει), Vulg., Erasmi., Grot., &c., and even the more recent English Commentators, Bloomf., Slade, and Peile, τοῖς ἐξ ἐριθείας, i. e. τοῖς ἐρίζουσιν) according to De Wette, down to Rückert, who first suggested the true derivation. It appears to have arisen from ἐρεθίζω being somewhat similar in sound. Aristotle uses it in the sense of 'ambitus,' canvassing for office, in Polit. v. 3,—μεταβάλλουσι δὲ αἱ πολιτεῖαι καὶ ἄνευ στάσεως διὰ τε τὰς ἐριθείας, ὥσπερ ἐν Ἡραῖα ἐξ αἰρετῶν γὰρ διὰ τοῦτο ἐποιήσαν κληρωτάς, ὅτι ἥρουντο τοὺς ἐριθενομένους. Fritzsche, who has an excursus on the word, renders οἱ ἐξ ἐριθ.,—'malitiosi

fraudum machinatores.' Ignatius, ad Philad. § 8, p. 704, opposes ἐριθ. to χριστομαθία. On the whole, self-seeking seems best to lay hold of the idea of the word: see note on Phil. i. 16, 17.

ἀπειθ. μ. τῇ ἄλ.] Hindering (see ch. i. 18) the truth which they possess from working, by self-abandonment to iniquity.

ὀργή κ. θυμός] According to this arrangement (see var. readd.) the former word denotes the *abiding, settled mind of God towards them* (ἡ ὀργή τ. θεοῦ μένει ἐπ' αὐτόν, John iii. 36),—and the latter, the *outbreak* of that anger at the great day of retribution. So the grammarians: θυμὸς μὲν ἐστι πρόσκαιρος (excarescentia, as Cicero) ὀργή δὲ πολυχρόνιος μνησικακία, Ammon. See the same further brought out by Tittmann, Syn. i. p. 131.

9. θλίψ. κ. στεν.] An expression from the LXX (see reff.): the former signifying more the outward weight of objective infliction,—the latter the subjective feeling of the pressure. It is possible, in the case of the *suffering Christian*, for the former to exist without the latter: so 2 Cor. iv. 8, ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι. But here the objective weight of infliction and the subjective weight of anguish, are co-existent.

ἐπὶ πᾶσαν ψ. ἀνθ.] probably a periphrasis for the sake of emphasis and solemnity. Had it been (as Fritzsche and Meyer) to indicate that the soul is the suffering part of the man (nearly so Olsh.), it should have been as De W. observes, ἐπὶ ψυχὴν παντὸς ἀνθρ., or ἐπὶ πᾶσαν ψυχὴν ἀνθρώπων (see reff.). κατεργ.] κατεργάζομαι and ἐργάζομαι seem to have but this slight difference,—that κατεργάζομαι, answering rather to our 'commit,' is more naturally used of *evil*, as manifested and judged of by *separate acts* among men, whereas ἐργάζομαι, answering to our 'work,' is used indifferently of both good

10 ° δόξα δὲ καὶ τιμὴ καὶ ^pεἰρήνη παντὶ τῷ ^aἐργαζομένῳ ^o = ver. 7.
^rτὸ ^rἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. 11 οὐ γὰρ
 ἐστὶν ^sπροσωπολημφία παρὰ τῷ θεῷ. 12 ὅσοι γὰρ ^tἀνό-
 μως ἥμαρτον, ^tἀνόμως καὶ ^uἀπολοῦνται, καὶ ὅσοι ^vἐν
 νόμῳ ἥμαρτον, διὰ νόμου ^wκριθήσονται. 13 οὐ γὰρ οἱ
 45. ch. vii. 13 bis. xii. 21. xiii. 3, 4. Philom. 14 al. 2 Kings xiv. 17. see John v. 29. 1 Pet. iii. 11.
 s Eph. vi. 9. Col. iii. 25. James ii. 1 only t. (-πτης, Acts x. 34. -πτειν, James ii. 9.) t here bis
 only t. 2 Macc. viii. 17 only; but not =. (-μος, 1 Cor. ix. 21.) u = Matt. xviii. 14. 1 Cor. i.
 18. 2 Cor. ii. 15. iv. 3. 2 Thess. ii. 10. Lev. xxiii. 30. v = here only. (Gal. iii. 11. v. 4.)
 w = Acts xvii. 31. ver. 16. ch. iii. 6 al. Ps. xciv. 13. Luke vi. 17. Matt. xix. 17.

10. τω εργαζ. το αγαθον bef παντι G.

11. om τω D¹.

and evil. That this is not always kept to, see *reff.*, especially ch. vii. 18, and Plato Legg. iii. p. 686, end, in both which places, however, *definite acts* are spoken of. The *pres. part.* denotes the status or habit of the man.

Ἰουδ. τε πρῶτον] Because the Jew has so much greater advantages, and better opportunities of knowing the divine will: and, therefore, pre-eminent responsibility.

10. εἰρήνη] Here in its highest and most glorious sense, see *reff.*

11.] This remark serves as the transition to what follows, not merely as the confirmation of what went before. As to what *preceded*, it asserts that though the Jew has had great advantages, he shall be justly judged for his use of them, not treated as a favourite of Heaven: as to what *follows*, it introduces a comparison between him and the Gentile to shew *how fairly* he will be, for those greater advantages, regarded as *πρῶτος* in responsibility. And thus we gradually (see note on ver. 1) pass to the direct comparison between him and the Gentile, and consideration of his state.

12—16.] *The justice of a GENERAL judgment of ALL, but according to the advantages of each.*

12. ὅσοι γ. ἀνόμως . . .] For as many as have sinned without (the) law (of Moses): shall also perish without (the) law (of Moses): i. e. it shall not appear against them in judgment.

Whether that will *ameliorate* their case, is not even hinted,—but only the *fact*, as consonant with God's justice, stated. That this is the meaning of ἀνόμως is clear from 1 Cor. ix. 21. That even these have sinned against a νόμος, is presently (ver. 14) shewn. Chrys. says (Hom. vi. p. 466), . . . ὁ μὲν γὰρ Ἑλλαν ἀνόμως κρίνεται τὸ δὲ ἀνόμως ἐνταῦθα οὐ τὸ χαλεπώτερον, ἀλλὰ τὸ ἡμερώτερον λέγει (this is perhaps saying too much, see above) τούτεστιν, οὐκ ἔχει κατηγοροῦντα τὸν νόμον. τὸ γὰρ ἀνόμως τούτ' ἐστὶ, χωρὶς τῆς ἐξ κείνου κατακρίσεως, φησὶν, ἀπὸ τῶν τῆς φύσεως λογισμῶν καταδικάζεται μόνων. ὁ δὲ Ἰουδαῖος, ἐννόμος, τούτεστι, μετὰ τῆς φύσεως καὶ τοῦ νόμου κατηγοροῦντος ὅσῳ γὰρ πλείονος ἀπήλυσεν ἐπιμελείας, τοσού-

τω μείζονα δώσει δίκην. καί (De W.) serves to range ἀπολ., as well as ἥμαρτ. under the common condition ἀνόμως: As many as without the law have sinned, without the law shall also perish.

ἀπολοῦνται, the result of the judgment on them, rather than κριθήσονται, its process, because the absence of the law would thus seem as if it were the rule by which they are to be judged,—whereas it is only an accident of that judgment, which depends on other considerations.

ἐν νόμῳ, under (*in*, as a status) the (Mosaic) law; not 'a law,' which would make the sentence a truism: it is on that very undeniable assumption, 'that all who have had a law given shall be judged by that law,' that the Apostle constructs his argument, asserting it with regard to the Mosaic law in the case of the Jews, and proving that the Gentiles have had a law given to them in the testimony of their consciences. As to the omission of the article, no inference can be drawn, as the word follows a preposition: see ver. 23, where ἐν νόμῳ unquestionably means 'in the law of Moses.' Besides, these verses are no general assertions concerning men who have, and men who have not, a law revealed (for all have one), but a statement of the case as concerning Jews and Gentiles.

νόμος, throughout, signifies the law of Moses, even though anarthrous, in every place, except where the absence of the article corresponds to a logical indefiniteness, as e.g. ἐαυτοῖς εἰς νόμον, ver. 14: and even there not 'a law': see note. And I hope to shew that it is never thus anarthrously used as = ὁ νόμος, except where usage will account for such omission of the article.

διὰ νόμ. κριθ.] Now, shall be judged by the law: for that will furnish the measure and rule by which judgment will proceed.

13.] This is to explain to the Jew the fact, that not his mere hearing of the law read in the synagogue (= his being by birth and privilege a Jew) will justify him before God, but (still keeping to general principles and not touching as yet on the impossibility of being thus

x James i. 22, 23, 25 only
 Isa. iii. 3 only.
 y 1 Cor. iii. 19.
 Gal. iii. 11 al.
 = James, as above (x), and iv. 11 (Acts xvii. 28) only.
 1 Mace. ii. 67 only.
 a = Paul (Acts xiii. 39, ch. iii. 20 al²³.) only, exc. Luke xviii. 14.
 8. Eph. ii. 3 only. (ch. i. 26 reff.)
 d = Acts x. 41 reff.
 iv. 14 [see note there] al².
 only. 2 Chron. xxxvi. 22.
 i. 10 reff. (Eccles. x. 20.)
 x James ii. 21, 24, 25. Ps. cxlii. 2.
 e constr., ch. viii. 5. Matt. xvi. 23. Luke ii. 49. Thuc. viii. 31.
 c 2 Cor. viii. 24. Eph. ii. 7. 1 Tim. i. 16 (2 Tim. f see ver. 7 reff.
 (Gen. i. 15, 17.) h ch. viii. 16. ix. 1 only τ.
 k Acts xv. 9 reff.
 12 Cor. g here
 m n o p 17 [47]

13. [om ver P.] rec ins του bef 1st νόμου, with KL 17 rel [arm] Mcion-e Chr Thdrt Phot: om ABDGN [47² Orig(Tischdf) Euthal-ms] Damasc. om τω BD¹ k¹ [Orig₁]: ins AD³GKL⁸ rel Mcion-e₁ [Orig₁] Chr Thdrt. for αλλ' οι, αλλα G.
 rec ins του bef 2nd νόμου, with D³KL 17 rel Mcion-e₁ Chr Thdrt Phot: om G.
 ABD¹GN [Orig₂ Euthal-ms] Damasc. aft δικαιωθῆσονται ins παρα θεω G [spec].
 14. for γαρ, δε G aeth arm Orig₁(txt₁ and int₂): om a]. ins τα bef εθνη G k.
 rec ποιη (grammatical corr₁), with D³ rel [Eus₁] Chr Thdrt: ποιει KL[P n]
 17: πειουσιν D¹G [Cyr₂-p Euthal-ms]: txt ABN [47-marg] Clem₁ Orig₃ Damasc.
 for ουτοι, οι τοιουτοι G vulg D-lat Orig₁[and int₂] (Hil).
 15. ενδιγνυται A: ενδικν. GN. της συνειδήσεως bef αυτων DG [arm]: αυτοις τ. συν. tol¹ [Orig-int₂] Chr Jer: αυτοις τ. σ. αυτων vulg Pelag Ambrst: txt ABKL[P n] 17 rel [Orig₃-int₁ Chr₁].

justified) the doing of the law. τοῦ has been apparently inserted in both cases in the later mss. from seeing that νόμος was indisputably the law of Moses, and stumbling at the unusual expression οἱ ἀκροατὰ νόμου. But the οἱ in both cases is generic, and ἀκροατῆς-νόμου, ποιητῆς-νόμου (almost as one word in each case), 'a hearer-of-the-law,' a 'doer-of-the-law.' So that the correct English for οἱ ἀκροατὰ νόμου is hearers of the law, and for οἱ ποιητὰ νόμου, doers of the law. It is obvious, that with the omission of the τοῦ in both places, the whole elaborate and ingenious criticism built by Bp. Middleton on its use, falls to the ground. (See Middleton, Gr. Art. in loc.) His dictum, that such an expression as οἱ ἀκροατὰ νόμου is inadmissible, will hardly in our day be considered as deciding the matter.

14.] ἔθνη, the Gentiles [in general]; see ch. iii. 29; xi. 13; xv. 10, 12. In this place, ἔθνη τὰ μὴ νόμ. ἔχοντα is the only way in which the sense required could be expressed, for τὰ ἔθνη τὰ μὴ ν. ἔχ., would mean 'those Gentiles who have not the law,' as also would ἔθνη μὴ νόμον ἔχ., whereas the meaning clearly is, the Gentiles not having the law. νόμον] Again, 'the law,' viz. of Moses. A law, they have; see below.

φύσει, by nature, τοῖς φυσικοῖς ἐπόμενα λογισμοῖς, Schol. in Matthai. τὰ τοῦ νόμου π. do things pertaining to the law [i. e. the things about which the law is concerned], e. g. abstain from stealing, or killing, or adultery. But it by no means follows that the Apostle

means that the Gentiles could fulfil the law, do the things, i. e. all the things enjoined by the law (as De Wette): he argues that a conscientious Gentile, who knows not the law, does, when he acts in accordance with requirements of the law, so far set up the (see below on the art.) law to himself. τὰ τοῦ νόμου is interpreted by Beza, Wetst., and Elsner, 'that which the law does,' i. e. make sanctions and prohibitions: but this can hardly be.

The Apostle does not deny certain virtues to the Gentiles, but maintains the inefficiency of those, and all other virtues, towards man's salvation. ἑαυτοῖς εἰσιν νόμος] are to themselves (so far) the law, not 'a law,' for a law may be just or unjust, God's law or man's law: there is but one law of God, partly written in men's consciences, more plainly manifested in the law of Moses, and fully revealed in Jesus Christ. The art. could not have been here used without stultifying the sentence by distributing the predicate, making the conscientious heathen to be to himself the whole of the law, instead of 'the law, so far as he did the works of the law.' Cf. Aristot. Eth. iv. 14, ὁ δὲ χαρίεις κ. ἐλευθέριος οὕτως ἔξει ὅλον νόμον ὥν ἑαυτῷ.

15.] ἐνδείκν., by their conduct shew forth,—give an example of.

τὸ ἔργ. τοῦ νόμου = τὰ τοῦ νόμου above: but sing. as applying to each of the particular cases supposed in the ὅταν . . . ποιῶσιν. If it had here been τὰ ἔργα τοῦ νόμου, it might have been understood to mean the whole works of the law, which the indefinite ὅταν prevents above.

...απολο- ἀλλήλων τῶν ¹λογισμῶν ^mκατηγορούντων ἢ καὶ ⁿἀπο- 12 Cor. x. 5
 γον τ. only. Prov.
 ...ο θεός vi. 18. Jer.
 G. xi. 19.
 ABDK m = John v. 45
 I. S. a. h. c al. Paul,
 d f g h k Acts xxiv. 13
 l n n o a3. Epp.,
 17 [47] here only t.
 1 Macc. vii. 6.

n abs., Luke xxi. 14. Acts xxvi. 1 (xix. 33 reff.). L. P. Jer xii. 1. o constr., 2 Cor. i. 4. Matt.
 xxiv. 50. p ver. 12 reff. q Matt. vi. 4 al. Deut. xxix. 29. constr., 1 Cor. iv. 5. xiv.
 25. 2 Cor. iv. 2. Isa. xxii. 9. s here only. r ch. xvi. 25. 2 Tim. ii. 8 only. see 2 Cor. iv. 3. 1 Thess.
 i. 5. 2 Thess. ii. 14. s here only. Gen. iv. 17, 25. t = here (Luke x. 6) only. (Num.
 xi. 25.) Micah iii. 11. w. dat., 1 Macc. viii. 12.

διαλογισμων G.

16. rec (for ᾧ) στε, with DGKI. 17 rel vulg syr [arm spec Ps-] Ath, Chr Thdrt (Ec [Orig-int₃]: [eum aeth: t] txt A B(η ημ.) tol Syr copt Cyr[₁] Damasc(ἐν ᾧ) [Orig-int₁] Ambr Aug Ambrst. χρ. bef ιησ. B(ΝΙ ?): εν χριστω ιησ. Orig₁: om ιησ. [Mcion-in-]Tert: δια ἡ χυ is written by N-corr¹ over an erasure. add
 του κυριου ημων D G-lat Ambr, [Ambrst].

17. rec for ην δε, ιδε (see note), with D³L rel syr Chr Thdrt (Ec: txt ABD¹K² d² [47²] vulg G-lat Syr [copt aeth arm] Clem₁ Damasc Thl [Euthal-ms Orig-int₄ Ambrst].
 επαναπαυει K 17(sic) [Euthal-ms].

γραπτὸν ἐν τ. κ. αὐτ.] Alluding to the tables of stone on which the law was written: see a similar figure 2 Cor. iii. 3.

συμμαρτ. αὐτ. τ. συνειδ.] This is a new argument, not a mere continuation of the ἐνδειξις above. Besides their giving this example by actions consonant with the law, their *own* conscience, reflecting on the thing done, *bears witness to it as good*.

συμμ., not merely = μαρτ., as Grot., Thol., nor = una testatur, viz. as well as their practice,—but **confirming by its testimony**, the συν signifying the agreement of the witness with the deed, as *con* in *contestari*, *confirmare*:—perhaps also the *syn* may be partly induced by the *syn* in *συνειδήσεως*,—referring to the reflective process, in which a man confers, so to speak, with himself. καὶ μετ. ἀλλ.

κ. τ. λ.] and their thoughts (judgments or reflections, the self-judging voices of the conscience, which being corrupted by sinful desires are often *divided*) among one another (i. e. thought against thought in innerstrife) **accusing, or perhaps excusing** (these two particples are *absolute*, describing the office of these judgments,—and nothing need be supplied, as ‘*them*,’ or ‘*their deeds*’). Notice the similarity of this strife of conscience, and its testimony, as here described, to the higher and more detailed form of the same conflict in the Christian man, ch. vii. 16. 16.] To

what has this verse reference? Hardly to that just preceding, which surely speaks of a process going on *in this life* (so however Chrys. takes it. See also a fine passage in Bourdaloue’s Sermons, Vol. i. Sermon. ii. p. 27, ed. Paris, 1854): nor, as commonly assumed, to κριθήσονται (ver. 12), which only terminates one in a series of clauses connected by γάρ:—but to the great affirmation of the passage, concluding with ver. 10. To this it is bound, it appears to me,

by the τὰ κρυπτά τῶν ἀνθρώπων, answering to πᾶσαν ψυχὴν ἀνθρώπου, ver. 9. This affirmation is the *last* sentence which has been in the dogmatic form:—after it we have a series of quasi-parenthetic clauses οὐ γάρ—δοσοι γάρ—οὐ γάρ—ὅταν γάρ; i. e., the reasons, necessitated by the startling assertion, are one after another given, and, that having been done, *the time is specified when the great retribution shall take place*.

κατὰ τὸ εὐαγγ. μου.] See reff. according to (not belonging to) κρινεῖ as the *rule of judgment*, but to the whole declaration, ‘as taught in,’ ‘as forming part of’) the Gospel entrusted to me to teach.

διὰ Ἰησ. χρ.] by Jesus Christ, viz. as the Judge—see John v. 22:—belongs to κρινεῖ. See also Acts xvii. 31.

17.—24.] The pride of the Jews in their law and their God contrasted with their disobedience to God and the law.

17. εἰ δέ.] This has been in the later MSS. changed into ιδέ, apparently to avoid the anacoluthon, or perhaps merely by mistake originally. The anacoluthon, however, is more apparent than real. It is only produced by the resumption of the thread of the sentence with οὐν, ver. 21. Omit (in the sense) only that word, and all proceeds regularly—‘But if thou art denominated a Jew, and &c. . . , thou that teachest thy neighbour, dost thou not teach thyself?’ &c. The εἰ δέ σὺ carries on the apostrophe from ver. 5, since when it has been broken off by reference to the great day of retribution and its rule of judgment; the σὺ identifies the person addressed here as the same indicated by the σου and σεαυτῷ there, and by ὁ ἄνθρωπε in ver. 1. Thus the Apostle by degrees sets in his place as a Jew the somewhat indefinite object of his remonstrances hitherto,—and reasons with him as such. ἐπον.]

No stress on ἐπ.,—art named, ‘denomi-

u Paul (ver. 17. ch. v. 3, 11. 2 Cor. x. 15 al.) only, exc. James i. 9. iv. 16. Jer. ix. 23, 24. v. Acts xxii. 14 reff. w ellips., here only; see ch. xii. 2. x Phil. i. 10. y — Luke xii. 56. Ps. xvi. 3. z = 1 Cor. xv. 41. Dan. vii. 3. a Luke i. 4. Acts xviii. 25. xxi. 21, 24. 1 Cor. xiv. 19. Gal vi. 6 only t. b constr. w. inf., 2 Cor. x. 7. c Acts i. 16 reff. d Luke i. 79. 1 Thess. v. 4. 1 John i. 6. see Matt. iv. 16. Isa. ix. 2. e Heb. xii. 9. only. Hos. v. 2. Sir. xxxvii. 19 only. f Luke xii. 40. xii. 20. 1 Cor. xv. 36. 2 Cor. xi. 16 bis, 19. xii. 6, 11. Eph. v. 17. 1 Pet. ii. 15 only. Job v. 3. g = 1 Cor. iii. 1 reff. h 2 Tim. iii. 5 only t. — οὐσθαι, Gal. iv. 19. i = Luke i. 77. xi. 52 al. Mal. ii. 7. k constr., Acts xxi. 4, 21. l = here (Rev. xxi. 8) only. Exod. v. 21.

rec ins τω bef νομα, with D³KL 17 rel [arm Euthal-ms] Thdr̄t Thl Gc: om AB¹⁰N Clem₁ Did₁ Chr-comm₁ (and mss) Damasc.

20. om διδασκ. νηπιων A.

21. ins τον bef ετερον L n 1. 30-8. 93.

nated,'—'hast the name put on thee;' see reff. **ἐπαναπ.**] Used of *false trust*, see reff.

The τῷ of the rec. has been inserted in the later MSS. before νόμω, because it here clearly applied to the 'law of Moses,' and the absence of the article gave offence. It is omitted, because 'the law' is not here *distributed*—it is not the law itself in its entirety, which is meant, but the fact of having or of knowing the law:—the strict way of expressing it would perhaps be, 'in the fact of possessing a law,' which condensed into our less accurate English, would be in one word, in the law: viz. 'which thou possessest.'

καυχ. ἐν θ.] viz. 'as thy Covenant God?' 'as being peculiarly thine.'

18. γιν. τὸ θέλ.] θεός having been just mentioned, it is left to be inferred that θέλημα refers to Him.

δοκιμ. τ. διαφ.] provest (in the sense of sifting and coming to a conclusion on) things which differ,—ἐναντία ἀλλήλοις, δικαιοσύνην κ. ἀδικίαν, κ.τ.λ. Theod. κρίνει τί δεῖ πράξει κ. τί μὴ δεῖ πράξει, Theophylact. The Vulg. 'probas utiliora,' and E. V. 'approve the things that are more excellent,' is somewhat flat in meaning, and not so applicable.

κατηχ. ἐκ τοῦ νόμ.] being (habitually, not in youth only,—force of pres.) instructed (not merely catechetically but didactically, in the synagogues, &c.) out of the law (τοῦ νόμου, though after a preposition—because the law is distributed—it is the book of the law, the law itself, out of which the κατήχησις takes place).

19.] **πέποιθας**, sometimes with ἐαυτῷ or ἐφ' ἐαυτῷ (see Luke xviii. 9), and sometimes with στί (Luke, ib.; Gal. v. 10; Phil. ii. 24; Heb. xiii. 18),—regard^{est} thyself as,—art confident in thyself as being.

ὁδηγὸν τυφλ.] We can hardly say with Olsh., that the Apostle undoubtedly refers to the saying of our Lord, Matt. xv.

14,—but rather that both that saying and this were allusive to a title 'leaders of the blind' given to themselves by the Pharisees, with which Paul as a Pharisee would be familiar. Similarly, the following titles may have been well-known and formal expressions of Jewish pride with reference to those who were without the covenant.

20.] **μόρφωσιν**, not the mere apparent likeness (Theophylact, &c.), but the *real representation*. The law, as far as it went, was a reflexion of the holiness and character of God. Hardly so much is here meant (Olsh.), as that the law contained a foreshadowing of Christ,—for the Apostle is speaking now more of moral truth and knowledge, by which a rule of judgment is set up, sufficient to condemn the Jew as well as the Gentile. But after all, this clause (ἐχοντα . . . νόμω) is not to be pressed as *declaring a fact*, but taken subjectively with regard to the Jew, after πέποιθας, and understood of his estimate of the law.

ἐν τῷ νόμω, because the book of the law, the whole law, is denoted.

[21.] "And now the righteous rebuke may no longer be restrained. Such advantages and such pretensions ought undoubtedly to be followed and justified by a corresponding course of holy conduct." Ewbank.]

22. **ὁ βδέλ. τὰ εἶδ. ἱεροσυλεῖς]** The contrast here must be maintained; which it will not be if we understand ἱεροσυλεῖς of robbing the temple of God of offerings destined for him (Jos. Antt. xviii. 3, 4). And τὰ εἶδωλα leads into the kind of robbery which is meant. Thou who abhorrest idols, dost thou rob their temples? That it was necessary to vindicate Jews from such a charge, appears from Acts xix. 37: and Jos. Antt. iv. 8. 10 gives as a law, μὴ σὺλᾶν ἱερὰ ξενικά, μηδ' ἂν ἐπωνομασμένον ἢ τινι ἐσφ' κειμήλιον λαμβάνειν.

ABDK
L¹ a b c
d f g h k
l m n o
17 [47]

τ — ch. iv. 11
 xiv. 20.
 2 Cor. ii. 4.
 Heb. ix. 12.
 Winer, edn.
 6, § 41 i.
 § see note &
 ver. 29 reff.
 h here [Matt.
 vi. 4, 6 rec.]
 only.
 i ch. viii. 8, 9.
 2 Cor. x. 3.
 Sal. ii. 20.
 vi. 12.
 Eph. ii. 11 (bis).
 Phil. i. 22. iii. 3, 4 (bis).
 Col. ii. 1. 1 Tim. iii. 16.
 Philem. 16.
 1 Pet. iv. 1, 2. 1 Joh. n.
 iv. 2. 2 John 7. k Matt. as above (h). John vii. 4, 10. xviii. 29. 1 — 1 Cor. iv. 5. Ezek. xlv. 7, 9.
 m ch. vii. 6. 2 Cor. iii. 6. n Paul (1 Cor. iv. 5. Eph. i. 6 al⁶) only, exc. 1 Pet. i. 7. ii. 14.
 o = Matt. i. 20. Acts v. 39. ch. v. 16.

29. αλλα (1st) D¹G. for 2nd εν, os G D-lat. αλλα (2nd) B. om
 του (bef θε.) D²G a. aft θεου ins εστιν D¹ vulg lat-ff.

φύς. is contrasted with διὰ γράμ. κ. περιτ. below. The position of ἐκ φύσεως decides for this rendering and against joining it with τελοῦσα, which would require ἡ ἀκροβυστία, ἐκ φύσεως τὸν νόμον τελοῦσα. τὸν νόμ. τελ.] such is the supposition—that an uncircumcised man could fully act up to the (moral) requirements of the law. It is not ἡ τὸν νόμ. τελ.; because ἀκροβ. is used in the widest abstract sense: no distinction is made between one and another uncircumcised person, but some one man is taken as an example of ἀκροβυστία. So that the omission of the art. does not give a new hypothetic sense, 'if it fulfil the law,' but merely restates the hypothesis: fulfilling (as it does, as we have supposed) the law.

σὲ τὸν παραβάτην νόμου.] Here again the position of διὰ γράμματος κ. περιτομῆς, between τὸν and παραβάτην, sufficiently shews that, as ἐκ φύσεως above, it is a qualification of σὲ τὸν παραβάτην νόμου. Bp. Middleton (it appears, Gr. Art. in loc. and compare his ref.) would take σὲ τὸν διὰ γράμματος κ. περιτομῆς (ὄντα), 'thee who art a professor of the law and a circumcised person,' and understand εἶναι after παραβάτην, —shall adjudge thee to be a transgressor of the law. But this appears exceedingly forced, and inconsistent with the position of παραβ. νόμου, which if it had been thus emphatic, would certainly have been placed either before, or immediately after κρινεῖ. We may well imagine that such an interpretation would not have been thought of, except to serve the supposed canon, that, 'if τὸν were immediately the article of παραβάτην, νόμου depending on it could not be anarthrous.' See above on παραβ. νόμ. ver. 25, and on ver. 13.

διὰ γρ. κ. περ.] διὰ (see reff.) is here used of the state in which the man is when he does the act, regarded as the medium through which the act is done. It is rightly rendered by in E V. [though this gives too much the idea of the state being the instrument by means of which] (not, 'in

spite of,' as Köllner and al.). γράμ-

μματος] 'litera scripta,' the written word: here in a more general sense than in ver. 29, where it is pressed to a contrast with πνεῦμα: thee, who in a state of external conformity with the written law and of circumcision, art yet a transgressor of the law.

In vv. 28, 29, supply the ellipses thus: in ver. 28, fill up the subjects from the predicates,—οὐ γὰρ ὁ ἐν τῷ φανερῷ ('Ιουδαῖος) 'Ιουδαῖος ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ (περιτομῇ) περιτομῇ (ἐστιν); in ver. 29, fill up the predicates from the subjects,—ἀλλ' ὁ ἐν τῷ κρυπτῷ 'Ιουδαῖος ('Ιουδαῖος ἐστιν), καὶ περιτομῇ καρδίας ἐν πνεύματι οὐ γράμματι (περιτομῇ ἐστίν). Thus the real Jew only, and the real circumcision only, are expressed in both verses. This is the arrangement of Beza, Estius, Rückert, De Wette: Erasm., Luther, Meyer, Fritzsche, take 'Ιουδαῖος, and ἐν πν. οὐ γράμ., as the predicates in ver. 29; but the latter gives a very vapid sense, besides that the opposition of ὁ ἐν τῷ φανερῷ, and ὁ ἐν τῷ κρυπτῷ is, as De W. observes, also vapid.

29.] ἐν τῷ κρ. as belonging to 'Ιουδ. is parallel with καρδίας as belonging to περιτομῇ, both designating the inner and spiritual reality, of which the name of Jew and the carnal circumcision are only the signs.

περ. καρδ. is no new expression:—we have it virtually in Deut. x. 16; Jer. iv. 4: see also Acts vii. 51.

ἐν πν. οὐ γρ.] in [the] spir^t, not in [the] letter. Not merely 'spiritually, not externally:' nor does πν. allude to the necessitating cause of circumcision (the uncleanness of the inner man) (Eccl., Grot., Estius, Fritzsche):—nor signify the material ('quæ spiritu constat,' Erasm.): nor the rule (Meyer),—but as De Wette rightly, the living power or element, wherewith that inner sphere of being is filled—ἐν being [used] as in Acts xvii. 28, of that in which any thing lives and moves,—compare χαρὰ ἐν πν. ἀγίῳ, ch. xiv. 17,—ἀγάπη ἐν πν., Col. i. 8,—δουλεῖν ἐν καιν. πν., ch. vii. 6,—εἶναι

III. ¹ Τί οὖν τὸ ^p περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ^p ὠφέλεια τῆς περιτομῆς; ² πολὺ ^r κατὰ ^r πάντα ^r τρόπον. ^s πρῶτον ^s μὲν [^s γὰρ] ὅτι ^t ἐπιστεύθησαν τὰ ^u λόγια τοῦ θεοῦ. ³ ^v τί γάρ; εἰ ^w ἠπίστησάν τινες· μὴ ἡ ^x ἀπιστία

3. Ps. xxix. 9.

r = Num. xviii. 7. see Acts xv. 11.

s 1 Cor. xi. 18.

ix. 17. constr., Acts xxi. 3. Gal. ii. 7. 1 Thess. ii. 4.

Diog. Laert. vii. 1. 29. Winer, edn. 6, § 39. 1. a.

only. Num. xxiv. 4, 16 al.

v Phil. i. 18.

w = 2 Tim. ii. 13. (Acts xxviii. 24 reff. -τος,

Luke xii. 46.)

x = ch. xi. 20. Heb. iii. 19. see note.

p = Matt. v. 37,

47. Eccles.

vii. 1 B8 &c.

Dan. v. 12.

14 Theod.

(-σσεια,

Eccles. i. 3.)

Jude 16 only.

Job xii.

t = 1 Cor.

CHAP. III. 1. om ἡ G⁸¹ [c 47 (Tischdf)].

2. rec ins γάρ, with AD³KL⁸ 17 rel syr [Chr, Euthal-ms] Thdrt Phot Thl Ec: om BD¹G [copt æth arm] vulg Syr Chr, Orig[-int, Damasc Ambrst]. aft ἐπιστευθησαν ins αυτοις G².

3. ηπειθισαν A, deliquerunt Pacian,.

ἐν πν., ch. viii. 9. So that πνεῦμα here is not man's spirit, nor properly the Holy Spirit, but the *spirit*, as opposed to the *letter*, of the Jewish law and of all God's revelation of himself. οὗ viz. Ἰουδαίου,

—of the true Jew. περιτομή καρδ. as belonging to him, is subordinate. The ἔπανος of such a character, (for ἔπανος it must be,) can only come from him who sees ἐν τῷ κρυπτῷ (Matt. vi. 4, 6), and can discern the heart. III. 1—20.] TAKING

INTO ALL FAIR ACCOUNT THE REAL ADVANTAGES OF THE JEWS, THESE CANNOT, BY THE TESTIMONY OF SCRIPTURE ITSELF CONCERNING THEM, EXEMPT THEM FROM THIS SENTENCE OF GUILTINESS BEFORE GOD, IN WHICH ALL FLESH ARE INVOLVED.

1—4.] *The circumcised Jew did unquestionably possess great advantages, which were not annulled by the rebellion of some.*

1.] οὖν, 'quæ cum ita sint.' If true Judaism and true circumcision be merely spiritual, what is the profit of external Judaism and ceremonial circumcision?

περισσόν] *advantage, profit, pre-eminence*,—see reff. It is best to take the question, not as *coming from an objector*, which supposition has obscured several parts of this Epistle, but as *asked by the Apostle himself*, anticipating the thoughts of his reader.

2.] πολὺ answers the first question of ver. 1, but takes no account of the second, as it is virtually included in the first. Nor can it be properly regarded as answered in ch. iv. 1 ff. (see there).

κατὰ πάντα τρ.] not merely *omnino*, but as E. V. (in) *every way*, i. e. in all departments of the spiritual life.

πρῶτον] The Apostle begins as if intending to instance *several* of these advantages, but having mentioned the greatest, leaves it to his reader to fill in the rest, and turns to establish what he has just asserted. For πρῶτον can only be *first*,—'secondly,' &c., being to follow:—not, '*primarium illud*' (as Beza),—nor '*præcipue*' (as Calv.),—nor '*id quod præcipuum est*' (as Calov.), all of which are

attempts to avoid the anacoluthon: compare a similar one at ch. i. 8. ἐπιστ.] see reff.—they were entrusted with.

τὰ λόγια τ. θεοῦ] These words look very like a reminiscence of Stephen's apology, see Acts vii. 38. These oracles are not only the law of Moses, but all the revelations of God hitherto made of Himself *directly*, all of which had been entrusted to *Jews only*. By these they were received into a special covenant, which advantage is therefore included in their being entrusted with the divine oracles.

3.] And this advantage is not cancelled, nor the covenant annulled, by their disobedience.

τί γάρ;] For what? ('quid enim?' Hor. Sat. i. l. 7.) The γάρ confirms the preceding—the τί indicates some difficulty, or anticipated objection to it.

εἰ ἠπίστ. τινες] If we place an interrogation at γάρ, we must render this, *suppose some were unfaithful*; if only a comma, as in E. V., '*For what if . . .*' The former seems preferable, as more according to usage. See Phil. i. 18.

ἠπίστησαν, did not believe. If this seem out of place here, where he is not speaking of faith or want of faith as yet, but of ἀδικία (ver. 5) and moral guilt, we may meet the objection by remembering that unbelief is here taken more on its practical side, as involving *disobedience*, than on the other. They were ἠπίστοι, *unfaithful to the covenant*, the very condition of which was to walk in the ways of the Lord and observe his statutes. The word may have been chosen on account of ἐπιστεύθησαν above and τ. πίστιν τ. θεοῦ below.

μὴ ἡ ἀπ. κ.τ.λ.] shall their unfaithfulness (to the covenant: see above, and Wisdom xiv. 25: in the root of the matter, their *unbelief*, as in reff.: and the substantive ἀπιστία is bound to the verb ἠπίστησαν, but its *rendering* must be ruled by the contrast to ἡ πίστις τοῦ θεοῦ, which must be "*the faithfulness of God*") cancel (nullify) the faithfulness of God? 'Because they have broken faith on their part, shall God break

^y = Matt. xxiii. 23. Tit. ii. 10 al. Prov. xii. 22.
^z Paul (ver. 31. 1 Cor. xiii. 8 al. fr.) only. exc. Luke xiii. 7. Heb. ii. 14. Ezra iv. 21, 23. v. 5. vi. 8 only.
^a Paul (ver. 6 all.) only. exc. Luke xxi. 16. Josh. xii. 29.
^b = ch. xi. Gen. xlv. 17. 1 Cor. xiii. 1 al. c subj., Matt. xxii. 16. John iii. 33. vii. 18. viii. 26. 2 Cor. vi. 8 f. d John viii. 44, 55. 1 Tim. i. 10. Tit. i. 12. 1 John i. 10 al. Ps. cxv. 11 (2). e Acts iii. 19 reff. Ps. i. 4 (6). f = Luke vii. 29, 35. 1 Tim. iii. 16. Ps. l. c. g = Acts xxv. 9, 10 al. h = ch. i. 18 al. i ch. i. 17 reff. j = ch. v. 8. 2 Cor. vi. 4. vii. 11. Gal. ii. 18. Paul only (exc. Luke ix. 32. 2 Pet. iii. 5). Wisd. vii. 14. Diod. Sic. iv. 45. k ch. iv. i. vi. i. vii. 7. viii. 31. ix. 14, 30 only. P. Josh. vii. 8. l = Jude 9 (only). Gen. xxvii. 22. ἐπιφ. τινὶ πόλεμον, Polyb. xv. 18. 4. m = ch. ii. 5, 8. n Gal. iii. 15. 1 Cor. ix. 8. (see ch. vi. 19. 2 Cor. iii. 3. xv. 32. Gal. i. 11. 1 Pet. iv. 6.) o ver. 4 reff. p = Luke xi. 18. ch. vi. 2 al. q = ch. ii. 12 reff. r = ch. v. 9. Matt. xvii. 21. Luke xxi. 34. s here only t. Job xxxiv. 6 Aq. Theod. [Symm. (Field, Auct. ad Hex.)].

καταργησῇ L b' o Chr. 2-mss: καταργεῖ 47. κατεργασεῖ 5: κατηργησε 28. 76 syrr Cypri Pelag Vig.

4. for γινέσθω, εστω G-gr; est vulg D-lat Syr Cypri, est and esto G-lat, sit Ambr₁; γεγεσθω L c Chr₁. for δε, γαρ G D-lat Syr Cypri Ambrst Sedul: ουν arm. for καθως, καθαπερ BN Thdrst: ως 73: καθο 76. νικησεις ADN n: νικησις 17.

5. δικαιοσύνην bef θεου G vulg [Orig-int₁]. aft οργην ins αυτου N' (N³ disapproving) [Syr copt Philastr₁].

7. [for ει, η P.] for γαρ, δε A[N] d 5. 23. 57. 74. 124 harl copt Damasc.

faith also on His?' 4.] μὴ γέν., let it not be: see reff. The Apostle uses this expression of pious horror, when he has supposed or mentioned any thing by which the honour, truth, or justice of God would be compromised, as hereby His covenant-word being broken. It is often found in Polybius, Arrian, and the later Greek writers.

γινέσθω κ.τ.λ.] 'rather let us believe all men on earth to have broken their word and truth, than God His. Whatever becomes of men and their truth, His truth must stand fast.'

The citation which follows goes to the depth of the matter. It is the penitent confession of a sinner, that he is sensible how entirely against God his sin has been, and how clearly his own unworthiness sets God's judgment against sin vindicated before him. And to this meaning the objection in the next verses is addressed,—see below. That thou mightest be justified (shewn to be just) in thy sayings (sentences, words of judgment), and mightest conquer when Thou art judged, —^{ἡμῶν} 'in thy judging,' which cannot well be our rendering of ἐν τῷ κρίνεσθαι σε,—i. e. 'when thy dealings are called in question by men.'

5.] In the citation, the penitent regarded his sin as having been the instrument of bringing out God's justice into clearer light. On the abuse which might be made of such a view, the Apostle founds another question:—It would almost seem as if God would be unjust in inflicting His wrath (the consequences of His wrath) on men whose very impiety has been the means whereby

His own righteousness has been shewn forth, and established.' ἡμῶν] 'of the Jews' (Grot., De Wette, &c.), not 'of all men' (Fritzsche), for only to the Jews can ver. 7 apply.

δικαιοσύνην] viz. that established by the δικαιούσθαι of ver. 4; not His goodness (as Chrys., Theodoret, Grot., al.),—nor His truth (Beza, al.).

κατὰ ἄνθρωπον λέγω] said, as elsewhere by Paul, to excuse a supposition bearing with it an aspect of inconsistency or impiety:—not implying that he speaks in the person of another, but that he puts himself into the place of the generality of men, and uses arguments such as they would use.

6.] He does not enter into the objection and answer it in detail, but rejects at once the idea of God being unjust, alluding probably to Gen. xviii. 25, by recalling to mind, that the Judge of all the earth must do right.

ἐπεὶ, for (i. e. 'if it were so,' 'alioquin'). τὸν κόσμον is not the Gentiles (Bengel, Reiche, Olsh., al.), nor is the respondent in ver. 7 a Gentile (Olsh., al., not Bengel), but one of the ἡμῶν in ver. 5, only individualized to bring out one such case of pretended injustice more strikingly.

7.] This follows (connected by γάρ) upon ver. 6, and shews that the supposition if carried out, would overthrow all God's judgment, and (ver. 8) the whole moral life of man. How shall God judge the world? For, if the truth (faithfulness) of God abounded (was manifested, more clearly established) by means of my falsehood (unfaithfulness), to His glory (so that the result has been the setting forth

σματοι [†] ἐπερίσσευσεν ^u εἰς τὴν δόξαν αὐτοῦ, ^v τί ἔτι κἀγὼ [†] Phil. i. 26.
ὡς ^w ἁμαρτωλὸς ^x κρίνομαι; ⁸ καὶ μὴ καθὼς ^y βλασφη- [†] 1 Thess. iv. 1.
μοῦμεθα καὶ καθὼς φασὶν τινες ἡμᾶς λέγειν ὅτι ποιήσωμεν ^u 1 Cor. ii. 7.
τὰ κακὰ ἵνα ^z ἔλθῃ τὰ ἀγαθὰ; ὦν τὸ ^a κρίμα ^b ἔνδικον [†] x. 31. Eph.
ἐστίν. ⁹ ^c Τί οὖν; ^d προεχόμεθα; ^e οὐ ^e πάντως. ^f προ- [†] i. 6 al.
[†] ch. ix. 19.
[†] Gal. v. 11.
[†] w Matt. ix. 10.
[†] xi. 19. ch. v.
[†] 8, 19. Ps.
[†] 1 Cor. x. 30. Tit. iii.

xlix. 16. x = John viii. 15. 1 Cor. v. 12 (bis). y = ch. xiv. 16. 1 Cor. x. 30. Tit. iii.
2. James ii. 7. z = Matt. xviii. 7. a = ch. ii. 2 reff. b Heb. ii. 2 only.
ch. vi. 15. xi. 7. d here only. Eccl. x. 10 Symm. see note. e = here only. see 1 Cor.
v. 10. xvi. 12. (Acts xxi. 22 reff.) Winer, edn. 6, § 61. 4 (5). f. here only †.

8. om 2nd και BK a 39. 74 [æth(appy, Treg)]. om σι G 76. 120 vulg Epiph₁
[Orig-int] Aug Pelag Ambrst. om τα (bef κακα) D¹.

9. προεχωμεθα AL (k¹): ερονμεν æth: προκατεχομεν περισσον D¹(and lat) G 31 Syr
Chr-2-mss₂: κατεχομεν π. Thdr̄t Sev: tenemus D-lat G-lat [Orig-int₂] Ambrst-mss.
[om ου παντως D¹GP syrr(ins syr-mg) æth Chr-2-mss₁ Thdr̄t Severn-c Orig-int.]

of His glory), why any longer (ἔτι, this being so,—assuming the premises) am I also (i. e. as well as others,—am I to be involved in a judgment from which I ought to be exempt) judged (to be judged,—the pres. expressing the rule or habit of God's proceeding) as a sinner? And (why should we) not (in this case rather say) as we (I Paul, or we Christians) are slanderously reported, and as some give out that we (do) say (ὅτι recitantis), "Let us do evil that good may come?" whose condemnation (not that of our slanderers (Grot., Tholuck), but that of those who so say and act) is according to justice (not only by the preceding argument, but by the common detestation of all men, for such a maxim as doing evil that good may come).

The way adopted generally (Calv., Beza, Grot., Bengel, Wolf, Rückert, Köllner, Tholuck) is to connect ver. 7 by γάρ with ver. 5, and to regard κατὰ ἄνθρ. . . . κόσμον as a series of parentheses; but I very much prefer that given above, which, in the main, is De Wette's. Fritzsche and Schrader strangely enough regard κἀγὼ as bona fide the individual Paul, and κρίνομαι as the judgment passed by his adversaries ("nam si Dei veracitas meo peccatoris mendacio abunde in Dei laudem cessit, cur adhuc ego quoque, Paulus, tanquam facinorosus ab hominibus reus agor," &c.): Reiche, Olsh., &c. put ver. 7 into the mouth of a Gentile: Bengel, into that of a Jew. Doubtless the main reference of this part of the argument is to Jews: but the reasoning from the introduction of the words τὸν κόσμον (see above) is general, applying both to Jew and Gentile, and shewing the untenableness of any such view as that of the Jewish objection of ver. 5.

9—20.] *The Jew has no preference, but is guilty as well as the Gentile, as shewn by Scripture; so that no man can by the law be righteous before God.* 9.] τί οὖν cannot be joined with προεχόμεθα (Ec., &c.), because οὐδέν would then have been

the answer. There is considerable difficulty in προεχόμεθα. The meaning of προέχομαι every where else is *passive*, 'to be surpassed,' and προέχω, act., is to surpass, or have the pre-eminence. So Plut. p. 1038 D (Wetst.), κατ' οὐδέν προεχομένοις ὑπὸ τοῦ Διός, 'cum Jove minores non sint:' and Herod. i. 32, ὁ μὲν δὴ μέγα πλούσιος ἀνόλβιος δέ, δυοῖσι προέχει τοῦ εὐτυχοῦς μόνον, &c. (see Wetst.). Those therefore who have wished to preserve the usage of the word, have variously interpreted it in that attempt: (α) Wetst. would render it passively, and understand it (as spoken by a Jew) '*Are we surpassed by the Gentiles?*' But (1) for this inference there is no ground in what went before, but the contrary (vv. 1 ff.),—and (2) the question if it mean this, is not dealt with in what follows. (β) Œcum. (2nd altern.) regards it as said by a Gentile, '*Are we surpassed by the Jews?*' but for this question there is no ground in the preceding, for all has tended to lower the Jews in comparison and reduce all to one level. (γ) Reiche and Olsh. take it passively, and render, '*Are we preferred (by God)?*' but no example of this meaning occurs, the above use in Plutarch not justifying it. (δ) Koppe and Wahl render, taking it as the middle voice, '*What can we then allege (as an excuse)?*' but this will not suit οὐ πάντως. (ε) Meyer, '*What then, have we an excuse?*' but προεχόμε. has not this meaning. (ς) Fritzsche, '*What then? do we excuse ourselves (i. e. shall we make any excuse)?*' But (1) προεχ. is put absolutely; and (2) the answer would rather be μηδαμῶς θάου οὐ πάντως, which replies to a question on matter of fact. Besides (3) the argument would then go to shew, not that all are sinners, as it does, vv. 10—20, but that all are liable to God's wrath, without excuse. (η) The only way left seems (with Theophyl., Ec. (1st altern.), Schol. in Matthai, Pelag., Vulg., Erasmus, Luther, Calv., Beza, Grot.,

g = Matt. viii. ch. vi. 14, 15. Gal. iii. 10. iv. 2 &c. Deut. xxxiii. 3. h Ps. xiii. 1 ff. BN¹ (AN^{3a} &c. om our vv. 13-18) freely at beg. i Acts iv. 32 reff. k = ch. xv. 21 reff. l Acts xv. 17 reff. m ch. xvi. 17. n Pet. iii. 11 only. = Job xxxiv. 27. Mal. ii. 8. Ps. lli. 3 BN¹ &c. (A def.) n here only. o Kings iii. 19. Jer. xi. 16. Polyb. i. 14. 6 al. al. only. Ps. v. 9. li. cc. (v. xlii.) civ. 25 only. l. Ep. Jer. 12, 24 only. xi. 12. xlii. 15. 1 Pet. iii. 10 (from Ps. xxxiii. 13) only. only. Hos. iv. 2. al. 9 only. z = here (Rev. i. 16. ii. 12. xiv. 14, &c. xix. 15) only. Amos ii. 15. only. 20. Rev. xvi. 6 only. Gen. ix. 6. Isa. lix. 7, 8. Prov. i. 16 AN³ &c. (not BCN¹). Prov. xx. 30 al. c James v. 1 only. Isa. xlvii. 11. (-pos, ch. vii. 24.) d Luke i. 79 only. 1. c. (Ps.) Isa. only. e Ps. xxxv. 1. f 2 Cor. v. 11. φ. χρυσού, Eph. v. 21.) = Neh. v. 9. Isa. xi. 3. g Matt. xxi. 2. xxvii. 24, 61. Acts iii. 16. xvii. 7 only. Josh. xxiv. 26.

ητιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἑλληνας πάντας ἑ ὑφ' ἡμαρτίαν ἔϊναι, ¹⁰ καθὼς γέγραπται ἡ ὅτι οὐκ ἔστιν δίκαιος ἰ οὐδὲ εἷς. ¹¹ οὐκ ἔστιν ὁ ^k συνιών, οὐκ ἔστιν ὁ ^l ἐκζητῶν τὸν θεόν. ¹² πάντες ^m ἐξέκλιναν, ἅμα ⁿ ἠχρεώθησαν. οὐκ ἔστιν ποιῶν ὁ χρηστότητα, οὐκ ἔστιν ἕως ἑνός. ¹³ π τάφος ἀνεωγμένος ὁ ^q λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ^r ἐδολοῦσαν. ^s ἰὸς ἰ ἀσπίδων ὑπὸ τὰ ^u χεῖλη αὐτῶν. ¹⁴ ^v ὦν τὸ στόμα ^w ἄρας καὶ ^x πικρίας ^y γέμει. ¹⁵ ^z ὀξεῖς οἱ πόδες αὐτῶν ^a ἐκχέαι ^a αἷμα. ¹⁶ ^b σύντριμμα καὶ ^c ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, ¹⁷ καὶ ^d ὁδὸν ^d εἰρήνης οὐκ ἔγνωσαν. ¹⁸ ^e οὐκ ἔστιν ^f φόβος ^f θεοῦ ^g ἀπέναντι τῶν

ABDG
KL[P]N
a b c d f
g h k l
n o p 17
[47]

for προητ., ητιασαμεθα D¹G 31. 89¹ [syr-txt(προ w-ast, appy)] Chr-2-mss, Ec-comm, causati sumus latt. om γαρ D¹ [Syr æth(appy, Treg)]. aft ιουδ. τε ins πρωτον A. απαντας G: παντα π. υπο B.

10. ουδ D¹ l.

11. om 1st o ABG [(vulg Orig-int Ambrst)]: ins DKL[P]N syrr arm Euthal-ms] Chr, Thdrt Damase Thl Ec. om 2nd o BG [latt, as before]. for εκς, ζητων B.

12. ηχρεωθησαν AB¹D¹GN. ins o bef ποιων (so Ps xiii. 3 N¹) DN [Orig-int, Ambrst]. om 2nd ουκ εστιν B 67² Syr.

13. λαρυξ A[P a] d k: -υνξ G.

14. aft στομα ins αυτων B(not Tischd[N. T. Vat.]) 17.

Bengel, Tholuck, Köllner, Schrader, De Wette, al.) to take *προεχόμεθα* as middle, and understand it as *προέχομεν*—**Have we** (Jews) the (any) preference? We have an use of *παρέχομαι* as active, Acts xix. 24, Tit. ii. 7. See also Winer, edn. 6, § 38. 5. οὐ πάντως] No, by no means. This would more naturally be πάντως οὐ, see reff. But we have οὐδὲν πάντως for 'not at all,' Herod. v. 34. The meaning 'not in every way,' 'not altogether,'—as 1 Cor. v. 10 and Theophr. de Caus. Plant. vi. 24 (Wetst.), ποιεῖ γὰρ οὐ πάντως, ἀλλ' ἐὰν οὐλή τις ἢ ὑπόκαυστος,—will not apply, for it does not agree with what follows, where the Apostle proves *absolute equality* in respect of his argument. προητ. . . . εἶναι] we have before proved (chs. i. ii.) both Jews and Gentiles all to be under sin; the construction is not acc. and inf.,—that Jews and Gentiles are under sin,—but 'Ιουδ. . . . πάντας is acc. after the verb, and ὑφ' ἡμ. εἶναι the matter of the charge,—q. d. 'we have before brought in guilty Jews and Gentiles all as sinners.' 10—18.] *Proof of this universal sinfulness from the Scripture*, said directly (ver. 19)

of the Jews, but a portion including, and taken for granted of, the Gentiles. Compare throughout the LXX (reff.). 11.] In the Psalm,—Jehovah looked down from heaven on the children of men, to see εἰ ἔστι συνιών ἢ ἐκζητῶν τ. θ. He found none. This result is put barely by the Apostle as the testimony of Scripture, giving the sense, but departing from the letter. 13.] ἐδολοῦσαν, an Alexandrine form for ἐδολοῦν; see Lobeck, Phrynichus, p. 349. The *open sepulchre* is an emblem of *perdition*, to which their throat, as the instrument of their speech, is compared. 15.] The LXX (Isa. l. c.) have οἱ δὲ πόδες αὐτῶν ἐπὶ πονηρίαν τρέχουσι, ταχινοὶ ἐκχέαι αἷμα· καὶ οἱ διαλογισμοὶ αὐτῶν διαλογισμοὶ ἀπὸ φόνων (διαλ. ἀφρόνων AN³)· σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης οὐκ οἶδασιν (ἐγνωσαν, A). 19.] He proves the applicability of these texts to the Jews by their being found in the *Jewish Scriptures*: not in any *Gentile representation*, which might exclude Jews, but spoken universally, in those very books which were the cherished possession of the Jews them-

h = Luke viii.
43. ch. iv. 10.
Philem. 20 al.
i 2 Cor. xi. 10.
Heb. xi. 33
only. 2 Macc.
xiv. 36 Ald.
see Dan. vi.
22 Theod.
k here only τ.
ἐάν τις

οὐχ οὗτις· 13 reff. p Acts ii. 17 reff.
 28. x. 2. Eph. iv. 13 all. elsw., Heb. x. 26. 2 Pet. i. 2, 3. Luke xlv. 15. Ps. i. c.
 10 only. n Matt. xxiv. 22. Acts x. 14. Gal. ii. 16. Exod. xv. 26. Ps. cxlii. 2. r Paul, ch. i.

20. ου δικ. bef εξ εργ. νομ. D F (and lat) fuld [Orig-int₁(txt₁)] Ambrst.
επιγνωσεως F.

ver. 4) guilty before God. 20.] *The solemn and important conclusion of all the foregoing argument.* But not only the conclusion from it: it is also the great truth, which when arrived at, is seen to have necessitated the subordinate conclusion of ver. 19, the stopping of every mouth, &c. And therefore it is introduced, not with an illative conjunction, '*wherefore*' (which διότι will not bear), but with '*because*.' **Because by the works of the law** (GOD'S LAW: whether in the partial revelation of it written in the consciences of the Gentiles, or in the more complete one given by Moses to the Jews,—not, *by works of law*: no such general idea of *law* seems to have ever been before the mind of the Apostle, but always *the law*, emanating from God) **shall no flesh be justified before Him** (the future as implying possibility,—perhaps also as referring to the great day when *πάντα σάρξ* shall stand before God,—perhaps also as a citation from ref. Ps. LXX, οὐ δικαιοῦσεται ἐνώπιόν σου πᾶς ἄνθρωπος. οὐ . . . πάντα, which we render by *nulla*, must be kept in the mind to its lo-

21. *vuv*] Is this of time, 'now,' in contradistinction to ages past, = ἐν τῇ νῦν καιρῷ, ver. 26,—or is it merely = 'as things are,' 'now we find?' The former is held by Grot., Bengel, Tholuck, Reiche, Olsh., Rückert, al.,—the latter by Fritzsche, Meyer, and De Wette. The former is true in sense, and applicable

^s χωρὶς νόμου ^t δικαιοσύνη θεοῦ ^u πεφανέρωται, ^v μαρτυ-
 ρουμένη ^w ὑπὸ τοῦ ^x νόμου καὶ τῶν ^y προφητῶν, ^z ²² δικαιοσύνη ^c καὶ
^u δὲ θεοῦ διὰ ^z πίστεως Ἰησοῦ χριστοῦ, ^b εἰς πάντας [καὶ
^c ἐπὶ πάντας] τοὺς πιστεύοντας. οὐ γάρ ἐστιν ^d διαστολή
²³ πάντες γὰρ ἡμαρτον καὶ ^e ὑστεροῦνται τῆς ^f δόξης τοῦ
 θεοῦ, ²⁴ ^g δικαιοῦμενοι ^h δωρεὰν τῇ αὐτοῦ ⁱ χάριτι διὰ τῆς
 s = ver. 28. ch. iv. 6. vii. 8, 9. 1 Cor. iv. 9. al.
 t ch. i. 17 reff. u ch. i. 19 reff.
 v = John xviii. 37. 3 John 3. Heb. vii. 8.
 w Acts x. 2. reff.
 x Acts xiii. 15 reff.
 y = Phil. ii. 8. z constr., Mark xi. 22. Acts iii. 16. Gal. ii. 16, 20. James ii. 1 al.
 reff. d ch. x. 12 reff. e — (but act.) Luke xxii. 35 al. b = Gal. iii. 14. c Acts iv. 33
 2 Cor. xi. 5. f constr., John xii. 43. g w. dat., ver. 28. Tit. iii. 7 only. (ch. ii. 13 reff.)
 h Matt. x. 8. 2 Cor. xi. 7. Exod. xxi. 2. (John xv. 26, from Ps. xxxiv. 19.) i = ch. v. 15 al.

21. [ins του βεφ θεου F.] μαρτυρουμένη D¹.

22. for ιησ. χρ., εν χριστω ιησ. A: om Chr.; om ιησου B (Tert₁): txt CDFKL[P]X 17 rel vss Clem₁ Orig₁ [int₁] Damasc₁ Thdr₁ Thl Ec Pelag Ambrst Chrom Bede. om και επι παντας (possibly from homœotel: on the other hand, the longer text may be the junction of two readings) ABCN¹ [P 47¹] copt (ath) arm Clem₁ (Orig₁ [int₁]) Cyr₁ [-p₁] Aug₃: ins DFKLN³ 17 [rel] syrr vulg (but am demid [barl] al Damasc om εις παντ. και) Chr₁ [Euthal-ms] Thdr₁ Thl Ec Ambrst Chrom₁.

to the circumstances of the gospel: but the meaning is *too strong*, where no contrast of time is expressly in view. I therefore prefer the latter, especially as Paul's usage elsewhere justifies it; see ch. vii. 17; 1 Cor. xv. 20. ^{χωρὶς νόμου} without the (help of the) law, 'independently of the law:' not 'without the works of the law;' for here it is not *the way* to the δικ. θεοῦ which is spoken of (which is *faith*), but that δικ. *itself*. δικαιοσ. θεοῦ] God's righteousness: in what sense, see ch. i. 17, and note.

πεφανέρωται] viz. in the facts of the gospel. The perfect sets forth the manifestation of this righteousness in history as an *accomplished and still enduring fact*—the ἀποκαλύπτεται of ch. i. 17 denotes the continual unfolding of this righteousness in the hearts and lives of faithful believers.

μαρτυρουμένη κ.τ.λ.] being borne witness to (pres. because the law and prophets remain on record as a revelation of God's will) by the law and the prophets (not merely the types and prophecies, but the *whole body* of the O. T., see Matt. xxii. 40).

22. δικαιοσ. δὲ θ.] but that (so δέ in Herod. vii. 8, Ἀρισταγόρη τῷ Μιλησίῳ, δούλῳ δὲ ἡμετέρῳ,—and i. 114, ὑπὸ τοῦ σοῦ δούλου, βουκόλου δὲ παιδός: the contrast being between the general mention which has preceded, and the specific distinction now brought in. See Hartung, Partikellehre i. 168 ff.) the righteousness of God (i.e. 'I mean, the righteousness of God διὰ πίστεως Ἰ. χρ.') which is (ἡ is not necessary, the art. being often omitted in cases where the ear is reminded of a usage of the cognate verb with a preposition, such as δικαιόσθαι διὰ πίστεως. Compare Col. i. 4, ἀκούσαντες τὴν πίστιν ὑμ. ἐν χριστῷ Ἰησ., and Eph. iii. 4, δύνασθε νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ (συνιέντες ἐν πάσῃ σοφίᾳ

occurs Dan. i. 4 Theod.). See Winer, edn. 6, § 20. 2. b) by the faith in Jesus Christ (gen.: see reff.). εἰς πάντ. [κ. ἐπὶ πάντ.] depends on πεφανέρωται,—(is revealed) unto ('towards,' 'so as to penetrate to') all, and upon ('over,' 'so as to be shed down on,' but in the theological meaning, no real difference of sense from *eis*; this repetition of prepositions to give force is peculiar to Paul, see ver. 30, and Gal. i. 1) all] who believe. Probably the repetition of πάντας was suggested by the two kinds of believers, Jew and Gentile, so as to prepare the way for οὐ γάρ ἐστι διαστολή (but still no essential difference in the interpretations of *eis* and *ἐπὶ* must be sought).

23. [ὑστεροῦνται should be rendered fall short, not, as E. V., "come short," since this latter may be taken for the past tense, after the auxiliary "have."] τῆς δόξης τοῦ θεοῦ] Of the praise which comes from God, see reff. (so Grot., Thol., Reiche, Fritz., Meyer, Rückert, De Wette): not, 'of praise in God's sight' (Luther, Calv., Estius, Köllner): nor, 'of glory with God,' as ch. v. 2 (Ec., Beza, al.),—for the Apostle is not speaking here of future reward, but of present worthiness: nor, of the glorious image of God which we have lost through sin (Calov., al., Rückert, Olsh.), which is against both the usage of the word, and the context of the passage.

24.] δικαιοῦμενοι agrees with πάντες, without any ellipsis; nor need it be resolved into καὶ δικαιῶνται: the participial sentence is subordinated to the great general statement of the insufficiency of all to attain to the glory of God. It is not necessary, in the interpretation, that the subjects of πάντες and δικαιοῦμενοι should be in matter of fact strictly commensurate:—'all have sinned—all are (must be, if justified) justified freely, &c.'

^k ἀπολυτρόσεως τῆς ἑν̄ χριστῷ Ἰησοῦ, ²⁵ ὃν ^m προέθετο ^k Luke xxi. 23.
 ὁ θεὸς ⁿ ἰλαστήριον διὰ πίστεως ὃ ἐν τῷ αὐτοῦ αἵματι,
^p εἰς ^q ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν ^r πάρεσιν
 only. L.P.H. Dan. iv. 32 LXX only. (-οῦν, Exod. xxi. 8. Zeph. iii. 1.) ^l = ch. vi. 11. viii. 2 al.
^m = here (ch. i. 13. Eph. i. 9) only. Polyb. i. 33. 9, ^ο προθέμενοι τοὺς χαρσφομάχους. ⁿ = here
 (Heb. ix. 5) only. see note. ^o = Matt. xii. 27, 28 al. ^p ch. i. 5 refl.
^q here bis. 2 Cor. viii. 24. Phil. i. 28 only ^r. ^r here only ^t. (-λένα, Sir. xxiii. 2.)

25. ἰλαστήριον F: om arm: *propitiatorium* D-lat vulg-sixt harl² Ambrst Oros, Jer
 Ambr: *propitiationem* vulg[-clem(with am &c) F]-lat syr: *placationem* Hil.
 rec ins της βεφ πιστεως, with BC³D³KL[P] 17 rel Chr-txt, [Bas, Euthal-ms] Thdrt Ec:
 om C¹D¹FN Orig, Eus, Bas, Cyr[-₁₂] Damase Thl.—om δια πιστεως A Chr-comm(and
 2-mss). for 1st αυτου, αυτου B 47. for παρεσιν, παρωσιν 46: παραινεσιν 69.
 116: [παρεσιν k:] *propositum* D¹-lat Aug, Ambrst Pelag-comm.

δωρεάν] see refl.: here 'without merit or desert as arising from earnings of our own'; '*gratis*.' τῇ αὐτοῦ χάριτι] by His grace, i. e. 'His free undeserved Love,' as the working cause (De W.).

διὰ τῆς ἀπολ. κ.τ.λ.] By means of the propitiatory redemption which is in (has been brought about by, and is now in the Person of) Christ Jesus. ἀπολύτρωσις, redemption by a λύτρον, propitiation, —and, as expressed by the preposition ἀπο, redemption from some state of danger or misery: here, —redemption from the guilt of sin by the propitiatory sacrifice of Christ's death, see refl. and Matt. xx. 28. In Eph. i. 7 this ἀπολύτρωσις is defined to = ἡ ἄφεσις τῶν παραπτωμάτων.

25.] προέθετο, not here 'decreed,' as in refl. N. T., —but put forth, set forth, manifested historically in His incarnation, sufferings, and exaltation. Wetst. quotes Thucyd. ii. 34, τὰ ὁσὰ προτίθενται τῶν ἀπογομένων, 'they expose the bones of the deceased to public view.'

ἰλαστήριον] as a propitiatory offering. So we have σωτήρια, Exod. xx. 24, —χαριστήριον (εὐχαριστήριον A), 2 Macc. xii. 45, —and καθάρσιον, Herod. i. 35, in the sense of thank-offerings and offerings of purification (no subst., as θύμα, need be supplied, —the words being themselves substantives): and we have this very word in Dio Chrysos. Orat. ii. p. 184 (cited by Stuart), where he says that the Greeks offered an ἰλαστήριον τῇ Ἀθῆνᾳ, a propitiatory sacrifice. The ordinary interpretation (Theodoret, Theophyl., Luth., Calv., Grot., Calov., Wolf, Olsh.) is founded on the sense in which the LXX use the word, as signifying the golden cover of the ark of the covenant, between the Cherubim, where Jehovah appeared and whence He gave His oracles. τὸ ἰλαστήριον πέταλον ἦν χρυσούν, ἐπέκειτο δὲ τῷ κιβωτῷ. ἐκατέρωθεν δὲ εἶχε τὰ τῶν χερουβιμ ἐκτυπώματα. ἐκείθεν τῷ ἄρχιερεὶ λειτουργοῦντι ἐγίνετο δῆλη τοῦ θεοῦ ἡ εὐμένεια . . . τὸ ἀληθινὸν ἰλαστήριον ὃ δεσπότης ἐστὶ χριστός: ἐκείνο δὲ τὸ παλαιὸν τούτου τὸν τύπον ἐπλήρου.

ἀρμόττει δὲ αὐτῷ ὡς ἀνθρώπῳ τὸ ὄνομα, αὐχ ὡς θεῷ ὡς γὰρ θεός, αὐτὸς διὰ τοῦ ἰλαστήριου χρηματίζει. Theodoret: on which Theophylact further, —ἐδῆλου δὲ πάντως τὴν ἀνθρωπίνην φύσιν, ἥτις πῶμα ἦν τῆς θεότητος, ἐπικαλύπτουσα ταύτην. The expression occurs in full, ἰλαστήριον ἐπίθεμα, Exod. xxv. 17: elsewhere ἰλαστήριον only, as ref. Heb. See also Philo, Vita Mos. iii. 8, vol. ii. p. 150. But De Wette well shews the inapplicability of this interpretation, as not agreeing with εἰς ἔνδειξιν κ.τ.λ. (which requires a victim, see below), and as confusing the unity of the idea here, Christ being (according to it) one while a victim (ἐν τῷ αὐτοῦ αἵματι), and another, something else. The other interpretation (Vulg. *propitiationem*: so E. V.: Beza, Rückert, al.: adj. —Rosenmüller, Wahl), which makes ἰλαστήριον an adj. agreeing with ὃν, 'a propitiator,' hardly agrees with προέθετο, implying an external demonstration of Christ as the ἰλαστήριον, not merely an appointment in the divine economy.

διὰ πίστεως] by faith, as the subjective means of appropriation of this propitiation: —not to be joined with ἐν αὐτοῦ αἵματι (but the omission of τῆς is no objection to this, see above on ver. 22), as Luth., Calv. al., Olsh., Rückert, —for such an expression as πίστις or πιστεύω ἐν τῷ αἵμ. ἰ. χρ. would be unexampled, —and (which is decisive) the clause ἐν τῷ αὐτοῦ αἵματι requires a primary, not a subordinate place in the sentence, because the next clause, εἰς ἔνδ. τ. δικ. αὐτ., directly refers to it. As διὰ πίστ. is the subjective means of appropriation, so ἐν τῷ αἵμ. αὐτοῦ is the objective means of manifestation, of Christ as a propitiatory sacrifice. αἷμα does not = θάνατος, but refers to propitiation by blood, —the well-known typical use of it in sacrifice.

εἰς ἔνδειξιν κ.τ.λ.] in order to the manifestation of His righteousness: this is the aim of the putting forth of Christ as an expiatory victim. δικαιοσύνη, not truth (Ambrst., al.), —not goodness (Theodoret, Grot., Hammond, Koppe,

χρησις; ^d ἐξεκλείσθη. διὰ ^e ποίου νόμου; τῶν ^f ἔργων; ^d Gal. iv. 17 only. Exod. xlii. 2 B. 2 Macc. xiii. 21 (only?). ^e = Acts iv. 7 reff. ^f = ch. iv. 2, 6 al. fr., Paul. James ii. 14—26. ^g = and constr., ch. xiv. 14. Phil. iii. j ver. 20 (reff.). ^h ch. viii. 9 reff. ⁱ h w. dat., ver. 24 reff. ^j i ver. 21. ^k 1 Paul (ch. ii. 25. iv. 9, &c. 1 Cor. vii. 18, 19 al.) only, exc. Acts xi. 3. ^{Gen.} 13. Wisd. xv. 12. k ch. viii. 9 reff. xvii. 11. h w. dat., ver. 24 reff. i ver. 21. j ver. 20 (reff.). k 1 Paul (ch. ii. 25. iv. 9, &c. 1 Cor. vii. 18, 19 al.) only, exc. Acts xi. 3. ^{Gen.}

27. aft καυχησις ins σου F latt [Orig-int₄] Aug₂. for ουχι, ουκ D¹: ου F. om 2nd δια D¹.

28. λογιζόμεθα D³K[P]. * rec *ὁδν* (prob corr_n from *misunderstandg* of λογιζομαι to convey a conclusion: see note), with BCD³KL[P] 17 rel syrr Chr₁ Thdrt [Euthal-ms] Thl Ec: γαρ AD¹FN [47] latt copt [(æth arm)] Cyr[-p₁] Damasc [Orig-int₁] Ambrst Aug₁ Ambr. rec πιστει bef δικαιουσθαι (to throw emphasis on πιστει, supposing the ver to convey a solemn conclusion), with KL[P]N³ 17 rel syrr [arm] Chr Thdrt [Euthal-ms Thl Ec]: for πιστει ανθρωπον, ανθρ. δια πιστεως F vulg æth [Orig-int₄ Ambrst] Aug: txt ABCD³N¹ [47] (copt). αρθρωπον B¹.

29. om η n 39¹ Thdrt: μη A¹(appy) 39² [Julian(in Cyr)]: ει 77: an latt [Orig-int₁]. μονων B a b [o] 23. 39. 47-8. 76 Clem₂ Ath₁ Chr₁(mss vary) Cyr Thl (but aft ιουδ. Clem₂ Ath₁): μονος D: txt ACFKL[P]N³ 17 rel Ath₁ [Eus₁ Chr₁ Cyr-p] with some variation of mss) Damasc Thdrt Ec, tantum latt. rec aft ουχι ins δε, with L[P] 17 rel syr Chr Cyr₁[-p] Thdrt Thl Ec: om ABCDFKN³ k [47] latt Syr copt [æth arm] Clem₂ Ath₂ Chr-ms, Chr[-p₂] Damasc [Orig-int₁ Hil, Ambrst].

30. rec επιτερ (corr_n), with D¹3F¹KL[P]N³ 17 [47-marg] rel Eus₁ Ath₁ Chr₁ Thdrt Thl Ec: quoniam quidem latt Ambr[st Orig-int₁]: txt ABCD³N¹ [47-txt] Clem₁ Orig₁ Cyr₃(mss vary) Did₁ Damasc: siquidem Jer₁ Pacian₁. om o D¹ Orig₁.

in general, which will not suit ver. 29. (So Theodoret, τὸ ὑψηλὸν τῶν Ἰουδαίων φρόνημα,—Chrys., Theophyl., Ec.:—Vulg.: *gloriatio tua*: Bengel, Rückert, Meyer, De Wette, al.) ἐξεκλ. οὐκ ἔτι χάραν ἔχει, Theodoret.

διὰ π. ν. κ. τ. λ. By what law (is it excluded)? (is it by that) of works? No, but by the law (norma, the rule) of faith. The contrast is not here between the law and the Gospel as two dispensations, but between the law of works and the law of faith, whether found under the law, or the Gospel, or (if the case admitted) any where else. This is evident by the Apostle proving below that Abraham was justified, not by works, so as to have whereof to boast, but by faith.

28.] λογιζόμεθα, not 'we conclude,' but we hold, we reckon, see reff.: the former is against N. T. usage; and has probably caused the change of γάρ into οὖν, by some who imagined that this verse was a conclusion from the preceding argument. For we hold (as explanatory of the verse preceding,—on the other supposition the two verses are disjointed, and the conclusion comes in most strangely), that a man is justified by faith [apart from] (without [but more than without—so distinctly without as to be utterly and entirely separate from and independent of]) the works of the law (not works of law); and therefore boasting is

excluded.

29.] In shewing how completely Jewish boasting is excluded, Paul purposes to take the ground of their own law, and demonstrate it from that. He will shew that God is not (the God) of Jews alone, but of Gentiles, and that this very point was involved in the promise made to Abraham, by believing which he was justified (ch. iv.), and therefore that it lies in the very root and kernel of the law itself. But, as often elsewhere, he passes off from this idea again and again, recurring to it however continually,—and eventually when he brings forward his proof-text (πατέρα πολλῶν ἐθνῶν τέθεικά σε, iv. 17), Abraham's faith, and not this fact, has become the leading subject.

30. εἵπερ] if at least (if we are to hold to what is manifest as a result of our former argument) God is One, who shall justify the circumcision (= the Jews, after the analogy of ch. ii. 26) by (ἐκ, as the preliminary condition,—the state out of which the justification arises) faith, and the uncircumcision (the Gentiles) through (by means of) their faith. Too much stress must not be laid on the difference of the two prepositions (see ver. 22 and note). The omission of the art. in ἐκ πιστ. and its expression in διὰ τῆς πιστ. are natural enough: the former expresses the ground of justification, generally taken, ἐκ πίστεως, by faith: the latter the means

in var. 3 reff.

n var. 4 reff.

o = Heb. x. 9.

Num. xxx.

14. 1 Mac.

xv. 5. -αρω,

see ch. vi.

13. 1 Cor. iii. 1 reff.

8. xvi. 12.

οὖν ^mκαταργούμεν διὰ τῆς πίστεως; ⁿμὴ γένοιτο, ἀλλὰ νόμον ^oιστάνομεν.

IV. ¹ P Τί οὖν ἐροῦμεν [^q εὐρηκέναι] Ἀβραὰμ τὸν

p ch. iii. 5 reff.

q = Luke ix. 12. Acts vii. 11. 2 Tim. i. 18. Gen. vi.

31. rec ιστωμεν, with D³KLN³[P 47-marg] rel Chr, Thdrt [Euthal-ms] Thl (Ec: [ισταμεν 47-txt:] συνιστωμεν 17. 65. 93 lect-6: περιστρωμεν D¹: txt ABCD²FN¹ Orig, Cyr[-p,] Damasc.

CHAP. IV. 1. rec αβρααμ τον πατερα ημων bef ευρηκεναι, with KL[P] 17 rel syrr Chr[-txt Euthal-ms] Thdrt Thl (Ec Gennad Phot: om ευρηκεναι B 47¹ [Chr-comm₁]; ius bef αβρααμ ACDFN latt [copt ath arm] Cyr[-p,] Damasc [Orig-int,] Ambrst [ait

whereby the man lays hold on justification, διὰ τῆς πίστεως, *by his faith*: the former is the objective ground, the latter the subjective medium. Jowett's rendering οἱ περιτομῇ ἐκ πίστεως, '*the circumcision that is of faith*,' though ingenious, is hardly philologically allowable, nor would it correspond to the other member of the sentence, which he rightly renders '*and the uncircumcision through their faith*.' To understand τῆς πίστεως (as Mr. Green, Gr. p. 300) as referring to πίστεως just mentioned '*by the instrumentality of the identical faith which operates in the case of the circumcised*,' is to contradict the fact: the faith was not, strictly speaking, identical in this sense, or the two cases never need have been distinguished. See vv. 1, 2. 31.] But again the Jew

may object, if this is the case, if Faith be the *ground*, and Faith the *medium*, of justification for all, circumcised or uncircumcised, surely the law is set aside and made void. That this is not so, the Apostle both here asserts, and is prepared to shew by working out the proposition of ver. 29, that the law itself belonged to a covenant whose *original recipient was justified by faith*, and whose main promise was, the *reception and blessing of the Gentiles*.

νόμον, not '*law*,' but the law, as every where in the Epistle. We may safely say that the Apostle never argues of *law*, abstract, in the sense of a *system of precepts*,—its attributes or its effects,—but always of *THE LAW*, concrete,—*the law of God given by Moses*, when speaking of the Jews, as here: *the law of God*, in as far as written in their consciences, when speaking of the Gentiles: and when including both, *the law of God generally*, His written as well as His unwritten will.

Many Commentators have taken this verse (being misled in some cases by its place at the end of the chapter) as standing by itself, and have gone into the abstract grounds why faith does not make void the law (or moral obedience); which, however true, *have no place here*: the design being to

shew that the law itself *contained this very doctrine*, and was founded in the promise to Abraham on a covenant embracing Jews and Gentiles,—and therefore was not degraded from its dignity by the doctrine, but rather established as a part of God's dealings,—consistent with, explaining, and explained by, the Gospel.

IV. 1—5.] *Abraham himself was justified by faith*. The reading and punctuation of this verse present some difficulties. As to the first (see var. read.), the variation in the order of the words, and the reading προπάτορα seemed to me formerly, however strongly supported, to have sprung out of an idea that κατὰ σάρκα belonged to πατέρα. This being supposed, εὐρηκέναι appeared to have been transposed to throw πατέρα ἡμ. κατὰ σάρκα together,—and then, because Abraham is distinctly proved (ver. 11) to have been *in another sense* the father of the faithful, πατέρα to have been altered to the less ambiguous προπάτορα, *ancestor*, a word not found in the N. T., but frequent in the Fathers. I therefore in the 3rd edition of this vol., with De Wette, Tholuck, and Tischendorf (in his last [7th, not 8th] edn.), retained the rec. text. Being now however convinced that we are bound to follow the testimony of our best mss., and to distrust such subjective considerations as unsafe, and generally able to be turned both ways, I have adopted the reading of A(B)CDFN &c., bracketing εὐρηκέναι as of doubtful authority, omitted as it is by B.

Grot., Le Clerc, and Wests. punctuate, τί οὖν ἐροῦμεν; εὐρηκ. . . . σάρκα:—and Matthai, τί οὖν; ἐροῦμ. . . . σάρκα; supplying δικαιοσύνην (or more rightly an indefinite τι) after εὐρηκέναι. But as Thol. well remarks, both these methods of punctuating would presuppose that Paul had given some reason in the preceding verses for imagining that Abraham *had* gained some advantage according to the flesh: which is not the case. 1.

οὖν] The Apostle is here contending with those under the law *from their own standing-point*: and he follows up his νόμον

ABCDEF
KL[P]s
a b c d f
g h k l
m n o p
[47]

¹ προπάτορα ἡμῶν ² κατὰ ³ σάρκα ; ⁴ εἰ γὰρ Ἀβραὰμ ⁵ ἐξ ⁶ ἔργων ⁷ ἐδικαιώθη, ⁸ ὅν ⁹ ἔχει ¹⁰ καύχημα. Ἀλλ' οὐ ¹¹ πρὸς ¹² θεόν. ¹³ τί γὰρ ¹⁴ ἡ ¹⁵ γραφή λέγει ; ¹⁶ Ἐπίστευσεν δὲ Ἀβραὰμ

v Gal. vi. 4. w Paul (1 Cor. v. 6 al⁸.) only, exc. Heb. iii. 6. Deut. x. 21 al. z w. dat., GEN. xv. 6. Acts xvi. 34 reff.

12, or John i. 1, 2. y ch. ix. 17 reff.

¹ here only +. Ps. xxix. 8. Symm. s ch. i. 3 reff. t ch. iii. 20 reff. u = ch. xv. 17. 1 Cor. xv. 31. x = Mark xii. 10.

σάρκα 47-marg]. rec (for προπατ.) πατέρα, with C³DFKL[P] N-corr¹ 17 rel latt syr Chr[t]xt and comm Euthal-ms] Thdrt Gennad Phot Thl [Ec: patriarcham Syr: txt ABC¹N¹⁻³ copt æth arm Eus Cyr[-p₁] Damasc.

2. ἀλλα F. rec ins τον bef θεον, with D³KL[P] 17 rel Chr₁ Thdrt [Euthal-ms Damasc] om ABCD¹N¹.

3. in N γαρ has been written twice, but the first erased. om δε (as unneces-sary) D¹F b o latt [Syr æth arm] Chr₁ [Euthal-ms Orig-int₄] Cypri.

ιστάνομεν, by what therefore ('hoc concesso,' 'seeing that you and I are both upholders of the law') shall we say, &c. This verse, and the argument following, are not a *proof*, but a *consequence*, of νόμον ἴσθ., and are therefore introduced, not with γάρ, but with οὖν.

εὐρη-κένοι [if read]] viz. towards his justifica-tion, or more strictly, earned as his own, to boast of.

κατὰ σάρκα belongs to εὐρ., not (as Chrys., Theophyl., Erasm.) to προπάτορα ἡμ. For the course and spirit of the argument is not to limit the paternity of Abraham to a mere fleshly one, but to shew that he was the spiritual father of all believers. And the question is not one which requires any such distinction between his fleshly and spiritual paternity (as in ch. ix. 3, 5). This being so, what does κατὰ σάρκα mean? It cannot allude to *circumcision*; for that is rendered improbable, not only by the parallel expression ἐξ ἔργων in the plural, but also by the consideration, that circum-cision was no ἔργον at all, but a seal of the righteousness which he had by faith being yet uncircumcised (ver. 11),—and by the whole course of the argument in the present place, which is not to disprove the exclusive privilege of the Jew (that having been already done, chs. ii. iii.), but to shew that the father and head of the race himself was justified not by works, but by faith. Doubtless, in so far as circumcision was a mere work of obedience, it might be in a loose way considered as falling under that category: but it came after justification, and so is chronologically here excluded. κατὰ σάρκα then is in contrast to κατὰ πνεῦμα,—and refers to that department of our being from which spring works, in contrast with that in which is the exercise of faith: see ch. viii. 4, 5.

2.] For if Abraham was [not 'were' as E. V.] justified (assuming, as a fact known to all, that he was justified by some means) by works, he hath matter of boasting (not expressed here whether in the sight of men, or of God, but taken generally: the proposition being assumed,

'He that has earned justification by works, has whereof to boast'). Then, in disproof of this,—that Abraham has matter of boasting,—whatever men might think of him, or attribute to him (e. g. the perfect keeping of the law, as the Jews did), one thing at least is clear, that he has none before God. (πρός, probably as in the second ref., with, in the sense of chez: apud Deum.) This we can prove, (ver. 3) for what saith the Scripture? Abraham believed God (God's promise) and it (τὸ πιστεῦσαι) was reckoned (so LXX. Heb., 'He reckoned it') to him as (ch. ii. 26) righteousness.

The whole question so much mooted between Protestants on the one hand, and Romanists, Arminians, and Socinians on the other, as to whether this righteousness was reckoned (1) '*per fidem*,' being God's righteousness imputed to the sinner; or (2) '*propter fidem*,' so that God made Abraham righteous on account of the merit of his faith, lies in fact in a small compass, if what has gone before be properly taken into account. The Apostle has proved Jews and Gentiles to be all under sin: utterly unable by works of their own to attain to righteousness. Now faith, in the second sense mentioned above, is strictly and entirely a work, and as such would be the efficient cause of man's justification,—which, by what has preceded, it cannot be. It will therefore follow, that it was not the act of believing which was reckoned to him as a righteous act, or on account of which perfect righteousness was laid to his charge, but that the fact of his trusting God to perform His promise introduced him into the blessing promised. God declared his purpose (Gen. xii. 3) of blessing all the families of the earth in Abraham, and again (Gen. xv. 5) that his seed should be as the stars of heaven, when as yet he had no son. Abraham believed this promise, and became partaker of this blessing. But this blessing was, justification by faith in Christ. Now Abraham could not, in the strict sense of the words, be justified by faith in Christ,—nor is it

a = ch. ix. 8
 reff. Prov.
 xvii. 28.
 1 Mac. ii. 52.
 1s. cv. 31.
 b absol., Acts
 xviii. 3 reff.
 c = Matt. xx.
 8. Luke x.
 7. 1 Cor. iii.
 8 al. Gen.
 xxi. 7.
 d ver. 16.
 24. Acts ix. 42. xi. 17. see Matt. xxvii. 42 v. r.
 iv. 16. 2 Pet. ii. 5. iii. 7. Jude 4, 15 (bis) only. Prov. xxi. 30. (-βεία, ch. i. 18.)
 xii. 12 al.) only, exc. Heb. iv. 2. Lev. xxvii. 8 only (?). see Heb. v. 4.
 e = here (Matt. vi. 12) only. Deut. xxiv. 10. Thuc. ii. 40. (-λή, ch. xiii. 7.)
 f ver.
 24. Acts ix. 42. xi. 17. see Matt. xxvii. 42 v. r.
 g ch. ii. 13 reff.
 h ch. v. 6. 1 Tim. i. 9. 1 Pet.
 i Paul (ch. xii. 4. 1 Cor.
 j = John viii. 27. Phil. iii. 18.

4. rec ins το βεφ οφειλημα (argh as agreeing better with the idea of a definite obligation incurred: i. e. = τὸ ὀφειλόμενον, 'what is due from the employer,' as indeed Bloomf. explains it): om ABCDFKL[P]X rel [arm]. B¹ repeats from ο μισθοσ to εργαζομενω, ver 5, but the passage is marked for erasure, except the first ο.

5. ασεβην D¹FN.

6. for καθαπερ, καθως DF.

ins ο βεφ δαυειδ DF [g].

necessary to suppose that he directed his faith forward to the promised Redeemer in Person; but in so far as God's gracious purpose was revealed to him, he grasped it by faith, and that righteousness which was implied, so far, in it, was imputed to him. Some have said (Tholuck, e. g.) that the parallel is incomplete—Abraham's faith having been reckoned to him for righteousness, whereas, in our case, the righteousness of Christ is reckoned to us as our righteousness, by faith. But the incompleteness lies in the nature of the respective cases. In his case, the righteousness itself was not yet manifested. He believed implicitly, taking the promise, with all it involved and implied, as true. This then was his way of entering into the promise, and by means of his faith was bestowed upon him that full justification which that faith never apprehended. Thus his faith itself, the mere fact of implicit trust in God, was counted to him for righteousness. But though the same righteousness is imputed to us who believe, and by means of faith also, it is no longer the mere fact of believing implicitly in God's truth, but the reception of Christ Jesus the Lord by faith, which justifies us (see vv. 23—25 and note). As it was then the realization of God's words by faith, so now: but we have the Person of the Lord Jesus for the object of faith, explicitly revealed: he had not. In both cases justification is gratuitous, and is by faith: and so far, which is as far as the argument here requires, the parallel is strict and complete.

4. τῷ ἐργαζομ.] (q. d. τῷ ἐργάτῃ, but the part. is used because of the negative τῷ μὴ ἐργαζ. following)—to the workman (him that works for hire, that earns wages, compare προσ-ηγράσατο, Luke xix. 16) his wages are not reckoned according to (as a matter of) grace (favour), but according to (as a matter of) debt. The stress is on κατὰ

χάριν, not on λογίζεται, which in this first member of the sentence, is used hardly in the strict sense, of imputing or reckoning, but of allotting or apportioning:—its use being occasioned by the stricter λογίζεται below. And the sentence is a general one, not with any peculiar reference to Abraham,—except that after κατὰ χάριν we may supply ὡς τῷ Ἀβραάμ, if we will; for this is evidently assumed.

5.] But to him who works not (for hire, —is not an ἐργάτης looking for his μισθός) but believes on (casts himself in simple trust and humility on) Him who justifies (accounts just, as in ver. 3) the ungodly ('impious:' stronger than 'unrighteous:—no allusion to Abraham's having formerly been in idolatry,—for the sentence following on ver. 4, which is general and of universal application, must also be general,—including of course Abraham: ἀσεβεία is the state of all men by nature), —his faith is reckoned as righteousness. κατὰ χάριν is of course implied.

6—8.] The same is confirmed by a passage from David. This is not a fresh example, but a confirmation of the assertion involved in ver. 5, that a man may believe on Him who justifies the ungodly, and have his faith reckoned for righteousness. The applicability of the text depends on the persons alluded to being sinners, and having sin not reckoned to them.

ἀσεβείς and λογίζομαι are the two words to be illustrated. The Psalm, strictly speaking, says nothing of the imputation of righteousness,—but it is implied by Paul, that the remission of sin is equivalent to the imputation of righteousness—that there is no negative state of innocence—none intermediate between acceptance for righteousness, and rejection for sin.

6. λέγ. τὸν μακ.] pronounces the blessedness, 'the congratulation:' in allusion perhaps to the Heb. form, בִּרְשָׁה (O) the blessings of; It is

^k μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ θεὸς ^l λογίζεται δικαιοσύνην ^m χωρὶς ἔργων, ⁷ Μακάριοι ὧν ⁿ ἀφέθησαν αἱ ^o ἀνομίαι καὶ ὧν ^p ἐπεκαλύφθησαν αἱ ἁμαρτίαι. ⁸ μακάριος ἀνὴρ ᾧ οὐ μὴ ^l λογίσηται κύριος ἁμαρτίαν. ⁹ ὁ ^k μακαρισμὸς οὖν οὗτος ^a ἐπὶ τὴν περιτομήν, ^r ἢ καὶ ^a ἐπὶ τὴν ^s ἀκροβυστίαν; λέγομεν γὰρ ὅτι ^l ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις ^l εἰς δικαιοσύνην. ¹⁰ πῶς οὖν ^l ἐλογίσθη; ^t ἐν περιτομῇ ὄντι, ἢ ^t ἐν ^s ἀκροβυστίᾳ; οὐκ ^t ἐν περιτομῇ, ἀλλ' ^t ἐν ^s ἀκροβυστίᾳ. ¹¹ καὶ ^u σημεῖον ἔλαβεν ^v περιτομῆς, ^w σφραγίδα τῆς δικαιοσύνης τῆς ^v πίστεως τῆς ^t ἐν τῇ ^s ἀκροβυστίᾳ,

reff. Mark ix. 12, 13. Heb. vii. 13. r 1 Cor. ix. 8 reff.
t = ch. iii. 19 reff. u = Matt. xxvi. 48. 1 Cor. xiv. 22. GEN. xvii. 11.
apposit., Acts iv. 22. 2 Cor. v. 5. Col. iii. 24. Winer, edn. 6, § 59. 8. a.
ii. 19. Rev. v. 1 all 2) only. (Hagg. ii. 24.)

k here bis.
Gal. iv. 15
only t.
l ver. 3.
m ch. iii. 21
reff.
n = Matt. vi.
12. xii. 31.
Acts viii. 22.
Isa. xxii. 14.
Psa. xxxi. 1.
o = Matt. vii.
23. xiii. 41.
ch. vi. 19 al.
Exod. xxxiv.
9.
p here only,
l. e. Gen.
vii. 19 A &c.,
20 A Ed-vat.
compl. (B
def.) (-υμμα,
1 Pet. ii. 16.).
q = Acts iv. 33
s ch. iii. 30 reff.
v constr., gen. of
w = 1 Cor. ix. 2 (2 Tim.

7. for *επεκ.*, *εκαλυφθησαν* B².

8. for *ᾧ, οὗ* (so LXX-ABN¹) BD¹GN¹: txt (so LXX-edd N^{3a}) ACD³FKL[P]N³ rel [Euthal-ms Thdrt Damasc]. *λογισεται* K[P] n 17 [Euthal-ms].

9. [αυτος F²(not G: -τους F¹).] aft *περιτομην* ins *μονον* D [vulg-clem] harl¹ (not am demid fuld) Ambrst. for 2nd *επι*, eis C: om 29. 33: om *επι την a*. om *οτι* BD¹N¹ [47]. om *η πιστις* K: ins aft *δικαιοσ.* 17. 62.

10. om *οτι* F vulg(not fuld¹) D³-lat [Syr] Cyr².

11. *περιτομην* AC¹ [m-marg-corr(sic Treg) 47 arm] syrr Orig-schol[and int,¹] Chr¹ Procop, Damasc: txt BC²DFKL[P]N¹ 17 rel latt copt Orig-c Chr¹ Cyr¹[-p] Thdrt Thl (Ec [Euthal-ms Ambrst]). aft *σφραγιδα* ins *δια F*: *της περιτομης* L. om *της* (bef *δικ.*) A. om *τη* DF b c o Procop Damasc.

very clear that this righteousness must be *χωρὶς ἔργων*, because its imputation consists in the remission and hiding of *offences*, whereas none can be legally righteous in whom there is any, even the smallest offence.

8.] οὐ μὴ λογίσηται, as the same construction usually in the N. T., is *future* (Winer, edn. 6, § 56. 3), and must be referred to the great final judgment. Or we may say with Olsh. that the expression is an O. T. one, regarding sin as lying covered by the divine long-suffering till the completion of the work of Christ, at which time first real forgiveness of sins was imparted to the ancient believers; compare Matt. xxvii. 53; 1 Pet. iii. 18. In this last view the *future* will only refer to all such cases as should arise.

9—12.] *This declaration of blessedness applies to circumcised and uncircumcised alike. For Abraham himself was thus justified when in UNCIRCUMCISION, and was then pronounced the father of the faithful, uncircumcised as well as circumcised.*

μακαρισμός of course includes the fact, on account of which the congratulation is pronounced,—the justification itself.

9. ἐπὶ sc. λέγεται, see reff. The form of the question, with ἢ καὶ, presupposes an affirmative answer to the latter clause; which affirmative answer is then made the ground of the argumentation in vv. 10, 11, 12:—On the uncir-

cumcision (-cised) also. For we say, &c. The stress is on τῷ Ἀβραάμ, not on ἡ πίστις: for we say that to ABRAHAM faith was reckoned for righteousness.

10.] πῶς, under what circumstances? The interval between the recognition of his faith (Gen. xv. 6) and his circumcision, was perhaps as much as twenty-five, certainly not less (Gen. xvii. 25) than fourteen years.

11.] And he received (from God) the sign (token, or symbol) of circumcision (gen. of apposition, see reff. The reading *περιτομήν* appears to have been an alteration on account of *σφραγιδα* following), a seal (the Targum on Cant. iii. 8, cited by Tholuck, has the expression, 'the seal of circumcision,' and in Sohar, Levit. vi. 21, it is called 'a holy sign.' So also Baptism is called in the Acta Thomæ, § 26, ἡ σφραγὶς τοῦ λουτροῦ, and elsewhere in the Fathers simply ἡ σφραγίς. Grabe, Spicil. Patr. i. 333) of the righteousness (to stamp, and certify the righteousness) of the faith (gen. of apposition (but not in appos. with *δικ.* by construction),—'of the righteousness which consisted in his faith,'—not, 'of his justification by faith:' the present argument treats of faith accounted as righteousness) which was (or, 'which he had:' τῆς may refer either to *δικ.* or to *πίστ.*,—but better to the former, because the object is to shew that the righteous-

x Acts iii. 19.
vii. 19. ver.
18. ch. i. 11,
20 al.
a = ch. ii. 27
reff.
b = ch. ii. 9
reff.
c Acts x. 45
reff.
d Acts xxi. 24.
Gal. v. 23.
vi. 16. Phil.
iii. 16 only.
Eccles. xi. 5 only, but not =.
42. 7. (dat., ch. xiii. 13.)

^x εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων ^a δι' ^{ABCDEF} ^{KL[P]} ⁸ ^{a b c d f} ^{g h k l} ^{m n o p} ¹⁷ ^[47]
^s ἀκροβυστίας, ^x εἰς τὸ ¹ λογισθῆναι [καὶ] αὐτοῖς τὴν δι-
καιοσύνην, ¹² καὶ πατέρα περιτομῆς τοῖς οὐκ ^{bc} ἐκ ^c περι-
τομῆς μόνον, ἀλλὰ καὶ τοῖς ^d στοιχοῦσιν τοῖς ^e ἔχουσιν
τῆς ^t ἐν ^s ἀκροβυστία πίστεως τοῦ ^f πατρὸς ἡμῶν ^f Ἀβραάμ.
¹³ οὐ γὰρ διὰ νόμου ἢ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ ^g σπέρ-

e 2 Cor. xii. 18.
f Acts vii. 2 reff.

1 Pet. ii. 21†. Sir. xxi. 6. ἔχον τῆς ἀληθείας, Polyb. iv.
g ch. i. 3 reff.

for δι, δια AD¹F L[e sil]: txt BCD²⁻³ [K(e sil) P] ^N rel [Euthal-ms Thdrt Damasc].
om και ABB¹ [47] a demid tol [copt] Orig-schol Cyr[-p₁] Damasc: ins CDFK
L[P]^N 17 rel latt syrr æth [arm Orig-int₂] Thdrt Thl Æc. om την C²D¹W [arm
Damasc]: for την, eis A d 32 [47] 114-24 Syr, ad *justitiam* vulg D³-lat G-lat[(in j.)
Orig-int₁] Ambrst Pelag Aug.

12. om τοις ουκ εκ περιτομης (homæot) ^N¹(ins N-corr¹). [στοιλοῦσιν *qui se-*
tantur F: τυχοῦσι l m(m¹, Treg).] rec ins τη bef ακροβυστία, with D³KL[P] rel
Chr, [Euthal-ms] Thdrt Thl: om ABCD¹F^N a¹ c f h l m n [47 Cyr-p] Procop, Damasc.—
της πιστ. της εν (τη) ακροβ. DKL [P(τ. π. τοις)] a b c f(g) h k l n o 17 vulg(not am
fuld harl¹) [Euthal-ms] Thdrt lat-ff: om πίστεως ^N¹(ins N-corr¹).

13. om η ^N¹(ins N-corr¹).

ness was imputed in uncircumcision) during his uncircumcision. In literal historical matter of fact, Abraham received circumcision as a seal of the covenant between God and him (Gen. xvii. 1—14). But this covenant was only a *renewal of that very one, on the promise of which Abraham's faith was exercised*, Gen. xv. 5, 6,—and each successive renewal of which was a fresh approval of that faith. The Apostle's point is,—that the righteousness was reckoned, and the promise made, to Abraham, *not in circumcision, but in uncircumcision.*

εἰς τὸ εἶναι . . .] In order that he might be (not 'so that he is,' see Gal. iii. 7) the father of all in uncircumcision (διδ, see reff.,—'conditionis') that believe.

Abraham is the father of the faithful. But the triumph and recognition of that faith whereby he was constituted so, was not during his circumcision, but during his uncircumcision:—therefore the faithful, his descendants, must not be confined to the circumcised, but must take in the uncircumcised also.

On πατέρα in this sense, Tholuck compares the expression Gen. iv. 20; 1 Macc. ii. 54 (Φινεὺς ὁ πατὴρ ἡμῶν ἐν τῷ ζηλωσάι ζήλον), and Maimonides, 'Moses is the father of all the prophets who succeeded him.' See also our Lord's saying, John viii. 37, 39. The Rabbinical book Michal Jophi on Mal. ii. (Thol.) has a sentiment remarkably coincident with that in our text: "Abraham is the father of all those who follow his faith."

εἰς τὸ λογ. κ. τ. λ.] (is in fact parenthetical, whether bracketed are used or not; for otherwise the construction from the former to the latter πατέρα would not proceed) in order that the righteousness (which Abraham's faith was reckoned as being,—the righteousness of

God, then hidden though imputed, but now revealed in Jesus Christ) might be imputed to them also.

12. καὶ (εἰς τὸ εἶναι αὐτὸν) πατέρα περιτομῆς . . .] And (that he might be) father of the circumcision (the circumcised) to those (dat. commodi 'for those,' 'in the case of those') who are not only (physically) of the circumcision, but also who walk (the inversion of the article appears to be in order to bring out more markedly τοῖς ἐκ περιτ. and τοῖς στοιχ.,—who are not οἱ ἐκ περιτ., but also οἱ στοιχοῦντες . . .) in the footsteps (reff.) of the faith of our father (speaking here as a Jew) Abraham (which he had) while he was in uncircumcision. (The art. would make it 'during his uncircumcision,'—but the sense is better without it, the word being generalized.)

13—17.] Not through the law, but through the righteousness of faith, was the inheritance of the world promised to Abraham: so that not only they who are of the law, but they who follow Abraham's faith are heirs of this promise.

13.] γάρ, strictly for. The argumentation is an expansion of πατέρα πάντ. τῶν πιστευόντων above. If these believers are Abraham's seed, then his promised inheritance is theirs.

διὰ νόμου] not, 'under the law,'—nor, 'by works of the law:'—nor, 'by the righteousness of the law:' but, through the law, so that the law should be the ground, or efficient cause, or medium, of the promise. None of these it was, as matter of historical fact.

For not through the law was the promise (made) to Abraham, or (if in negative sentences answers to καὶ in affirm., see Matt. v. 17) to his seed, viz. that he should be heir of the world, but by the righteousness of faith. This specifica-

ματι αὐτοῦ, ^h τὸ ⁱ κληρονόμον αὐτὸν εἶναι κόσμον, ἀλλὰ ^h τὸ ^w inf.,
 διὰ δικαιοσύνης πίστεως, ¹⁴ εἰ γὰρ οἱ ^b ἐκ νόμου ⁱ κληρονό-
 μοι, ^j κεκένωται ἡ πίστις καὶ ^k κατήργηται ἡ ἐπαγγελία.
¹⁵ ὁ γὰρ νόμος ^l ὀργὴν ^m κατεργάζεται. οὐ δὲ οὐκ ἔστιν
 νόμος, οὐδὲ ⁿ παράβασις. ¹⁶ διὰ τοῦτο ^o ἐκ πίστεως, ἵνα

xiv. 2. xv. 9 only.)

k ch. iii. 3 reff.

l = ch. ii. 5, 8 reff.

m — ch. v. 3. vii.

8, 13. 2 Cor. iv. 17. James i. 3 al.

n absol., ch. v. 14. Gal. iii. 19. 1 Tim. ii. 14.

Heb. ii. 2. ix.

15 only. Ps. c. 3. Wisd. xiv. 31 only.

20, 30 al.

w. gen., ch. ii. 23. 2 Macc. xv. 10 only.

o = ch. iii.

[εἶναι bef αυτον K n 17.] rec ins του bef κοσμου, with KL[P] 17 rel [Euthal-ms]
 Thdr̄t Thl Ec̄c: om ABCDFH d [47 arm] Damasc. for δια δικαιοσυνης, δικαιο-
 συνην F[-gr: om δια α 2 c]. (δικαιοσυνης G¹.)

15. for ου, που [F]G¹ [arm]. rec (for δε) γαρ (see note), with DFKL[P]H³ rel
 latt syrr Chr̄(οτι ο νομ. for ο γαρ v. above) Ec̄c [Euthal-ms Orig-int₁] Ambr̄st Aug:
 txt ABCN¹ syr-mg copt [arm Cyr-p₁] Thdr̄t Thl [Damasc Orig-int₃] Julian Ambr̄.
 παραβασις (itacism) A F[-gr].

16. aft πιστεως ins ησου D¹(and lat¹).

aft ινα ins η A 45. 80 arm.

tion of the promise has perplexed most of the Commentators. The actual promise, Gen. (xii. 2, 3) xiii. 14—17; xv. 18; xvii. 8, was the possession of the land of *Canaan*. But the Rabbis already had seen, and Paul, who had been brought up in their learning, held fast the truth,—that much more was intended in the words which accompany this promise, ‘In thee (or in thy seed) shall all families of the earth be blessed,’ than the mere possession of *Canaan*. They distinctly trace the gift of the world to Abraham to *this promise*, not to the foregoing. So Bemidbar Rabb. xiv. 202. 3 (Wetst.),—‘Hortus est mundus, quem Deus tradidit Abrahamo, cui dictum est, “et eris benedictio” (see other citations in Wetst.). The inheritance of the world then is not the possession of *Canaan* merely (so that κόσμος should = γῆς) either literally, or as a type of a better possession,—but that ultimate lordship over the whole world which Abraham, as the father of the faithful in all peoples, and Christ, as the Seed of Promise, shall possess: the former figuratively indeed and only implicitly,—the latter personally and actually. See ch. viii. 17; Matt. v. 5; 2 Tim. ii. 12; 1 Cor. xv. 24. Another difficulty,

that this promise was made chronologically before the reckoning of his faith for righteousness, is easily removed by remembering that the (indefinite) making of the promise is here treated of as the whole process of its assertion, during which Abraham’s faith was shewn, and the promise continually confirmed. αὐτόν includes his seed.

14.] The supposition is now made which ver. 13 denied,—and its consequences shewn. For if they who are of the law (who belong to the law, see reff.: not, ‘who keep the law,’ nor is δίκαιοι to be supplied) are inheritors (i. e. inherit ‘ejus rei causā,’ by virtue of the law: they may be inheritors by the righteous-

ness of faith, but not quoad their legal standing), faith is (thereby) made empty (robbed of its virtue and rendered useless), and the promise is annulled (has no longer place). How and why so? The Apostle himself immediately gives the reason.

15.] For the law works (brings about, gives occasion to) wrath (which from its very nature, excludes promise, which is an act of grace,—and faith, which is an attribute of confidence);—but where (or, for where; but I should regard γάρ as introduced to suit the idea of the second clause rendering a reason for the first) there is no law (lit. ‘where the law is not’), neither (is there) transgression. ‘We should rather expect (says De W.) the affirmative clause, “And where the law is, there is transgression:” but the negative refers to the time before the Mosaic law, when there was no transgression and therefore also no wrath.’ Yes; but not because there was no transgression then; the purpose of the Apostle here is not to deny the existence of the law of God written in the heart (which itself brings in the knowledge of sin) before Moses, but to shew that no promise of inheritance can be by the law, because the property of the law is, the more it is promulgated, to reveal transgression more,—not to unfold grace. So that comparatively (see notes on ch. vii.) there was no transgression before the law of Moses; and if we conceive a state in which the law whether written or unwritten should be altogether absent (as in the brute creation), there would be no transgression whatever.

But observe (see ch. v. 12—14) that this reasoning does not touch the doctrine of the original taint of our nature in Adam,—only referring to the discrimination of acts, words, and thoughts by the conscience in the light of the law: for παράβασις is not natural corruption, but an act of transgression: nor does the Apostle here

p ver. 4. ellips.
Gal. ii. 9. v.
13.

q ver. 11 reff.
2 Cor. i. 7.
Heb. ii. 2.

ii. (6 v. r.)
14. vi. 19. ix.
17. 2 Pet. i.
10, 19 only r.

Wisd. vii. 23
only.

s Acts i. 4 reff.
t = ver. 13.
u ch. ii. 8 reff.

v GEN. xvii. 5.
xxv. 4.)

xy. 22 al. 4 Kings v. 7.

εις τὸ εἶναι, Philo de Creat. Princ. § 7, vol. ii. p. 367.

ἡ κατὰ χάριν, ἡ εἰς τὸ εἶναι ἡ βεβαίαν τὴν ἡ ἐπαγγελίαν
παντὶ τῷ ἡ σπέρματι, οὐ τῷ ἡ ἐκ τοῦ νόμου μόνον, ἀλλὰ
καὶ τῷ ἡ ἐκ πίστεως ἡ Ἀβραάμ, ὅς ἐστιν ἡ πατὴρ πάντων
ἡ ἡμῶν 17 (καθὼς γέγραπται ὅτι πατέρα πολλῶν ἐθνῶν
ἡ τέθεικά σε) ἡ κατέναντι ἡ οὐ ἐπίστευσεν θεοῦ, τοῦ ἡ ζωο-
ποιούντος τοὺς νεκροὺς καὶ ἡ καλοῦντος τὰ μὴ ὄντα ὡς

ABCD F
KL. [P] S
a b c d f
g h k l
m n o 17
[47]

w = 1 Tim. ii. 7. 2 Tim. i. 11. Heb. i. 2. 2 Pet. ii. 6. Jer. i. 5.

x = 2 Cor.

y attr., Luke i. 4. Winer, edn. 6, § 24. 2. b.

z John v. 21. ch. viii. 11. 1 Cor.

a see note, and Isa. xli. 4. xlviii. 13. 4 Kings viii. 1 (?). τὰ μὴ ὄντα ἐκάλεσεν

aft νομου ins εστιν D⁴.

om μονον and και F (and lat) 91 D-lat : om και fuld harl¹.

17. ἐπιστευσας F, credidisti vulg-mss (demid flor fuld tol, besides F-lat) D-lat Syr
Ambrst Vig Pelag; credent æth : ἐπιστευσαν D¹-gr. [θεω F.]

deny the former, even in the imaginable total absence of the law of God. 16.]

For this (viz. the following) reason it (the inheritance,—not the promise; the promise was not strictly speaking ἐκ πίστεως : —nor must we supply they, meaning the heirs, who although they might fairly be said to be ἐκ πίστεως (compare οἱ ἐκ νόμου above, and reff.) could hardly be without harshness described as being κατὰ χάριν) was by faith that it might be (strictly) according to grace (free unmerited favour. As the law bringing the knowledge of guilt, works wrath,—so the promise, awakening faith, manifests God's free grace,—the end for which it was given); in order that the promise might be sure (not, 'so that the promise was sure;' this was the result, but the Apostle states this as the aim and end of the inheritance being by faith,—quoad the seed of Abraham,—that they all might be inheritors,—as the manifestation of God's grace was the higher aim and end) to all the seed, not only to that (part of it) which is of the law (see ver. 14), but to that which is of the faith (walks in the steps of the faith, ver. 12) of Abraham (it is altogether wrong to make Ἀβραάμ depend on σπέρματι expressed or understood, as Œcum., Koppe, and Fritzsche). The part of the seed which is of the law here is of course confined to believing Jews; the seed being believers only. This has been sometimes lost sight of, and the whole argument of vv. 13—16 treated as if it applied to the doctrine of justification by faith without the works of the law, a point already proved, and now presupposed,—the present argument being an historical and metaphysical one, proceeding on the facts of Abraham's history, and the natures respectively of the law and grace, to prove him to be the father of all believers, uncircumcised as well as circumcised. ὅς ἐστιν πατὴρ πάντων ἡμῶν]

By the last declaration, the *paternity* of Abraham, which is co-extensive with the inheritance, has been extended to all who are of his faith; here therefore it is reas-
serted: ἡμῶν meaning τῶν πιστευόντων.

17. καθὼς γέγρ.] The words (reff.) are spoken of the numerous progeny of Abraham according to the flesh: but not without a reference to that covenant, according to the terms of which all nations were to be blessed in him. The Apostle may here cite it as comparing his natural paternity of many nations with his spiritual one of all believers: but it seems more probable that he regards the prophecy as directly announcing a paternity far more extensive than mere physical fact substantiated.

These words are parenthetical, being merely a confirmation by Scripture testimony of ὅς ἐστιν πατ. πάντ. ἡμ., with which (see below) the following words are immediately connected. κατέναντι οὐ ἐπίστευσεν θεοῦ] The meaning appears to be, 'Abraham was the father of us all,—though not physically, nor in actuality, seeing that we were not as yet,—yet in the sight and estimation of God,—in his relation with God, with whom no obstacles of nature or time have force.'

The resolution of the attraction must be κατέναντι θεοῦ, κατέναντι οὐ ἐπίστευσεν, as in reff. Luke, before God, in whose sight he believed. (Chrysostom's interpretation (and similarly Theodoret, al.),—ὥσπερ ὁ θεὸς οὐκ ἐστὶ μερικὸς θεός, ἀλλὰ πάντων πατὴρ, οὕτω καὶ αὐτὸς . . . τὸ γὰρ 'κατέναντι' ὁμοίως ἐστὶ,—does not fall in with the context, and is certainly a mistake.)

τοῦ ζωοπ. τ. νεκρ.] Who quickens the dead,—a general description of God's almighty creative power (see 1 Tim. vi. 13), applied particularly to the matter in hand—the deadness of generative physical power in Abraham himself, which was quickened by God (but νεκροὺς is a wider

ὄντα.¹⁸ ὃς^b παρ' ἐλπίδα^c ἐπ' ἐλπίδι^d ἐπίστευσεν,^e εἰς τὸ
γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ^f εἰρημένον
ἡ Οὕτως ἔσται τὸ^g σπέρμα σου,^h ¹⁹ καὶ μὴ^{hi} ἀσθενήσαςⁱ τῇ
πίστει, [οὐ]^k κατενόησεν τὸ ἑαυτοῦ σῶμα [ἥδη]^l ¹ νενε-

thing, Luke xxiv. 26 only. e ver. 11 reff. f Acts xiii. 40 reff. g GEN. xv. 5. k = Heb. x. 24. 1sa. lvii. 1. 1 Cor. xi. 21. xiii. 9. ch. xiv. 21. 1 Macc. xi. 49. 1 Col. iii. 5. Heb. xi. 12 only +.

b = Acts xviii. 13. ch. i. 26. xvi. 17 al. c Acts ii. 26 (from Ps. xv. 9). ch. viii. 20. 1 Cor. ix. 10 al. L.P. Hos. ii. 18. d w. dat. of g GEN. xv. 5. k = Heb. x.

18. εφ. ἐλπίδι C¹D¹F. γενασθαι F (but not G). (in \aleph κατα seems to have been written twice, and the first erased.) [for εἰρημ., γεγραμμενον K Syr.]

at end add *ὡς αἱ ἀστερες του ουρανου και το αμμον της θαλασσης* F vulg-sixt (with flor F-lat al) some lat-fl, simply 106-8 marg Thl [demid]; *sicut stellæ cæli* harl¹ G-lat; *sicut arena maris* fuld mar, *sicut arena quæ est in litore maris* tol.

19. ins en bef τη πιστει D¹F vulg-sixt (with fuld¹) F-lat D¹-lat G-lat [Orig-int, (om₄)] Julian. om ou (see notes) ABC \aleph am fuld-corr Syr copt Chr [and ms₁], Damasc Julian: ins DFKL[P] rel latt syr Chr₁[-montf Chron.] Thl \aleph c Ambrst. om ηδη BF [47] am (and demid harl) old-lat Syr æth Chr₂ Epiph₁ [Orig-int₁]: ins ACDKL[P] \aleph rel syr-w-ast [copt arm] Thdrt [Euthal-ms Chron, Damasc Thl

term than νεκρωμένον, the *genus*, of which that is a *species*). The peculiar excellence of Abraham's faith, that it overleaped the obstacles of physical incapacity, and nonentity, and believed implicitly God's promise. Compare 2 Cor. i. 9.

καὶ καλ. τὰ μὴ ὄντα ὡς ὄντα.] Much difficulty has been found here: and principally owing to an idea that this clause must minutely correspond with the former, and furnish another instance of God's creative Almightiness. Hence Commentators have given to καλεῖν the sense which it has in reff., 'to summon into being,' and have understood ὡς ὄντα as if it were εἰς τὸ εἶναι. Thus, more or less, and with various attempts to escape from the violence done to the construction, Chrys., Grot., Elsn., Wolf, Fritzsche, Tholuck, Stuart, De Wette, al. I see however in this latter clause not a repetition or expansion of the former, but a new attribute of God's omnipotence and eternity, on which Abraham's faith was fixed, **Who calleth (nameth, speaketh of) the things that are not, as being (as if they were).** This He did in the present case with regard to the seed of Abraham, which did not as yet exist:—the two key-texts to this word and clause being, ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα ch. ix. 7 (see note there),—and Acts vii. 5, ἐπηγγέλατο δοῦναι αὐτῷ εἰς κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. These τέκνα, which were at present in the category of τὰ μὴ ὄντα, and the nations which should spring, physically or spiritually, from him, God ἐκάλεi ὡς ὄντα, spoke of as *having an existence*, which word Abraham believed. And here, as in the other clause, the καλεῖν τὰ μὴ ὄντα ὡς ὄντα is not confined to the case in point, but is a general attribute of all God's words concerning things of time, past, present, and future, being to His Om-

nipotence and Omniscience, *all one*. His purposes, *when formed*, are *accomplished*, save in so far as that evolution of secondary causes and effects intervenes, which is also His purpose. This also Abraham apprehended by his faith, which rested on God's absolute power to do what He had promised (see below). 18—22.] *A more detailed description of this (Abraham's) faith, as reposed on God's Omnipotence.* 18.]

Who against hope (where there was nothing to hope) believed in (ἐπὶ, with dat, in its literal import signifying close adherence, is accordingly used to connect an act with that to which it is immediately attached as its ground or accompaniment. Thus here, the hope existed as the necessary concomitant and in some sense the condition of the faith) hope, in order to his becoming the father of many nations (i. e. as a step in the process of his becoming, and one necessary to that process going forward. He would never have become, &c., had he not believed. To render εἰς τὸ γενεῖν, 'that he should become,' and connect it with ἐπίστευσεν (Theophyl., Beza, all, De Wette) is against Paul's usage, who never connects πιστεύω with a neut. inf.,—and not justified by Phil. i. 23; 1 Thess. iii. 10.

The mere *consecutive* sense, 'so that he became,' here, as every where, is a weakening of the sense (see however note on ch. i. 20),—and besides, would introduce an objective clause in a passage which all refers subjectively to Abraham).

οὕτως viz. *as the stars of heaven*: see l. c.,—and compare Ps. cxlvii. 4. 19.] The reading (with or without οὐ?) must first be considered. Reading οὐ, the sense will be,

And not being weak in faith, he paid no attention to, &c. Omitting οὐ, 'And not being weak in (his) faith, he was well aware of, &c.—but did not,' &c. Of these, the second agrees the better with εἰς δὲ

m here only.
Gen. xvii. 17
only.
n of time, here
(Heb. ii. 6,
iv. 4) only.
o Acts viii. 16
reft.
p 2 Cor. iv. 10
only τ.
q Luke ii. 23
(from Exod.
xiii. 2) only.
Gen. xx. 12.
r constr. [Acts
xxv. 20].
Soph. Ant.
372.

κρωμένον, ^m ἑκατονταέτης ⁿ που ^o ὑπάρχων, καὶ τὴν ^p νέ-
κρωσιν τῆς ^q μήτρας Σάρρας, ²⁰ εἰς δὲ τὴν ^s ἐπαγγελίαν
τοῦ θεοῦ οὐ ^t διεκρίθη τῇ ^u ἀπιστίᾳ, ἀλλ' ^v ἐνεδυναμώθη τῇ
πίστει, ^w δούς ^x δόξαν τῷ θεῷ, ²¹ καὶ ^y πληροφορηθεὶς ὅτι ὁ
^z ἐπ' ἡγγέλται δυνατός ἐστιν καὶ ποιῆσαι. ²² διὸ [^z καὶ]
^a ἐλογίσθη αὐτῷ ^a εἰς δικαιοσύνην. ²³ οὐκ ἐγράφη δὲ δι'
αὐτὸν μόνον ὅτι ^a ἐλογίσθη αὐτῷ, ²⁴ ἀλλὰ καὶ δι' ἡμᾶς,

ABCDF
KL[P]N
a b c d f
g h k l
m n o 17
[47]

s Acts i. 4 reft. t = Acts x. 20 reft. u ch. iii. 3 reft. v Acts ix. 22
of Paul, otherwise Paul (2ph. vi. 10 al.) only, exc. Heb. xi. 34. Ps. li. 7 (9). Judg. vi. 34 AB[not Ed-vat. F.] &c.
only. w Luke xvii. 19. John ix. 24. Acts xii. 23. Josh. vi. 19. x = ch. xiv. 5 reft. only.
y — signa. act., Heb. xii. 26 only. pass., Gal. iii. 19. 2 Macc. iv. 27. 1 aor., James i. 12 al. z — [ch. i. 24] Phil.
ii. 9. a ver. 3.

Ἐε.] (vulg (with fuld) join it with εκατοντ.) υπαρχει D¹[-gr].

20. om δε F aeth. αλλα B. for ενεδ., εδυναμωθη F [ενδυν. m].

21. om 1st και (as unnecessary: but the repetitions of και are characteristic) D⁴F latt [Ambrst].

22. om και BD¹F Syr copt [arm]: ins ACD³KL[P]N rel vulg syr Thdr̄t Thl Ἐε [Euthal-ms Chron, Damasc, Orig-int₂] Ambrst Julian Sedul.

23. μονον hef δι αυτον DF latt. at end ins εις δικαιοσυνην D⁴ vulg(not am [fuld]) Syr Chr Cyr[-p₁] Thdr̄t(prefixing η πιστις) Thl [Orig-int₁] Ambrst Sedul.

τὴν ἐπ. ver. 20,—but the first very much better suits the context; the object being, to extol Abraham's faith, not to introduce the new and somewhat vapid notice of his being well aware of those facts of which it may be assumed as a matter of course that he could not be ignorant. The Apostle does not want to prove that Abraham was in his sound senses when he believed the promise, but that he was so strong in faith as to be able to overleap all difficulties in its way. The erasure of οὐ seems to have been occasioned by the use of καὶ instead of οὐδέ before τὴν νέκρωσιν. And the following δέ, without being strongly adversative, falls well into its place—He took no account of, &c. but . . .

The rendering, 'And he did not, being weak in faith, take account of, &c.' (omitting οὐ, and making μή the ruling neg. particle of the clause), is ungrammatical: οὐ would be required. Abraham did indeed feel and express the difficulty (Gen. xvii. 17), but his faith overcame it, and he ceased to regard it. But most probably Paul here refers only to Gen. xv. 5, 6, where his belief was implicit and unquestioning.

ἐκατοντ.] Abraham's own expression in l. c., where he also describes Sarah as being 90. His exact age was 99. Gen. xvii. 1, 24.

20.] On δέ, see above. But with regard to (ref.) the promise of God he doubted not through unbelief—(De Wette thinks from the analogy of πιστεύειν εἰς τι,—that εἰς τ. ἐπ. is perhaps the immediate object of διακρίνεσθαι: q. d. 'did not disbelieve in the promise of God'), but was strong (lit. 'was strengthened,' 'shewed himself strong') in faith (dat. of reference, 'with

regard to faith.' τῇ ἀπ. and τῇ πίστ., because both are here strictly abstract, being set against one another as opposites).

δούς δόξ. τῷ θ.] viz. by recognizing His Almighty power (see reft., especially Luke).

21.] πληρ., see ch. xiv. 5, being fully persuaded. ἐπ' ἡγγέλται is not passive (nor ὅ nom.), but middle, and 'God' the subject; that, what He has promised, He is able also to perform.

22.] διὸ, on account of the nature of this faith, which the Apostle has now since ver. 18 been setting forth;—because it was a simple unconditional credence of God and His promise. If we read καὶ, it imports besides being thus great and admirable, it was reckoned to him for righteousness:—ἐλογίσθη, viz. τὸ πιστεύσαι τῷ θεῷ.

23—25.] Application of that which is said of Abraham, to all believers on Christ.

23.] ἐγράφη, was written, not the more usual γέγραπται, 'is written:' similarly in the parallel, 1 Cor. x. 11; and in our ch. xv. 4. The arist asserts the design of God's Spirit at the time of penning the words: the perfect may imply that, but more directly asserts the intent of our Scriptures as we now find them. Now it was not written for his sake alone (merely to bear testimony to him and his faith) that it was reckoned unto him,—but for our sake also (for our benefit, to bear testimony to us of the efficacy of faith like his. Observe that διὰ in the two clauses has not exactly the same sense,—for his sake' being = (1) to celebrate his faith,—and (2) for our sake = for our profit; see on ver. 25), to whom it (i. e. τὸ πιστεύειν τῷ θεῷ, as ver. 22) shall be reckoned (for righteousness:—

οἷς μέλλει ^a λογιζέσθαι, τοῖς ^b πιστεύουσιν ^b ἐπὶ τὸν ^b ver. 5 reff.
^c ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ^c ἐκ νεκρῶν, ²⁵ ὃς ^c 1 Cor. xv. 12
^d παρεδόθη διὰ τὰ ^e παραπτώματα ἡμῶν καὶ ^f ἡγέρθη διὰ ^d = ch. viii. 32.
^g τὴν ^g δικαίωσιν ἡμῶν. ¹ Cor. xi. 23.
 Gal. ii. 20.
 Eph. v. 25.
 Isa. liii. 12.
 e ch. v. 16, &c
 Matt. vi. 14.
 Gal. vi. 1.
 Ps. xviii.

V. 1 ^h Δικαιωθέντες οὖν ^h ἐκ πίστεως ^{ik} εἰρήνην ^k ἔχωμεν

12. Ezek. xviii. 26.
 h ch. iii. 20 reff.

f = Acts x. 40 reff.
 i = ch. ii. 10 reff.

g ch. v. 18 only f. Levit. xxiv. 22 only.
 k John xvi. 33. Acts ix. 31 only.

24. [μελλεῖς F-gr(not G): μελλη P m¹(? Scr).] εγείροντα A.

25. for δικαίωσιν, δικαιοσύνην(sic) D⁴, δικαιοσύνην a 17. 73-7. 89¹. 93 lectt-13-14 Cyr₁ Chron₁.

CHAP. V. 1. rec εχωμεν, with B² F-gr [P] N-corr¹ rel Syr(Etheridge: see also Mehning p 457 ff) syr Did₁ Epiph₁ Cyr₂[p] Sédul: txt AB¹(sic: see table) CDKLN¹ f h¹ m 17 latt(including F-lat) Syr copt [æth arm] Chr₃ Thdr¹ Damasc Thl Ec [Tit, Orig-int₃ Ambrst] Pelag Oros Aug Cassiod.

μέλλει λογ. is a *future*, as ch. iii. 30; v. 19 (Thol.),—not, as Olsh. al., spoken as from the time and standing of Abraham), **who believe on** (this specifies the *ἡμᾶς*: and the belief is not a mere historical but a *fiducial* belief) **Him who raised Jesus our Lord from the dead** (the central fact in our redemption, as the procreation of the seed of promise was in the performance of the promise to Abraham, see ch. i. 4; 1 Cor. xv. 14 ff.; and resembling it in the *ζωοποιῆσαι τοὺς νεκροὺς*).

24.] ἐκ νεκρῶν is almost (see Col. ii. 12; 1 Thess. i. 10) always anarthrous, as indeed νεκροί sometimes is (for 'the dead') in classic writers, e.g. Thucyd. iv. 14; v. 10, end: and see Winer, edn. 6, § 19. 1. The omission may in this phrase be accounted for by the preposition (Middleton, ch. vi. 1): but I suspect Winer is right in looking for the cause of the absence of the article after prepositions rather in the usage of the particular *substantive* than in any idiom of general application.

25.] Here we have another example of the alliterative use of the same preposition where the meanings are clearly different (see above, vv. 23, 24). Our Lord was delivered up (to death) for or on account of our sins (i. e. *because we had sinned*):—He was also raised up (from the dead) for or on account of our justification (i. e. *not because we had been, but that we might be justified*). This separate statement of the great object of the death and resurrection of Christ must be rightly understood, and each member of it not unduly pressed to the exclusion of the other. The great complex event by which our justification (death unto sin and new birth unto righteousness) has been made possible, may be stated in one word as the GLORIFICATION of Christ. But this glorification consisted of two main parts,—His Death, and His Resurrection. In the former of these,

He was made a sacrifice for sin; in the latter, He elevated our humanity into the participation of that Resurrection-life, which is also, by union with Him, the life of every justified believer. So that, when taking the two *apart*, the *Death* of Christ is more properly placed in close reference to *forgiveness of sins*.—His Resurrection, to *justification unto life* everlasting. And thus the Apostle treats these two great events, here and in the succeeding chapters. But he does not view them respectively as the causes, *exclusively of one another*, of forgiveness and justification: e.g. (1) ch. v. 9, we are said to be justified *by His blood*, and 2 Cor. v. 21 God made Him sin for us, *that we might become the righteousness of God* in Him: and (2) 1 Cor. xv. 17, if Christ is not raised, *we are yet in our sins*. So that, though these great events have their separate propriety of reference to the negative and positive sides of our justification, the one of them cannot be treated separately and exclusively of the other, any more than can the negative side of our justification, the non-imputation of our sin, without the positive, the imputation of God's righteousness.

It will be seen from what I have said above that I cannot agree with Bp. Horsley's view, that as our transgressions were the *cause* of Jesus being delivered up, so our justification must be the *cause* of His being raised again. Such a pressing of the same sense on *διὰ* is not necessary, when Paul's manifold usages of the same preposition are considered: and the regarding our justification (in the sense here) as a fact past, is inconsistent with the very next words, *δικαιωθέντες ἐκ πίστεως*, which shew that *not the objective fact*, but its *subjective realization*, is here meant.—In these words (of ver. 25) the Apostle introduces the great subject of chaps. v.—

1 = Acts ii.

47. xxiv. 16.

2 Cor. vii. 4.

1 John iii. 21.

v. 14.

m Eph. ii. 18.

iii. 12 only

(in both places, w. art. 't.

xv. 1. 2 Cor. i. 24.

¹ πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ² δι' οὗ καὶ τὴν ^mπροσαγωγὴν ἐσχήκαμεν εἰς τὴν ⁿχάριν ταύτην ἐν ᾗ ^oἐστήκαμεν, καὶ ^pκαυχώμεθα ἐπ' ἐλπίδι τῆς

n = vv. 17, 20, 21. ch. vi. 1 al. fr.

p ch. ii. 17 reff. w. ἐπὶ and dat. here only. Ps. xlviii. 6.

o = John viii. 44. 1 Cor.

2. rec aft ἐσχήκαμεν ins τη πιστει (marginal gloss), with CKL[P]^{N1} rel vulg syr copt aeth-pl [arm] Chr₁ Thdr_t [Cyr-p₁] Euthal-ms Damasc Orig-int₂ lat-ff: εν τη πιστει A N-corr¹ (but εν erased) 93. 124 fuld Syr Tit, Chr₁: om BDF old-lat aeth-rom [Orig-int₂]. for χαριν, χαραν A d¹: χαρι(sic) m. for εν, εφ D¹F.

ABCDP
KL[P]^N
a b c d f
g h k l
m n o p l r
[47]

viii.,—DEATH, as connected with SIN, —and LIFE, as connected with RIGHT-ROUSNESS. The various ramifications of this subject see in the headings below.

CHAP. V. 1—11.] *The blessed consequences of justification by faith.* 1.]

It is impossible to resist the strong manuscript authority for the reading ἔχωμεν in this verse. For indeed this may well be cited as the crucial instance of overpowering diplomatic authority compelling us to adopt a reading against which our subjective feelings rebel. Every internal consideration tends to impugn it. If admitted, the sentence is hortatory. 'Being then justified by faith, let us have peace with God.' (This is the only admissible sense of the first person subjunctive in an affirmative sentence like the present. The usage is an elliptical one: ἔωμεν, 'that we go,' i. e. 'it is time,' or in an address, 'permit, &c. that we go.' Thus Od. x. 77, ἔλθωμεν ἀνὰ ἄστυ. Il. x. 450, ἴδωμ', ἄτιν' ἔργα τέτυκται. See other examples in Kühner, Gramm. § 463. The deliberative sense, attempted to be given by Dr. Tregelles (see Kitto's Journal of Bibl. Lit. No. xiv. p. 465 ff.) can only have place in an interrogative or dubitative clause, and every example given by Mr. Green, whom he cites for his supposed sense, as well as by Kühner (§ 464), is of this kind. Besides, to call the sense 'we ought to have,' deliberative, seems a misnomer.) But how can man be exhorted to have peace with God? To be reconciled to God, he may, 2 Cor. v. 20: but of this there is no mention here, and having (been allowed to believe in and enjoy) peace with God, depends on, not our reconciliation to Him, not any thing subjective in ourselves, but the objective fact of His reconciliation to us. If, as some say, ἔχωμεν = κατέχωμεν, Heb. x. 23, the article would be required before εἰρήνην, and (perhaps) before πρὸς or διὰ. Besides which there are two objections in the form of the sentence to this reading: (1) ἔχ. is coupled by καὶ (δι' οὗ καὶ) to ἐσχήκαμεν, and this connexion necessitates, in my view, that the first verb should assert a fact, as the second undoubtedly does. With the former verb in the subjunctive we

should hardly have expected the καὶ where it is. (2) If ἔχωμεν be hortatory, καυχώμεθα, in verse 2, must be so likewise: (for if we were exhorted to the lesser degree of confidence, εἰρήνην ἔχειν, such exhortation can hardly be founded on the existence already of the greater degree, καυχᾶσθαι κ.τ.λ.) which, both as to sense and construction, is very improbable. I believe (but see below) an account of the reading may be sought, as in 1 Cor. xv. 49, in a tendency of those who transcribed some of our MSS. to give such assertions a hortatory, or, where interrogative, a deliberative form: thus we have σωθήσμεθα in some MSS., ver. 10,—ζήσωμεν, ch. vi. 2,—πιστεύωμεν or πιστεύσωμεν, and συζητήσωμεν, ch. vi. 8,—ὑπακούσατε, ch. vi. 17,—προσεύξωμαι (bis), 1 Cor. xiv. 15,—πέιθωμεν, 2 Cor. v. 11,—πιστεύωμεν, John iv. 42,—συζητήσωμεν and συμβασιλεύσωμεν, 2 Tim. ii. 11, 12:—or perhaps the whole ground of the account to be given of the ω is better shifted to a more general habit of the MSS. (even the greatest and best, see instances in prolegg. to Vol. I. ch. vi. § i. 36, 37) to confound ο and ω: so that in very many cases, such variation can hardly be called a different reading at all.

The whole passage is declaratory of the consequences flowing from justification by faith, and does not exhort, but assert. Nor, would it seem, does the place for exhortation arrive, till these consequences have been in the fullest and freest manner set forth,—indeed so fully and freely, that the objection arising from their supposed abuse has first to be answered. Being therefore justified ('having been justified')—it is an act past on the Christian, not like sanctification, an abiding and increasing work) by (as the ground) faith, let us (believers in Christ: I render the existing text) have peace ('reconciliation; the opposite of ὀργή, see ver. 9) with ('in regard of,' see reff.) God through (by means of) our Lord Jesus Christ. With regard to the nature of this peace (= state of reconciliation, 'no more condemnation,' as ch. viii. 1) see above, on the reading ἔχωμεν. 2.] Through whom we have also (so διὰ [καί], ch. i. 24; iv. 22, where καί, if read, serves to

ἡ δόξης τοῦ θεοῦ. ³ οὐ μόνον δέ, ἡ ἀλλὰ καὶ ἡ καυχώμενοι ἡ ἐν ταῖς ἡ θλίψεσιν, εἰδότες ὅτι ἡ ἡ θλίψις ἡ ὑπομονὴν ἡ κατεργάζεται, ἡ ἡ δὲ ἡ ὑπομονὴ ἡ δοκιμὴν, ἡ ἡ δὲ ἡ δοκιμὴ ἡ ἐλπίδα. ἡ ἡ δὲ ἐλπίς οὐ ἡ καταισχύνει, ὅτι ἡ ἡ ἀγάπη τοῦ θεοῦ ἡ ἐκκέχεται ἐν ταῖς καρδίαις ἡμῶν ἡ διὰ ἡ πνεύματος ἡ ἀγίου τοῦ δοθέντος ἡμῖν. ἡ εἰ γε χριστὸς ὄντων ἡμῶν

9. viii. 2. ix. 13. xiii. 3. Phil. ii. 22 only +. Ps. lxxvii. 31 Symm. w ch. ix. 33 & x. 11 (from Isa. xxviii. 16). 2 Cor. vii. 14 al. x = ch. viii. 39. 2 Cor. xiii. 13. y = Acts ii. 17 (from Joel ii. 28) al. z Acts xi. 28 reff.

q = ch. ii. 7 reff. r = ch. viii. 23. 2 Cor. viii. 19 al. fr. s = Matt. xiii. 21. Acts vii. 10, 11 al. 2 Kings xxii. 19. Nah. i. 7. t ch. ii. 7 reff. u ch. iv. 15 reff. v here bis. 2 Cor. ii.

3. aft οὐ μόνον δε ins τούτο D¹[-gr]. rec καυχώμεθα (mechanical repetition from preceding ver), with ADFK L(-v-) [P]N rel [vulg copt æth arm spee] Tit₁ Chr Thdr_t Thl (Ec [Orig-int₂] Cypr₂: txt BC Orig₂ [Ephr₁] Tert₁).

5. for ημων, υμων N¹.

6. rec (for ei γε) eti γαρ, with ACD¹3K[P]N rel [syr arm] Epiph₂ Chr₁ Thdr_t Damasc [Orig-int₂]: eis ti γαρ D²F: ut quid enim latt Iren-int₁ Faustin: ei γαρ h [: ei γαρ eti] fuld¹ Isid₁ Aug₂: ei δε L Syr: txt B.

shew the coherence and likelihood of that which is asserted,—answering almost to our ‘as might be expected’) had our access (the persons spoken of having come to the Father by Christ,—see Eph. ii. 18,—the access is treated of as a thing past. τῇ πίστει and ἐν τῇ πίστει appear to have been glosses, explanatory of the method of access. The access would normally take place in baptism into this grace (namely, the grace of justification, apprehended and held fast subjectively (from what follows); not, τὸ πάντων ἐπιτυχεῖν τῶν διὰ βαπτίσματος ἀγαθῶν (Chrys. al.), which is inconsistent with ἐν ᾧ ἐσθήκ.: not, ‘the Gospel’ (Fritz.), for the same reason; not, ‘hope of blessedness’ (Beza), for that follows: least of all ‘the grace of the apostolic calling’ (Semler), which is quite beside the purpose) wherein we stand (see parallels in reff. 1 and 2 Cor.; i. e. abide accepted and acquitted with God; see also 1 Cor. x. 12, and ch. xi. 20); and (couple to εἰρήν. ἔχωμεν, not to ἐν ᾧ ἐσθήκ.) glory in the hope (καυχάσθαι is found with ἐπί, ἐν, περί, ὑπέρ. and (Thol.) with an acc. of the object. In Heb. iii. 6 we have τὸ καύχημα τῆς ἐλπίδος) of the glory of God (of sharing God’s glory by being with Christ in His kingdom, John xvii. 24, see reff.).

3.] And not only so (not only must we triumph in hope, which has regard to the future), but glorying in (not amidst; the θλ. is the ground of triumph) [our] tribulations, knowing (because we know) that tribulation works endurance (supposing, i. e. we remain firm under it), and endurance, approval (of our faith and trust, 2 Cor. ii. 9; ix. 13; not, ‘proof’ (δοκιμασία), as Grot.; nor ‘experience,’ as E. V.,—‘δοκιμή est qualitas ejus, qui est δόκιμος.’ Bengel,—the result of proof), and approval (fresh) hope; and hope (but for αὐτῇ ἡ ἐλπ. as Olsh.) shames (us) not (by disappointing us; ‘mocks us

not’); because God’s love (not ‘the love of God,’ i. e. man’s love for God,—as Theodoret, and even Aug., misled by the Latin; see reff., and compare the explicit τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς, which answers to this in ver. 8) is (has been) poured out (‘effusa,’ not ‘diffusa’ (Vulg.), which latter word perhaps misled Aug.), owing to whose mistake the true interpretation was lost for some centuries, although held by Orig., Chrys., and Ambrose. See Trench on St. Augustine, ch. v. p. 89:—i. e. ‘richly imparted’) in our hearts (ἐν may be taken pregnantly, ἐκκέχ. εἰς καὶ μένει ἐν,—or better, denotes the locality where the outpouring takes place,—the heart being the seat of our love, and of appreciation and sympathy with God’s love) by means of the Holy Spirit (who is the Outpourer, John xvi. 14; 1 Cor. ii. 9, 10) which was given to us (Olsh. rightly refers the aorist part. to the Pentecostal effusion of the Holy Spirit).

Prima hæc est in hac tractatione Spiritus Sancti mentio. Nimirum ad hunc usque terminum quum perductus est homo, operationem Sp. Sancti notanter denique sentit.’ Bengel.

6.] The text here is in some confusion,—see var. readd. The whole may perhaps have arisen from an ecclesiastical portion having begun χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι . . . When this found its way into the text, ἔτι was repeated. This offended the transcribers: but the first ἔτι could not be erased, because γάρ followed; it may then have been conjecturally emended to εἰ (and γάρ to γέ as in B, or δέ as in L), or εἰς τί,—some retaining ἔτι in both places. The place of ἔτι is often, in the case of absolutes, at the beginning of a sentence, with the subject of the sentence between it and the word or words to which it applies; so ἔτι αὐτοῦ λαλοῦντος, Matt. xii. 46,—ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, Luke xv. 20, &c. On reconsidera-

a = 1 Cor. ix. 22. see 1 Cor. iv. 10. Prov. xxii. 22. Ps. cvi. 12. b = here only. 23. (John v. 4.) see Num. ix. 13. c = John vi. 51. x. 15. xi. 51. 52. Luke xxii. 19 al. fr. d = ch. iv. 5 reff. 15 only τ. e Acts xiv. 18. xxvii. 7, 8, 16. 1 Pet. iv. 18 (from Prov. xi. 31) only. f Phillem. 1 Cor. vi. 1 reff. h ch. iii. 5 reff. i ch. iii. 7 reff. k Paul (here, &c., four times. 1 Cor. xii. 22. 2 Cor. iii. 9, 11. Phil. i. 23. ii. 12) only, exc. 1 Acts xiii. 39. 1 Cor. iv. 4. vi. 11. Gal. ii. 17. iii. Matt. vi. 30. Mark x. 48 || L. see Heb. xii. 9, 25. 11. v. 4.

a ἀσθενῶν ἔτι b κατὰ καιρὸν c ὑπὲρ d ἀσεβῶν ἀπέθανεν. ABCDF KL[P]S
 7 e μόλις γὰρ c ὑπὲρ δικαίου τὶς ἀποθανεῖται. c ὑπὲρ γὰρ KL[P]S
 τοῦ ἀγαθοῦ f τάχα τις καὶ g τολμᾷ ἀποθανεῖν. 8 h συν- g h k l
 ἰστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς, ὅτι ἔτι i ἁμαρ- m n o l 7
 τωλῶν ὄντων ἡμῶν χριστὸς e ὑπὲρ ἡμῶν ἀπέθανεν. [47]
 9 k πολλῶ οὖν k μᾶλλον l δικαιοθέντες νῦν l ἐν τῷ αἵματι

rec (aft ἀσθενῶν) om ἐτι, with D³KL[P] rel [Orig-int₁]: ins ABCD⁴FN latt Damase Iren-int [Orig-int₁].

7. μογὶς N¹(txt N-corr¹) [Orig₁].

om 2nd γαρ L 2. 32. 62. lect-18 : δε 238.

8. rec aft ημας ins ο θεος (supplementary insertn, as is shewn by the variations in its position), with ACK[P]K rel copt [Orig₁ Cyr₁ Euthal-_{ms} Damase Chr₁ Ec: bef eis ημας, DFL latt syr Dial₁ Chr-_{ms} Thdr_t Thl Iren-int₁ [Orig-int₁] Aug : [aft] δε arm : transp freely Syr [æth] : om B. om ἐτι 109 Dial₁ : for ἐτι, ει Syr Chr₁ : ει ἐτι D^{2b}(and lat¹) F tol [spec Orig-int₁] Cyr₁ Hil₂ Aug₁ Pelag Ambrst⁺
 ημων bef οντων L Chr₁.

9. om ουν D¹F fuld¹ [demid spec] copt arm Dial₁ Iren-int₁ [Orig-int₁ Hil₂ Ambrst] Cyr₁ aft δικαιοθεντες ins εν (but erased) N¹.

tion, however, seeing that if we follow the most ancient MSS., we must either repeat *ἔτι*, which seems very unlikely to have been originally written, or adopt the reading of B, I have taken the latter alternative. If, that is (on εἰ γε, see note, 2 Cor. v. 3, and Eph. iii. 2), **Christ when we were yet weak** ('powerless for good;'—or even stronger than that:—there seems in this verse to be a tacit reference to Ezek. xvi. See especially vv. 7, 8 of that chap. in the LXX,—σὺ δὲ ἥσθα γυμνὴ καὶ ἀσχημονοῦσα καὶ διήλθον διὰ σοῦ καὶ ἴδον σε, καὶ ἰδοὺ καιρὸς σου . . . καὶ διετέτασα τὰς πτέρυγας μου ἐπὶ σέ, καὶ ἐκάλυψα τὴν ἀσχημοσύνην σου, καὶ ὤμοσά σοι· καὶ εἰσηλθον ἐν διαθήκῃ μετὰ σοῦ, λέγει κύριος), **in due season** (i. e. at the appointed time; compare reff. and Gal. iv. 4, and καιρὸς in the quotation above) **Christ died** ('on behalf of,' see reff.) **ungodly men** (not ὑπὲρ ἡμῶν, because the Apostle wishes to bring out fully by this strong antithesis, which he enlarges on in the next verses, the greatness of the divine Love to man).

7.] The greatness of this Love, of Christ's death on behalf of the impious, is brought out by shewing that there is none such among *men*, nay that such a self-sacrifice,—not unexampled where a *good* man, one loving his fellow-men and loved by them, is to be rescued,—is hardly found to occur on behalf of the pious and just. **For hardly will any one die on behalf of a just man** (masc.,—not neuter, 'for justice' or 'righteousness sake,' as Jer., Erasm., Luth., al. : for the matter in hand is Christ's death on behalf of *persons*)—**for** (this second 'for' is exceptive, and answers to 'but I do not press this without exception,' understood)

on behalf of the good man (the art. as pointing him out generally, as in the expression, 'the fool,' 'the wise man,' 'the righteous,' 'the wicked') **perhaps** (τάχα opens a possibility which μόλις closes) **one doth even dare** (i. e. is even found to venture; the pres. implies habituality—it may occur here and there) **to die**.

The distinction here made between δίκαιος and ἀγαθός, is also found in Cicero, de Of. iii. 15, 'Si vir bonus is est qui prodest quibus potest, nocet nemini, recte *justum* virum, *bonum* non facile reperimus.' (But some edd. read 'istum virum bonum'.)

The interpretation which makes δίκαιος and ἀγαθός refer to the same man, and the second clause = 'I do not say that such a thing *may* not sometimes occur,' is very vapid, and loses sight of the antithesis between δίκαιος, and ἄδικος (= ἀσεβής = ἁμαρτωλός).

8.] But (as distinguished from human examples) **He** (i. e. God. The omission of ὁ θεός, which critical principles render necessary, is in keeping with the perfectly general way in which the contrast is put, merely with τὶς, not ἀνθρώπων τὶς. The subject is supplied from ἡ ἀγάπη τοῦ θεοῦ ver. 5) **gives proof of** ('establishes' (reff.);—not 'commends') **His own love** (οὐν, as distinguished from that of men in ver. 7) **towards us, in that while we were yet** (as opposed to νῦν in the next verse) **sinners** (= ἀσθενῶν = ἀσεβῶν [ver. 6], and opposed to δίκαιος and ἀγαθός, ver. 7) **Christ died for us**. 9—11.] The Apostle further shews the blessed fruits of justification, viz. salvation, both from wrath, and with life. The argument proceeds from the beginning of the chapter: but the connexion, as so frequent with St. Paul, is

αὐτοῦ ^m σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ⁿ ὀργῆς· ¹⁰ εἰ γὰρ ^m ἐχθροὶ ὄντες ^o καταλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, ^k πολλῶ ^k μᾶλλον ^o καταλλαγέντες ^p σωθησόμεθα ^p ἐν τῇ ^q ζωῇ αὐτοῦ· ¹¹ οὐ μόνον δέ, ^r ἀλλὰ καὶ ^o ^s καυχώμενοι ^s ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, δι' οὗ νῦν τὴν ^t καταλλαγὴν ἐλάβομεν.

¹² Διὰ τοῦτο ὥσπερ ^u δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία ^v εἰς
 ref. q = 2 Cor. iv. 10, 11, 12. r ver. 3. s ch. ii. 17 ref. p = Acts xi. 14.
 xi. 15. 2 Cor. v. 18, 19 only †. (Isa. ix. 5.) 2 Macc. v. 20 only. t (=) ch.
 v = Wisd. xiv. 14 (?) see John i. 9. u = Acts xxiv. 2 ref.

10. A omits from τῷ θεῷ to τῷ θεῷ ver 11.
 σωθῶμεθα L g¹.]

11. αὐτ οὐ μόνον δε ins τουτο D¹F fuld¹ arm Ambrst. ^{καυχώμεθα} L b (c d -o-)
 h m latt [(Syr) æth] arm Thl [Orig-int₂ Ambrst]: ^{καυχώμεν} F. om χριστοῦ B.

immediately with the parenthetical sentences just preceding. **Much more** then (if He died for us when *sinner*s, a fortiori will He *save* us now that we are *righteous* by virtue of that His death) **having been now justified by His blood** (see remarks on ch. iv. 25) **we shall be saved by Him from the wrath** (*to come, or of which we know*: force of the art.).

10.] The same is substantiated in another form: 'we were enemies (see below) when He died and reconciled us: much more now that we have been reconciled, and He lives, shall we by His life be saved.' **For if, being enemies** (ἐχθροί may either be active, as Col. i. 21, '*haters of God*;' so ἐχθρά, ch. viii. 7; Eph. ii. 15: or passive, as ch. xi. 28,—'*hated by God*.') But here the latter meaning alone can apply, for the Apostle is speaking of the Death of Christ and its effects as applied to all time, not merely to those believers who then lived: and those unborn at the death of Christ could not have been ἐχθροί in the active sense), **we were reconciled** (καταλλάσσεσθαι τινα also may be taken of *giving up anger against any one*,—see ref. 1 Cor., and Jos. Antt. vi. 7. 4, οὐ γὰρ ἑώρα τὸν θεὸν διαλλαττόμενον, = or of *being received into favour by any one*,—see 1 Kings xxix. 4, ἐν τίνι διαλλαγήσεται οὗτος τῷ κυρίῳ αὐτοῦ; and Jos. Antt. v. 2. 8, διαλυσάμενος τὰς μέμψεις, καταλλάττεται πρὸς αὐτήν,—the latter of which meanings, *were received into favour with God*, must for the reason above given be here adopted) **to God by means of the death of His Son** (this great fact is further explained and insisted on, in the rest of the chapter), **much more, having been reconciled** (but here comes in the assumption that the corresponding subjective part of reconciliation has been accomplished, viz. justification by faith: compare 2 Cor. v. 19, 20, θεὸς ἦν ἐν χριστῷ κόσμον καταλλάσσω

ἑαυτῷ . . . δεόμεθα ὑπὲρ χριστοῦ, καταλλάγητε τῷ θεῷ. Both these, the objective reception into God's favour by the death of Christ, and the subjective appropriation, by faith, of that reception, are included), **we shall be saved by means of His Life** (not here *that which he now does* on our behalf, but simply *the fact of His Life*, so much enlarged on in ch. vi.: and our sharing in it).

11.] A further step still—not only has the reconciled man confidence that he shall escape God's wrath, but *triumphant* confidence,—joyful hope in God. But (aber) not only so, but (sondern) *glorying in God* (particip. not as the finite verb, but in every case either the consequence of an anacoluthon, or finding its justification in the construction: so here "not only shall we be saved," but that in a triumphant manner and frame of mind. See Winer, edn. 6, § 45. 6 [a]) **through our Lord Jesus Christ, through whom we have now** (not in contrast with the future glory, '*even now*,' as Thol., for that would be more plainly expressed,—but as in ver. 9) **received (our) reconciliation** (to God [not as in E. V. "*the atonement*," at least in the common theological acceptance of the term: for that is not here treated of, but our reconciliation to God]).

12—VIII. 39.] THE POWER OF GOD (ch. i. 16) IS SET FORTH AS FREEING FROM THE DOMINION OF SIN AND DEATH, AND ISSUING IN SALVATION. 12—19.]

The bringing in of RECONCILIATION and LIFE by CHRIST in its analogy to the bringing in of SIN and DEATH by ADAM.

12.] This verse is one of acknowledged difficulty. The two questions meeting us directly are (1) To what does διὰ τοῦτο refer? (2) ὥσπερ, 'like as,' may introduce the first member of a comparison, the second being to be discovered; or may introduce the second, the first having to be discovered. I shall endeavour to answer

w = Acts vii. 8.
 xvii. 33.
 xxviii. 14.
 ch. xi. 26.
 1 Cor. xi. 28.
 xiv. 25.
 2 Cor. i. 16
 reff.

τὸν ^v κόσμον ^v εἰσῆλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, ABCDF
 καὶ ^w οὕτως ^x εἰς πάντας ἀνθρώπους [ὁ θάνατος] ^x διῆλθεν KL[P]N
 ὑ ἐφ' ᾧ πάντες ἡμαρτον. 13 ^z ἄχρι γὰρ νόμου ἁμαρτία ἦν a b c d f
 g h k l
 m n o 17
 [47]

y 2 Cor. v. 4. see Matt. xix. 9. Acts iii. 16.

z = ch. i. 13 al.

12. εἰς τὸν κόσμον bef ἡ ἁμαρτία DF latt(am fuld &c though not vulg-ed) Ambr₁.
 rec aft ἀνθρώπους ins ο θάνατος (*marginal gloss specifying the subj of διῆλθεν,*
as is shewn by the varr), with ABCKL[P]N rel vulg [(Syr) Orig₂(int₄) Euthal-ms
 Damasc] Thl (Ec [Ambrst] Aug_{aliq}; aft διῆλθεν arm Chr, Thdr₂; bef εἰς π. α. syr-w-
 ast: om DF [fuld æth Orig₁] Aug_{sapc} Ambr₁ Pac₂ Leo₁ Bede.

both questions in connexion. (1) I conceive διὰ τοῦτο to refer to that blessed state of confidence and hope just described: 'on this account,' here meaning, 'quæ cum ita sint:' 'this state of things, thus brought about, will justify the following analogy.' Thus we must take ὥστερ, either (α) as beginning the comparison, and then supply, 'so by Christ in His Resurrection came justification into the world, and by justification, life;' or (β) as concluding the comparison, and supply before it, 'it was,' or 'Christ wrought.' This latter method seems to me far the best. For none of the endeavours of Commentators to supply the second limb of the comparison from the following verses have succeeded: and we can hardly suppose such an ellipsis, when the next following comparison (ver. 16) is rather a *weakening* than a *strengthening* the analogy. We have example of this use of ὥστερ, in Matt. xxv. 14, and of καθώς, Gal. iii. 6.

Consequently the method of God's procedure in introducing life by righteousness resembled the introduction of death by sin: 'it was') like as by one man (the Apostle regards the *man* as involving generic succession and transmitting the corrupt seed of sin, *not the woman*: but when he speaks of the *personal* share which each had in the transgression, 1 Tim. ii. 14, he says, 'Adam was not deceived, but the woman being deceived was in the transgression') sin (as a *POWER* ruling over mankind, see ch. iii. 9, and ver. 21,—partly as a *principle* which exists in us all, and develops itself in our conduct, partly as a *state* in which we are involved; but the idea here must not be *confined* (Calv.) to *original sin*, as it reaches much wider, to sin both original and actual: nor to the *habit of sinning* (as Olsh.): nor is it merely the *propensity to sin* (as Rütke): nor is sin *personified* merely as in ch. vii. 8, 11) *entered into the world* (not 'esse cæpit,' 'primum commissum est,' as Reiche, Fritz., and Meyer: but *literally*,—'entered into,' 'gained access into,' the *moral world*,—for sin involves moral responsibility. So Gal. iii. 23, πρὸ τοῦ δὲ ἐθελῆν τὴν πίστιν, 'before the faith came

in'), and by means of sin (as the appointed penalty for sin, Gen. ii. 17; iii. 19) *death* (primarily, but *not only*, physical death: as ἁμαρτία, ο θάνατος, is *general*, including the lesser in the greater, i. e. *spiritual and eternal death*. See ch. vi. 16, 21; vii. 10; viii. 6; 2 Cor. vii. 10, and thus (by this entering in of sin and death; i. e. in fact, by this *connexion of sin and death*, as appears by ἐφ' ᾧ πάντες ἡμαρτον) *death* (whether ὁ θάνατος be genuine or not, death is the subject of διῆλθεν) extended to all men (see reff. De W. well says that πάντ. ἀνθρ. differs from κόσμον, as the concrete part from the abstract whole, and διέρχ. from εἰσέρχεται, as the going from house to house differs from the entering a town.

Obs., that although the subject of διῆλθεν is plainly only *death*, *not sin and death*, yet the spreading of *sin* over all men is *taken for granted*, partly in the οὕτως, partly in the following clause), *because* (ἐφ' ᾧ, lit. of close juxtaposition: and so 'on ground of,' 'on condition that,' which meaning, if rightly applied, suits the case in hand. *Life* depended on a certain condition, viz. obedience: *Death* on another, viz. disobedience. Mankind have disobeyed: the condition of Death's entrance and diffusion has been fulfilled: Death extended to all men, as a consequence of the fact, that,—posito, that, = *because*, all have sinned.

Orig., Aug., Beza, and Estius render it as Vulg., 'in quo' (Adam): Chrys., Theophyl., (Ec., Elsner, 'propter quem:' Grot., 'per quem') all sinned (see ch. iii. 23:—not 'were sinful,' or 'were born in sin,' as Calvin would restrict the meaning: *sin*, as above remarked, is here, throughout, both *original* and *actual*: in the *seed*, as planted in the nature by the sin of our forefather: and in the *fruit*, as developed by each conscious responsible individual in his own practice. So that Calvin's argument,—'hic non agi de actuali peccato, colligere promptum est: quia si reatum quisque sibi accesseret, quorsum conferret Paulus Adam cum Christo?' does not apply, and the objection is answered by Paul himself, where he says, distinguishing between the παράπτωμα and the χάρισμα

ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ^a ἐλλογέται μὴ ὄντος νόμου, ^a here only.
 14 ἀλλὰ ^{bc} ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ ^d μέχρι ^{18 only f.}
 Μωυσέως καὶ ^e ἐπὶ τοὺς μὴ ἁμαρτήσαντας ^e ἐπὶ τῷ ^{b = vv. 17, 21.}
^c Luke i. 33 ^{ch. vi. 12.}
^{xix. 14.}
^{Ps. civ. 19.}

27. Gen. xxxvii. 8.
 e Luke i. 59. Ezra ii. 61. Neh. vii. 63.

d of time, Matt. xi. 23. Acts x. 30. xx. 7. 1 Tim. vi. 14 al. f. Ps. civ. 19.

13. ἐλλογατο A ^{corr}l-marg[-ται]: ἐλλογέτω f, ἐνελογεῖτο (*imputabatur*) ⁸¹
 ([ελογ.] 52. 108) vulg(but not am) G-lat syrr copt æth lat-ff: λελογισται lect-19:
 ευλογεῖται 71-7.

14. (αλλα, so BD.)

for 2nd ἐπι, εν B, in similitudine (or -nem) latt Iren-int

[Orig-int] Jer.

below, vv. 15, 16, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. The παράπτωμα was not only that of one, the original cause of the entry of sin, but the often repeated sins of individual men:—nor, ‘suffered the punishment of sin,’ as Grot. and Chrys., θνητοὶ γεγόνασι).

Observe how entirely this assertion of the Apostle contradicts the Pelagian or individualistic view of men, that each is a separate creation from God, existing solely on his own exclusive responsibility,—and affirms the Augustinian or traducian view, that all are evolved by God’s appointment from an original stock, and though individually responsible, are generically involved in the corruption and condemnation of their original.

13.] How, consistently with ch. iv. 15, could all men sin, *before the law*? This is now explained. For up to (the time of) the law (= ἀπὸ Ἀδ. μέχρι Μωυσ. ver. 14: not ‘during the time of the law,’ as Orig., Chrys.,—τοῦ νόμου δοθέντος, . . . ἕως ὁ νόμος ἦν,—Theodoret,—an allowable rendering of the words, but manifestly inconsistent with the sense;—nor, ‘as far as there was law, there was sin,’ as Dr. Burton,—which is both inadmissible from the μέχρι Μωυσέως following, and would not answer to the simple matter of fact, ἦν ἐν κόσμῳ) there was sin in the world (‘men sinned,’ see Gen. vi. 5—13; committed actual sin: not, men were accounted sinners because of Adam’s sin; the Apostle reminds us of the *historical fact*, that there was sin in the world during this period): but sin is not reckoned (as transgression) where the law is not. ἐλλογέται has given rise to much dispute. Very many Commentators (Aug., Ambr., Luth., Melanc., Calv., Beza, Rückert, Tholuck, Stuart, al.) explain it of consciousness of sin by the sinner himself, as in ch. vii. 7: but (1) as De Wette observes, this is not the natural sense of the word, which implies two parties, one of whom sets down something to the account of the other (ref.): (2) this interpretation would bring in a new and irrelevant element,—for the Apostle is not speaking in this chapter at all of subjective human consciousness, but throughout of objective

truths with regard to the divine dealings: and (3) it would be altogether inconsistent with the declarations of ch. ii. 15.—where in this sense the ἐλλογισμός of sin by the νόμον μὴ ἔχοντες is distinctly asserted.

I am persuaded that the right sense of ἐλλ. is, reckoned, ‘set down as transgression,’—‘put in formal account,’ by God. In the case of those who had not the written law, ἁμαρτία is not formally reckoned as παράβασις, set over against the command: but in a certain sense, as distinctly proved ch. ii. 9—16, it is reckoned and they are condemned for it. Nor is there any inconsistency, as Tholuck complains, in this view. Other passages of Paul’s writings support and elucidate it. He states the object of the law to be, ch. vii. 13, ἵνα γένηται καθ’ ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. The revelation of the law exaggerated, brought into prominent and formal manifestation, the sinfulness of sin, which was before culpable and punishable, but in a less degree. With this view also agree Acts xvii. 30; ch. ii. 12, ὅσοι ἀνόμως ἡμαρτον, ἀνόμως καὶ ἀπολούνται,—and iii. 25, in so far as they state an analogous case. The objection to taking οὐκ ἐλλογέται relatively, ‘is not fully reckoned,’ will hardly be urged by those who bear in mind the Apostle’s habit of constantly stating relative truths as positive, omitting the qualifying particles: see e. g. ch. vii. 7, where with ἁμαρτίαν and with οὐκ ᾔδειν both, we must supply qualifications (see notes there).

14.] But (notwithstanding the last assertion that sin is not fully reckoned where the law is not) death reigned (was a power to which all succumbed) from Adam to Moses (μέχρι Μωυσ. = ἕχρι νόμον above): i. e. although the full ἐλλογισμός of sin did not take place between Adam and Moses, the universality of death is a proof that all sinned,—for death is the consequence of sin:—in confirmation of ver. 12.

καὶ ἐπὶ τ. μὴ ἁμ.] even (notwithstanding the different degrees of sin and guilt out of, and under, the law) over those who sinned not according to the similitude (reff.) of the TRANSGRESSION of Adam. (1) ἐπὶ τῷ ὁμ. belongs to ἁμαρτ. and not to ἐβασί-

f. ch. vi. 5 (i. 23 reff.)
 g ch. iv. 15 reff.
 h = 1 Cor. x. 6†.
 i = Matt. xii. 32. Acts xxiv. 25 al. Wisd. xix. 1.
 k ch. iv. 25 reff.
 l = ch. vi. 23. xi. 29.

ἴμοιωματι τῆς ἡ παραβάσεως Ἀδάμ, ὅς ἐστιν ἡ τύπος ἈΒCDE
 τοῦ ἡ μέλλοντος, 15 ἄλλ' οὐχ ὡς τὸ ἡ παράπτωμα, οὕτως KL[P]N
 καὶ τὸ ἡ χάρισμα· εἰ γὰρ τῷ τοῦ ἐνὸς ἡ παραπτώματι ghkl
 [47]

15. om 1st καὶ B [Syr copt].

aft πολλῶ ins οὖν A Syr.

λεusen (as Chrys., Theophyl., Bengel, Elsn., al.),—for that would bring in, in the words τοὺς μὴ ἁμαρτήσαντας, an absolute contradiction to ἐφ' ᾧ πάντες ἥμαρτον, by asserting that there were some who did not sin. (2) The emphasis lies on παράβασις, as distinguished from ἁμαρτία. Photius (in De W.),—ὁ μὲν (Ἀδ.) ὥριμένην κ. νομοθετηθεῖσαν ἐντολήν παρέβη κ. ἥμαρτεν· οἱ δὲ ἥμαρτανον τὴν αὐτοδιδάκτον τῆς φύσεως λόγον ἐνυβρίζοντες. They all sinned: but had not, like Adam, transgressed a positive revealed command. (3) There is no reference here, as some Commentators (Beza, al.) have supposed, to the case of children and idiots,—nor (as Grot., Wetst.) to those who lived pious lives. The aim is to prove, that the seed of sin planted in the race by the one man Adam, has sprung up and borne fruit in all, so as to bring them under death;—death temporal, and spiritual;—of these, some have sinned without the law, i. e. not as Adam did, and as those after Moses did: and though sin is not formally reckoned against them, death, the consequence of sin, reigned, as matter of historical fact, over them also. It is most important to the clear understanding of this weighty passage to bear in mind, that the first member of the comparison, as far as it extends, is this: 'As by Adam's transgression, of which we are by descent inheritors, we have become (not by imputation merely, but by propensity) sinners, and have thus incurred death, so &c.' (see below).

ὅς ἐστιν τύπος τ. μέλλ.] who is a figure (or type: not thus used by LXX, see Umbreit's note) of the future (Adam [the second Adam, viz. Christ]). This clause is inserted on the first mention of the name Adam, the one man of whom he has been speaking, to recall the purpose for which he is treating of him,—as the figure (ref.) of Christ. τοῦ μέλλ., not 'qui futurus erat,' as Beza [and E. V.], Reiche; but spoken from the Apostle's present standing, 'who is to come.' The fulfilment of the type will then take place completely, when, as 1 Cor. xv. 22, ἐν τῷ χριστῷ πάντες ζωοποιήσονται. Still less, with Koppe, can ὅς be taken by attr. for ὅ, and τοῦ μέλλοντος be interpreted 'of that which is to come,' viz. life and salvation: see 1 Cor. xv. 45.

Many suppose these words ὅς ἐστ. τύπ.

τ. μέλλ. to be the apodosis of ver. 12: but see there.

15—17.] Though Adam and Christ correspond as opposites, yet there is a remarkable difference, which makes the free gift of grace much more eminent than the transgression and its consequences, and enhances the certainty of its end being accomplished. But not (in all points) as the act of transgression (of Adam, as the cause inducing sin and death on his race), so also is the gift of grace (i. e. justification: not a direct contrast, as ὑπακοή in ver. 19: the Apostle has more in mind here the consequence of the παραπτ., and to that opposes the χάρισμα. De W.).

15. εἰ γὰρ κ.τ.λ.] Distinction the first, in DEGREE:—and in the form of a hypothetical inference 'a minori ad majus.' For if by the transgression of the one (man) the many (have) died, much more did the grace of God, and the gift abound in (by means of) the grace of the one man Jesus Christ towards the many. (1) The first question regards πολλῶ μᾶλλον. Is it the 'a fortiori' of logical inference, or is it to be joined with ἐπερίσσευσεν as quantitative, describing the degree of abounding? Chrys. (πολλῶ γὰρ τοῦτο εὐλογώτερον), Grot., Fritz., Thol., adopt the former, and provided only the same thing is said here as in ver. 17, the usage there would decide it to be so: for there it cannot be quantitative. But I believe that not to be so. Here, the question is of abounding, a matter of degree, there, of reigning, a matter of fact. Here (ver. 16) the contrast is between the judgment, coming of one sinner, to condemnation, and the free gift, of (see note below) many offences, to justification. So that I think the quantitative sense the better, and join πολλῶ μᾶλλον with ἐπερίσσευσεν, in the sense of much more abundant (rich in diffusion) was the gift, &c. (2) χάρις, not the grace working in men, here, but the grace which is in, and flows from, God. (3) ἐν χάριτι τῇ τοῦ, not to be joined (Thol.) with ἡ δωρεά, as if it were ἡ ἐν χάρ. (which would be allowable), but with ἐπερίσσεια. The grace of our Lord Jesus Christ (His self-offering love, see 2 Cor. viii. 9) is the medium by which the free gift is imparted to men. (4) The aorist ἐπερίσσεια should here be kept to its indefinite his-

^m οἱ πολλοὶ ἀπέθανον, ⁿ πολλῶ ⁿ μᾶλλον ἢ χάρις τοῦ θεοῦ ^m καὶ ἡ ὁδωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ χριστοῦ ^p εἰς ^m τοὺς πολλοὺς ^q ἐπερίσσευσεν. ¹⁶ καὶ οὐχ ὥς δι' ἐνὸς ἀμαρτήσαντος τὸ ἰδῶρμα· τὸ μὲν γὰρ ^s κρίμα ^t ἐξ ἐνὸς ^u εἰς ^v κατὰ κρίμα, τὸ δὲ ¹ χάρισμα ^t ἐκ πολλῶν ^k παραπτωμάτων ^u εἰς ^w δικαίωμα. ¹⁷ εἰ γὰρ

tive. r James i. 17 only †. s see 1 Pet. iv. 17. Rev. xx. 4. u = ch. i. 5. xvi. 26. 1 Pet. i. 22. v here bis. ch. viii. 1 only †. (-νειν, ch. ii. 1. -σις, 2 Cor. iii. 9. vii. 3.) w = here only. see note and ch. i. 32 reff.

om εν F-gr.

16. for αμαρτησαντος, αμαρτηματος D (and lat¹) F [vulg-clem demid] fuld¹ (not am harl¹ al) Syr [æth Orig-int₁ (txt Orig₁) Aug₂ (txt_{sepe}): αμαρτητος (sic) K¹. om γαρ F-gr 45 lect-19, syr has it w-ast. at end add ζωης D¹ (and lat¹) fuld¹ æth.

torical sense, and not rendered as a perfect, however true the fact expressed may be: *both* are treated of here as *events*, their time of happening and present reference not being regarded. 16.] *Distinction the second*, in KIND. The former difference was quantitative: this is modal.

And not as (that which took place) by one that sinned, so is the gift. It is a question whether any thing, and what, is to be supplied before δι' ἐνὸς ἀμαρτ. Rōthe, Meyer, and Tholuck (and so E. V.), would supply nothing, and render, 'And not as by one having sinned, so is the gift.' But (De W.) this has against it, (1) that since the γαρ following gives the reason for this sentence, this must contain implicitly all that that next expands in detail; which is not merely the distinction between springing from *one man* and out of *many offences*, but much more: and (2) that thus διὰ would = ἐκ or *vice versa*, whereas διὰ characterizes the *bringer in*, and ἐκ the *occasion*.

Others have supplied τὸ κρίμα (Bengel, Köllner): τὸ κατὰ κρίμα (Theophyl., Reiche): ὁ θάνατος εἰςῆλθεν (Grot., Æstius, Koppe):—but inasmuch as it is purposely left indefinite, to be explained in the next verse, it is better to supply an indefinite phrase which may be thus explained: e. g. τὸ γεγόμενον, 'that which took place by one,' [or '(it was) through one,'] &c. τὸ μὲν γὰρ κ.τ.λ.] For the judgment (pronounced by God upon Adam) came of (was by occasion of) one (man having sinned,—supply ἀμαρτήσαντος: παραπτώματος would be hardly allowable, and would not help the sense, inasmuch as many sinners, as well as many sins, are implied in πολλ. παραπτ. below), unto condemnation (its result, in his own case and that of his posterity: supply, as in ver. 18 is expressed, (ἐγένετο) εἰς πάντας ἀνθρώπους); but the gift of grace was by occasion of many transgressions (where sin abounded, ver. 20, there grace much more abounded: the existence of the law

being implied in παραπτ.) unto justification. The only difficulty here is the sense of δικαίωμα. The ordinary meaning of the word is τὸ ἐπανόρθωμα τοῦ ἀδικήματος, 'the amendment of an evil deed': so Aristotle, Eth. Nicom. v. 10, διαφέρει δὲ τὸ ἀδικημα καὶ τὸ ἄδικον, καὶ τὸ δικαίωμα καὶ τὸ δίκαιον· ἄδικον μὲν γὰρ ἐστὶ τῇ φύσει ἢ τάξει· τὸ αὐτὸ δὲ τοῦτο ὅτανπραχθῇ, ἀδικημα ἐστὶ· πρὶν δὲπραχθῆναι οὐπω, ἀλλ' ἄδικον. ὁμοίως δὲ καὶ δικαίωμα· καλεῖται δὲ καὶ τὸ κοινὸν μᾶλλον δικαιοπράγμα, δικαίωμα δὲ τὸ ἐπανόρθωμα τοῦ ἀδικήματος. But this, which Aristot. insists on as the proper, but not perhaps usual sense of the word, is not to be pressed in the N. T., and does not, though upheld by Calv., Calov., Wolf, and Rōthe, suit the context as contrasted with κατὰ κρίμα. Other renderings are, 'an absolute sentence' (Meyer, Fritz., al.): 'a righteous act,' as in ver. 18; Baruch ii. 19; 'righteousness,' as in Rev. xix. 8 (where see note): 'a righteous cause,' or plea (LXX, Jer. xi. 20): 'justification' (E. V., Luth., De Wette, al.). The first seems to me to be right, as standing most exactly in contrast with κατὰ κρίμα; the use of the -μα being partly perhaps accounted for by the alliteration of the ending marking more strongly the antithesis. Thus as κατὰ κρίμα is a sentence of condemnation, so δικαίωμα will be a sentence of acquittal. This in fact amounts to justification. 17.] *Distinction the third*, also in KIND; that which came in by the one sinner, was the reign of DEATH: that which shall come in by the One, Jesus Christ, will be a reigning in LIFE. For (carrying on the argument from ver. 15, but not so as to make parenthetical (Rōthe) ver. 16—for δικαιοσύνης presupposes δικαίωμα) if by the transgression of the one (man; the reading ἐν (τῷ) ἐνὶ παραπτώματι goes with ἀμαρτήματος for ἀμαρτήσαντος in ver. 16: both have evidently been corrections) death reigned by means of

m = ver. 19 bis. ch. xii. 5. 1 Cor. x. 17, 33. n vv. 9, 10 reff. o Acts ii. 38 reff. Wisd. xvi. 25. p ch. viii. 18. 2 Cor. i. 5. q ch. iii. 7 al. constr. Eph. i. 8. 2 Cor. ix. 8, but περ, transi- t ch. ii. 29 reff.

^x ver. 14 reff. ^{τῷ} τοῦ ἐνὸς ^k παραπτώματι ὁ θάνατος ^x ἐβασιλεύσεν ABCD F
^y 2 Cor. viii. 2. ^{διὰ} τοῦ ἐνός, ⁿ πολλῶ ⁿ μᾶλλον οἱ τὴν ^y περισσείαν τῆς KL[P] t
ⁱ 21 only. ^{χάριτος} καὶ τῆς ^o δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες a b c d f
^z = Matt. xviii. ^{ἐν} ^z ζωῇ ^a βασιλεύουσιν διὰ τοῦ ἐνός Ἰησοῦ χριστοῦ. g h k l
^{8, 9, John v.} ²⁹ al. fr. ¹ 1 Cor. iv. 8. ¹⁸ ^b Ἄρα ^b οὖν ὡς δι' ἐνός ^k παραπτώματος ^c εἰς πάντας m n o 17
^{Rev. v. 10.} ^{xx. 4, 6.} ^{xxii. 5.} ^b ch. vii. 3, 25. ^{viii. 12. ix.} ^{16, 18. xiv.} ^{[12] 19. Gal} ^{vi. 10 al. 3. P.} ^c = ver. 12. ^d = Rev. xv. ¹⁹ ὥσπερ γὰρ διὰ τῆς ^f παρακοῆς τοῦ ἐνός ἀνθρώπου [47]
⁴ only. Baruch ii. 19. see note on ver. 16. ^e ch. iv. 25 only ‡. Levit. xxiv. 22 only. ^f 2 Cor. x.
^{6.} Heb. ii. 2 only †. (οὐέν, Matt. xviii. 17.)

17. For τῷ του ενος, εν ενι AF; εν τῷ ενι D-gr: εν ενος 47[-txt] am(with demid al) Orig₂: τῷ 44: txt BCKLN[P 47¹-marg rel] vulg[-clem fuld] D-lat Syr copt aeth arm] Chr₁ Thdr₁ Thl Bc [Euthalms Damas Orig-int₁] Aug₁ om της δωρεας B 49 Orig₂ Chr-comm₁ Iren-int₁ Aug₂ επε: την δωρεαν 67² Thl: add και 63 vulg syr₁ Chr-2-mss, Isid₁ Thdr₁ Ambrst Pelag. om της δικαιοσ. C 70¹ Orig₁[ins₂ and int₅]. ins τη bef ζω L k 17. 93. βασιλευουσιν [D³(appy, Tischdf) P] ο 17. 47. 77. 91 Orig₁ Chr₁[(txt₁) Damas]. χρ. bef ιησου B Orig₂(agst Orig₁ [int₅] Iren-int).

18. aft ενος ins ανθρωπου N¹(N³ disapproving) [æth]. παραπτωμα F(per unius delictum) m 46 [Syr (copt)]. for δικαιώματος, το δικαίωμα DG [m]; και δικαίωμα F(per unius justitiam).

the one (man), much more (logical—a fortiori) shall they who receive the abundance of the grace and of the gift of righteousness (ver. 15: beware of the shallow and weakening notion, that it is “for της δικαιοσύνης δεδωρημένης”) reign in life (eternal) by means of the one (Man) Jesus Christ.

περισσεία answers to ἐπερίσσευσεν, ver. 15: της χάριτος, to ἡ χ. τοῦ θεοῦ; only here, as at ch. i. 5, the word signifies not only the grace flowing from God, but the same grace implanted and working in man:—δωρεάς, to δωρεά there, but qualified by της δικαιοσύνης, answering to δικαίωμα in ver. 16.

The present λαμβάνοντες, instead of λαβόντες, is not merely used in a substantive sense, *receptores* (as Fritz. and Meyer), but signifies that the reception is not one act merely, but a continued process by which the περισσεία is imparted. (So Rōthe, De W., Thol.) ἐν ζωῇ βασ.

“Antithesis to ὁ θάνατος ἐβασ. We should expect ἡ ζωὴ βασιλεύσει, but Paul designedly changes the form of expression that he may bring more prominently forward the idea of free personality. ζωὴ is not only corporeal (the resurrection), but also spiritual and moral,—as also in θάνατος we must include διὰ της ἀμαρτίας ver. 12. βασιλεύουσιν is brought in by the antithesis: but it is elsewhere used (see reff.) to signify the state of blessedness, partly in an objective theocratic import (of the reign of the saints with Christ), partly in a subjective moral one,—because reigning is the highest development of freedom, and the highest satisfaction of all desires.” De Wette.

18.] Recapitulation and

co-statement of the parallel and distinctions. Therefore (ἄρα οὖν, see reff., is placed by Paul at the beginning of a sentence, contrary to classical usage) as by means of one trespass (not, ‘the transgression of one,’ as Erasmi., Luth., Calv., Koppe, Fritz., Thol. [similarly E. V.], which is contrary to usage, and to ver. 17, where that meaning is expressed by τῷ τοῦ ἐνός παραπτώματι. In this summing up, the Apostle puts the antithetical elements as strongly and nakedly as possible in contrast; and therefore abridges the ‘trespass of one’ and ‘the righteous act of one’ into ‘one trespass’ and ‘one righteous act’) it came upon (ἐγένετο, indefinite, being supplied) all men unto condemnation,—so also by means of one righteous act (the Death of Christ viewed as the acme of His Obedience, see Phil. ii. 8 = ἡ ὑπακοὴ τοῦ ἐνός below; not as in ver. 16,—nor Righteousness, as Thol., which would not contrast with παραπτ., a single act) it came upon all men (in extent of grace,—in posse, not in esse as the other) unto justification (of conferring, leading to) life. 19.] For (in explanation of ver. 18) as by the disobedience of (the) one man the many (= πάντες ἄνθρωποι above, but not so expressed here, because in the other limb of the comparison πάντ. ἄνθρ. could not be put, and this is conformed to it: see there) were made (not, ‘were accounted as’ (Grot. al.): nor ‘became by imputation’ (Beza, Bengel): nor ‘were proved to be’ (Koppe, Reiche, Fritz.): see reff.) sinners (not ὑπέθνητοι κολάσει, as Chrys., Theophyl.: ‘actual sinners by practice,’ is

ἡ ἁμαρτωλοὶ ἡ κατεστάθησαν ἰοὶ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι ἡ κατασταθήσονται ἰοὶ πολλοί. 20 νόμος δὲ ἡ παρεισηλθεν, ἵνα ἡ πλεοναση τὸ ἡ παράπτωμα. οὐ δὲ ἡ ἐπλεόνασεν ἡ ἁμαρτία, ὅ ἡ ὑπερεπερίσ-

λάβρα νυκτός ἐντός τῶν τειχῶν, Polyb. ii. 55. 8.
al4.) only, exc. 2 Pet. i. 8. 2 Chron. xxiv. 11.
Mark vii. 37.)

m Paul (here bis. ch. vi. 1. 2 Cor. iv. 15
n ver. 15. o 2 Cor. vii. 4 only τ. (-ὡς,

19. aft 2nd ενος add ανθρωπου D¹F Iren-gr₁ Cyr₂[-p(om₁)] Aug₁(om_{aliqu}) Ambr₁,
[om₁].—του ενος ανθρ. bef υπακοης F.

20. for 1st δε, γαρ L. for οὐ, ουπου F.

meant, the disobedience of Adam having been the *inlet* to all this: compare ἐφ' ᾧ πάντες ἡμαρτον ver. 12 and the notes, on the *kind of sin* spoken of in this whole passage, as being both original and actual), so also (after the same manner or analogy likewise) **by means of the obedience** (unto death, see on last verse) of (the) **One** (man) shall (*future*, because, as in ch. iii. 30, justification, as regards the many, is not yet completed. De W.) **the many** (= πολλοί, compare Matt. xxvi. 28; Mark x. 45, but thus expressed because πολλοί would not have answered in the other limb of the comparison. *In order to make the comparison more strict*, the πάντες who have been made sinners are *weakened* to the indefinite οἱ πολλοί, the πολλοί who shall be made righteous are *enlarged* to the indefinite οἱ πολλοί. Thus a *common term of quantity* is found for both, the one *extending to its largest numerical interpretation*, the other *restricted to its smallest*) be made (see above) **righteous** (not by *imputation* merely, any more than in the other case: but 'shall be made really and actually righteous, as completely so as the others were made really and actually sinners.' When we say that man has no righteousness of his own, we speak of him as *out of Christ*: but *in Christ* and united to Him, he is *made righteous*, not by a fiction, or *imputation only* of Christ's righteousness, but by a real and living spiritual union with a righteous Head as a righteous member, righteous *by means of*, as an effect of, the righteousness of that Head, but not merely righteous by *transference* of the Righteousness of that Head; just as in his natural state he is united to a sinful head as a sinful member, sinful by means of, as an effect of, the sinfulness of that Head, but not merely by *transference* of the sinfulness of that Head). See the whole question respecting πάντες and οἱ πολλοί treated in Tholuck's Comm. in loc. 20.] *How the law* (of Moses) *came in, in the divine economy*. But (i. e. the two things spoken of ver. 19 did not simply and immediately happen) **the law** (of Moses: not *law*, in the abstract, nor

'*the law of nature*,' as Dr. Peile,—nor even the *law of God* in its *general* sense, as often in ch. i. ii.;—but here strictly **THE LAW OF MOSES**, as necessitated by vv. 13, 14 in this same argument) **came in besides** (besides the fact of the many being made sinners, and as a transition point to the other result: formed a *third term*, besides these two, in the summary of God's dealings with man: compare προσετέθη, Gal. iii. 19: not πρὸς καιρὸν ἐδόθη, Theophyl.: not, *came in between Christ and Adam* (as Theodore and Calv.:—not = εἰσηλθεν merely),—**in order that** (τελικῶς, its *design*,—not merely ἐκβατικῶς, its result, as Chrys., al.; here, and every where else. So of ver. 21) **the trespass** (*created* by the law; for where no law, no transgression, ch. iv. 15:—not merely the *knowledge of sin*, but *actual transgression*) **might be multiplied** (in *actual fact*: not 'be abundantly exhibited,' or any such evasive sense). No possible objection can be taken to this statement by those who view the Law as a preparation for Christ. If it was so, then the effect of the Law, the creating and multiplying transgression, was *an end in the divine purposes*, to bring out the necessity of One who should deliver from sin and bring in righteousness. "Those who weaken this telic ἵνα into 'so that,' in order to guard the Apostle from what seems to them a doctrine unworthy of God, overlook equally his firm standing on the acknowledged ground of historic fact and actuality, as the humility with which here, as ever (ch. xi. 33, 34), he bows before the mystery of the οἰκονομία τοῦ θεοῦ." Umbreit. But (this terrible end, the multiplying of transgression, was not, however, God's *ultimate* end: He had a further and gracious one) **where** ('when,' De Wette, after Grot., al.: but Tholuck justly remarks that instances of this meaning of οὐδ in prose are wanting. In verse it seems to occur, Eur. Iph. Aul. 96, but even there may be rendered '*in the case where*') **sin** (the generic of the specific παράπτωμα) **was multiplied**, (God's) *grace* did beyond

p ver. 14 reff.
q ver. 16 reff.
r ch. iii. 5 reff.
s = ch. xi. 29,
23. Col. i.
iv. 16. L.P.
[exc. John
viii. 7.]
(Exod. xii.
39 B.)
t ch. v. 20 reff.
u ch. iii. 4 reff.
v Acts x. 41
reff.
w = and
constr., Gal.
ii. 19. (ver. 10. ch. xiv. 8.) w. ἀπό, Col. ii. 20.
y = Col. (ii. 20.) iii. 7 only.

σευσεν ἡ χάρις, ²¹ ἵνα ὥσπερ ^p ἐβασίλευσεν ἡ ἀμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις ^p βασιλεύσῃ διὰ δικαιοσύνης ^q εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.

ABCDF
KL[P]N
a b c d f
g h k l
m n o l 17
[47]

VI. ¹ ὅτι οὖν ^r ἐροῦμεν; ^s ἐπιμένωμεν τῇ ἀμαρτίᾳ, ἵνα ἡ χάρις ^t πλεονάσῃ; ² μὴ γένοιτο. ^v οὔτινες ^w ἀπεθάνομεν τῇ ἀμαρτίᾳ, ^x πῶς ἔτι ^y ζήσομεν ^y ἐν αὐτῇ; ³ ἢ ^a ἀγνοεῖτε

x = ch. iii. 6. 1 Cor. xv. 12. Gal. iv. 9. Gen. xxxix. 9.
a ch. i. 13 reff.

21. om τῷ F.
ησ. B.

for βασιλευσῇ, -σει KL c l^o [47] 77. 115-6-21-2.

χρ. bef

CHAP. VI. 1. rec επιμενουμεν, with rel Chr, Thdrt Gennad-c Diod-c Thl (Ec Tert, [perseverabimus (perferemus Tert-ms)], permanebimus vulg G-lat [F-lat Orig-int₃]. Aug^{same}: επιμενουμεν KN[P d n 47] 1. 57. 68. 109 lect-13 copt [Euthal-ms]: επιμεινωμεν L [k] 93. 124: txt ABCD F[-gr] b¹ m o 17 Syr Damasc. ins εν bef τη A [Woide, e contra Cowper, expr], in peccato latt.

2. aft οιτινες ins γαρ F latt syrr (not Tert).

(ζησωμεν-CFL 17 Diod Chr-ms).

measure abound (not 'did much more abound,' as E. V.: for words compounded with υπέρ have a superlative, not a comparative signification, e.g. ref. υπερλίαν, υπερνικάω, υπερψάω, κ.τ.λ.,—and Paul often uses these compounds. The E. V. has likewise destroyed the force of the comparison by rendering the different words πλεονάζω and περισσεύω both by one word 'abound').

21.] *The purpose of this abounding of grace:—its ultimate prevalence and reign, by means of righteousness, unto life eternal. That, as sin reigned (the historic indefinite past, because the standing-point of the sentence is, the restitution of all things hereafter) in death (εν, of that in and by which the reign was exercised and shewn: death was the central act of sin's reign. He does not here say, 'death reigned by sin,' as in vv. 12—14, because sin and grace are the two points of comparison, and require to be the subjects), so also grace may reign by means of (not εν here, though it might be so, if δικαιοσ. applied to our being made righteous: but as it applies to the Righteousness of Christ making us righteous, it is διδ) righteousness, unto (leading to) life eternal through (by means of) Jesus Christ our Lord ('Jam ne memoratur quidem Adamus, solius Christi mentio viget.' Bengel).*

CHAP. VI.—VIII.] THE MORAL EFFECTS OF JUSTIFICATION. VI. 1—14.] *No encouragement given hereby (see ch. v. 20) to a life in sin: for the baptized are dead to sin, and walk in a new (vv. 1—7) life, and one (vv. 8—11) dedicated to God.*

1.] *What then shall we say?—the introduction of a difficulty or objection arising out of the preceding argument, and referring to ch. v. 20. See ch.*

iii. 5. επιμένωμεν, 'must we think that we may persist,'—the deliberative subjunctive. So εἰπωμεν ἡ σιγῶμεν, Eur. Ion 758: παρῆλθω δόμους, Med. 1275. See Kühner, Gramm. § 464, and note on ch. v. 1. [Are we to continue ('Must we think that we may persist,' in other words) "May we persist" in (our natural state and commission of) sin, that (God's) grace may be multiplied (ch. v. 20)?

2.] μὴ γέν. (see reff.), used of some inference in itself abhorrent from reverence or piety, or precluded by some acknowledged fact inconsistent therewith. The latter is here the ground of rejection. An acknowledged fact in the Christian life follows, which precludes our persisting in our sin.

We who (οἱτινες describing quality, not merely matter of fact) died (historic aorist, not perf. as in E. V. [the true reference is thus most unfortunately lost]: the time referred to being that of our baptism) to sin (reff. and examples in Wetst.:—became as separate from and apathetic towards sin as the dead corpse is separate from and apathetic towards the functions and stir of life: μένειν ἀκίνητον ὥσπερ τὸν νεκρόν, Chrys. 'Sin,' τῇ ἡμ. = as above), how shall we live any longer therein (= περιπατεῖν εν—but not, as De W., ζῆν with a dative: ζῆν εν τινι is a further step than ζῆν τινι, implying introitio, and not merely sympathy)?

3.] Or (supposing you do not assent to the argument in the last verse, see reff.) are ye ignorant (the foregoing axiom is brought out into recognition by the further statement of a truth universally acknowledged) that all we who were (i. e. all of us, having been [not as E. V., again most unfortunately, "so many of us as were," giving it to be understood that some of them had

ὅτι ὅσοι ^b ἐβαπτίσθημεν ^b εἰς χριστὸν Ἰησοῦν, ^b εἰς τὸν ^b θάνατον αὐτοῦ ^b ἐβαπτίσθημεν; ⁴ ^c συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα ὥσπερ ^d ἡγέρθη χριστὸς ἐκ ^a νεκρῶν διὰ τῆς ^e δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν ^f καινότητι ζωῆς ^g περιπατήσωμεν. ⁵ εἰ γὰρ ^h σύμφυτοι γεγόναμεν τῷ ⁱ ὁμοιώματι τοῦ θανάτου αὐτοῦ,

² reff. ^h here only †. Amos ix. 13. Zech. xi. 2 only.

^b Acts viii. 16 reff. ^c Col. ii. 12 only †. ^d 1 Cor. xv. 12 reff. ^e see John xi. 40. ^f ch. vii. 6 only. ^g Ezek. xlvii. 12 only. ^h = Acts xxi. 21. w. ἐν, 2 Cor. iv. 1 ch. i. 23 reff.

3. om *ιησουν* B [(a)] 31-9. 73. 109-18-20-24 lect-8 [Euthal-ms] Chr Thl [Orig-int₃ (ins.)]: *ιησ.* bef *χριστ.* [o] 80 Syr æth.

4. om *τον* D¹F k¹. for *δια, υπο* D¹(appy).

not been thus baptized]) baptized into Christ Jesus ('into participation of; 'into union with,' Christ, in His capacity of spiritual Mastership, Headship, and Pattern of conformity) were baptized into (introduced by our baptism into a state of conformity with and participation of) His death? The Apostle refers (1) to an acknowledged fact, in the signification, and perhaps also in the manner (see below) of baptism—that it put upon us (Gal. iii. 27) a state of conformity with and participation in Christ;—and (2) that this state involves a death τῇ ἁμαρτίᾳ even as He died τῇ ἁμαρτίᾳ (ver. 10);—the meaning being kept in the background, but all the while not lost sight of, that the *benefits of His Death* were likewise made ours by our introduction into the covenant.

4.] A further explanation of the assertion in the last verse proceeding (οὖν) on its concession by the reader. **We were then** (not the temporal but inferential 'then': q. d. "You grant my last position: Well then," . . .) **buried with Him** (καθάπερ ἐν τινι τάφῳ τῷ ὕδατι καταδύνοντων ἡμῶν τὰς κεφαλὰς ὁ παλαιὸς ἄνθρωπος θάπτεται, καὶ καταδύς κάτω κρύπτεται ὅλος καθάπαξ, Chrys. on John iii. Hom. xxv. 2, vol. viii. p. 151) by means of our baptism into (His) death (τοῦ βαπτ. εἰς τὸν θάνατον belong together, not συνετάφ. εἰς τ. θ., which would hardly bear any sense. The absence of the art. before εἰς is no objection to this;—it is unnecessary, because no distinction from any other baptism is brought out, and τὸ βάπτ.-εἰς-τὸν-θάν. is connected as one idea); in order that, as Christ was raised from the dead by the glory (δόξα and δύναμις are cognate ideas; compare the import of the Heb. יָד and the LXX in Ps. lxxviii. 35 [lxxvii. 34 LXX], Isa. xii. 2: and τὸ κράτος τῆς δόξης in Col. i. 11. The divine δόξα includes all that manifests the Creator to the creature: and hence also his Almightyness. Tholuck.

The renderings 'in Dei gloriam' (Beza, Bretschneider), and 'because He is the

image of the Father' (Dr. Burton, altern.), are inadmissible for διὰ with a gen. of the Father (Theodoret makes ἡ δόξα τοῦ πατρὸς = ἡ οἰκεία θεότης of the Son, which is manifestly wrong), thus we also should walk in newness of life (not = 'a new life';—nor are such expressions ever to be diluted away thus: the abstract καινότητι is used to bring the quality of newness, which is the point insisted on, more into prominence, compare 2 Thess. ii. 11; 1 Tim. vi. 17 [and notes]; Winer, edn. 6, § 34. 3. The comparison is not only (as Stuart) between our Lord's physical death and resurrection, and our spiritual; but reaches far deeper: see notes on vv. 10, 11).

5.] The Apostle confirms the last verse by a necessary sequence that *those who are united to Him in His Death, shall be also in His resurrection*. For (confirmatory) if we have become united with the likeness of His Death (σύμφυτος = either (1) 'congenital,'—as διὰ τὴν συμφύτην δικαιοσύνην, spoken of Samuel, Jos. Antt. vi. 3. 3,—or (2) 'cognate,' of like nature,—or (3) 'arising simultaneously,'—or (4) 'grown together,'—or (5) 'planted with,' 'consitus.' The rendering of Syr., Vulg., Luth., El. V., 'planted together,' is inadmissible, -φυτος being not from φυνέω, but from φύω: as also is that of Erasmus and Calv.,—*insititiii*.' The fourth meaning, 'grown together,' intimately and progressively united,'—*coaluimus*, as Grot.,—seems here to apply best. Obs. σύμφ. is to be connected with τῷ ὅμ., not with τῷ χριστῷ understood, as in ver. 6: in which case we should have to supply τῷ ὁμοιώματι again before τῆς ἀναστάσεως, which would be not only grammatically difficult, but would not correspond to the sense: for Christians, it is true, partake of the likeness only of Christ's death, but of His actual Resurrection itself, as the change of construction shews: see below), so shall we be also (ἀλλά after a hypothetical clause serves to strengthen the inference: see

k ἀλλὰ καὶ τῆς ἁναστάσεως ἐσόμεθα, ἡ τοῦτο γινώσκου-
 τες, ὅτι ὁ παλαῖος ἡμῶν ἄνθρωπος συνεσταυρώθη,
 ἵνα ὁ καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι
 δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. ὁ γὰρ ἀποθανὼν δεδι-
 κ = 1 Cor. iv. 15 reff. Hom. Il. α. 51, f. 1 = Acts i. 22 reff. m 13h. iv. 22 Col. iii. 9. see 1 Cor. v. 7, 8. n Matt. xxvii. 44 || Mk. J. Gal. ii. 20 only +. o ch. iii. 3 reff. p gen. = ch. vii. 23, 24. viii. 13. q 1 Cor. x. 13 reff. r Matt. vi. 24. ch. vii. 6 al. Deut. xiii. 4 Ald. s Acts xiii. 39 only. Sir. xxvi. 29.

ABCDF
 KL[P]S
 a b c d f
 g h k l
 m n o 17
 [47]

5. for ἀλλα, αμα F latt.

aft αναστ. ins αυτου F Syr [copt æth] arm.

6. ins και bef τουτο B: τουτο δε 179.

καταργηση A æth.

reff., and Hartung, Partikellehre, ii. p. 40) with His Resurrection (a change of construction: because it could not well have been said σύμφυτοι τοῦ ὁμοιώματος τ. θ. above, the gen. after adjectives compounded with σύν denoting the thing actually partaken (cf. Kühner, § 519, and Bernhardt, Syntax, p. 171: who cites examples in σύντροφος, Soph. Philoct. 203.—σύννομος, Eur. Hel. 1508.—σύμφωνος, Aristoph. Av. 658.—συμφύης, Plato Legg. iv. p. 721.—συνήθης, ib. v. p. 739.—σύμφηφος, Cratyl. p. 398), and hardly the mere figure or likeness of it,—and similarly it could not well here be said σύμφ. τῇ ἀναστάσει, because the dat. would not be strong enough to denote the state of which we shall be actual partakers. The future is used *perhaps* because of the *inference*, as a logical sequence,—‘If, &c., . . . A shall = B:’—but more probably with a deeper meaning, because the participation in His Resurrection, however partially and in the inner spiritual life, attained *here*, will only then be accomplished in our entire being, when we ‘shall wake up after his likeness’).

6.] **Knowing** (recollecting) **this**, that our old man (former self, personality before our new birth—opposed to *καινός* or *νέος ἄνθρ.*, *καινή κτίσις*,—see Col. iii. 10; 2 Cor. v. 17; Eph. iv. 22—24,—not merely the guilt of sin, nor the power of sin, but the *man*. The idea is not Jewish, as Tholuck has shewn: the passage quoted from the Sohar-chadashch not bearing the meaning commonly given to it,—and if it did, that book itself being a production probably of the sixteenth century) **was** (at our baptism) **crucified with Him** (the great key to our text is ref. Gal. As the death of the Lord Jesus was by *crucifixion*, the Apostle uses the same expression of our death to our former sinful self, which is not only by virtue of, but also *in the likeness of*, Christ’s death,—as signal, as entire, as much a death of cutting off and putting to shame and pain), **in order that** (the aim and end of the *συσταυρωθῆναι*) **the body of sin might be annulled** (‘τὸ σῶμα. τῆς ἁμαρτ. belongs together, and τῆς ἁμαρτ. is not to be joined with καταργ. as being = ἀπὸ τῆς ἁμαρτ. (Theodoret, Wahl);—nor is τὸ σῶμα. τ. ἁμ., ‘the totality of sin’ (Orig.

2, Theophyl. 1, Grot.); nor ‘*the substance or essence of sin*,’ after the Heb. (Rabbinical) usage of שׁוֹרֵר (Schöttg.): nor, ‘*the mass of sin*’ (Thol. 1);—nor a mere figure to carry out the idea of being crucified with Christ (Calov., Wolf, Reiche, Olsh., Stuart 2, al.);—nor = ἡ σὰρξ τ. ἁμαρτ.; but ‘*the body, which belongs to or serves sin*,’ in which sin rules or is manifested, = τὰ μέλη, ver. 13, in which is ὁ νόμος τῆς ἁμαρτίας, ch. vii. 23,—τὸ σῶμα τ. θανάτου, ch. vii. 24,—αἱ πράξεις τοῦ σώματος, ch. viii. 13,—τὸ σῶμα τῆς σαρκός, Col. ii. 11.’ De Wette: with whom agree Orig. 1, Theophyl. 2, Beza, Bengel, Meyer, Tholuck, Stuart 1, al. But as De W. further remarks, we must not understand that the body is the *seat of sin*, or at all events must not so understand those words as if the *principle of sin* lay in the *body*, which is not true, for it lies in the *will*).

καταργηθῇ, might be rendered **powerless** (annulled as far as regards activity and energy. The word occurs twenty-five times in Paul’s Epistles (elsewhere, Luke xiii. 7, Heb. ii. 14 only), and does not appear to signify absolute *annihilation*, but as above. Gregory of Nyssa has gone into the meaning in his discourse on 1 Cor. xv. 28, vol. i. p. 1325), **that we might no longer be in bondage** (be slaves to) **sin** (i. e. that the body should no longer be under the dominion of sin, see below, ver. 12).

7.] The difficulty of this verse arises from the Apostle having in a short and pregnant sentence expressed a whole similitude, joining, as he elsewhere does in such cases, the subject of the first limb of the comparison with the predicate of the second. Fully expressed, it would stand thus: ‘For, as a man that is dead is acquitted and released from guilt and bondage (among *men*: no reference to *God’s* judgment of him): so a man that has died to sin is acquitted from the guilt of sin and released from its bondage.’ I express δεδικ. by this periphrasis in both cases, because I believe that all this is implied in it: ‘is acquitted,’ ‘has his quittance,’ from sin, so that Sin (personified) has no more claims on him, either as a creditor or as a master: cannot detain him for debt, nor sue him for service. A larger refer-

καίωται ^s ἀπὸ τῆς ἁμαρτίας. ⁸ εἰ δὲ ^t ἀπεθάνομεν σὺν ^{t = 2 Cor. v. 15.}
 χριστῷ, ^u πιστεύομεν ^u ὅτι καὶ ^v συνζήσομεν αὐτῷ, ⁹ εἰδότες ^{u Matt. ix. 28.}
 ὅτι χριστὸς ^w ἐγερθεὶς ἐκ ^w νεκρῶν οὐκ ἔτι ἀποθνήσκει. ^{Mark xi. 23.}
 θάνατος αὐτοῦ οὐκ ἔτι ^x κυριεύει. ¹⁰ ὃ γὰρ ἀπέθανεν, ^{Acts ix. 26 al.}
 τῇ ^z ἁμαρτίᾳ ἀπέθανεν ^a ἐφάπαξ. ^y ὃ δὲ ζῇ, ^b ζῇ τῷ θεῷ. ^{see Acts xv.}
¹¹ οὕτως καὶ ἡμεῖς ^c λογιζέσθε ^d ἑαυτοὺς ^e νεκροὺς μὲν τῇ ^{2 Cor. vii. 3.}
 ἁμαρτίᾳ, ^b ζῶντας δὲ τῷ θεῷ ἐν χριστῷ Ἰησοῦ. ¹² μὴ ^{2 Tim. ii. 11}
^{11.} ^{only.} ^{w ver. 4.} ^{x here bis.} ^{Luke xxii.}
^{a = Heb. vii. 27. ix. 12. x. 10 (1 Cor. xv. 6) only.} ^{b = Gal. ii. 19. 1 Pet. ii. 24.} ^{z dat., Col. iii. 23 al.}
^{constr., ch. xiv. 14. Phil. iii. 13. Wisd. xv. 15.} ^{d 2nd pers., 2 Cor. vii. 11 reff.} ^{c = and}
^{here only. see ch. vii. 8.} ^{e constr.,}

8. for δε, γαρ F[-gr] tol. ουν Syr. (G-lat has autem aut enim.) rec (for συνζ.)
 συζ., with B²CKL[P] rel: txt AB¹DFN u 17.—ωμεν CK[P] k [Bas, Damasc] Thl:
 συνζήσομεθα F. for αυτω, τω χριστω D¹F latt(not demid fuld tol [spec]) Syr
 Aug, [(txt₂). 17 def.]

11. rec aft νεκρους μεν ins ειναι, with KL[P]N³ rel [vulg spec syr Orig-c(and int₂)
 Chr-ed₂ Euthal-ins] Did₁ Thdrt Hil₁ [Ambrst]: bef νεκρ. μεν, BCN¹ Damasc: om
 ADF 17 [Syr arm] copt æth Chr-ms, Tert. rec at end adds τω κυριω ημων, with
 CKL[P]N³ rel [vulg-clem arm] Syr(but pref to χρ. ιησ.) copt Chr₁ Thl [Did, Orig-
 int₂] Ambrst: om ABD F[(but a space is left) spec am fuld] demid flor harl tol æth
 syr Bas₂ Cyr[-p₁] Thdrt Thl-comm Œc-comm Tert₂ Hil₁ Aug[₁scpe] Pelag Sedul Bede.

ence is thus given to δεδικ. than the purposes of the present argument, which is treating of the power, not the guilt of sin, required: but that it is so, lies in the nature of ἁμαρτία, the service of which is guilt, and the deliverance from whose service necessarily brings with it acquittal.

8—11.] This new life must be one dedicated to God.

8.] Now (continuing the train of argument) if we died with Christ, we believe that we shall also (the future as in ver. 5,—because the life with Him though here begun, is not here completed: and the πιστεύομεν used more of dogmatic belief, than of trust, though the latter meaning is not altogether absent) live with Him.

9.] This and the following verse explain what sort of a life with Christ is meant, by what we know of the Resurrection-life of Christ himself. The only difficulty here is in οὐκ ἔτι κυριεύει, as implying that Death had dominion over Christ, which we know it had not: see John x. 17, 18; ii. 19; Acts ii. 24. But this vanishes, when we remember that our Lord, by submitting to Death, virtually, and in the act of death, surrendered Himself into the power of Death. Death could not hold Him, and had no power over Him further than by his own sufferance: but power over Him it had, inasmuch as He died.

10.] For (the proof of the foregoing) the death which He died (not 'in that He died,' as E. V., nor is δ for καθ' ὃ, either here or in ref. Gal, but the accus. objective, governed by the verb. So also of ὃ δὲ ζῇ below), unto sin He died (De Wette well remarks that

we must in expressing this verse abide by the indefinite reference to sin in which the death of Christ is placed; if we attempt to make it more definite, 'for sin,' or 'to that state, in which He suffered the punishment of sin,' we shall lose the point of comparison, which lies in 'to sin,' and 'to God.' If we are to expand the words 'died to sin,' we must say that our Lord at death passed into a state in which He had 'no more to do with sin'—either as tempting Him (though in vain), or as requiring to be atoned for (this having been now effected), or as met by Him in daily contradiction which He endured from sinners) once for all (so that it is not to be repeated: see reff.); but the life which He liveth (see above) He liveth unto God (indefinite again, but easily filled up and explained: to God,—as being glorified by and with the Father, as entirely rid of conflict with sin and death, and having only God's (properly so called) work to do,—as waiting till, in the purposes of the Father, all things are put under Him:—and to (for) God, as being the manifestation and brightness of the Father's glory).

11.] An exhortation to realize this state of death unto sin and life unto God with Christ. Thus (after the same manner as Christ) do ye also (imperative: Meyer only holds it to be indic.) account yourselves (better than 'infer yourselves to be,' as Chrys. and Beza,—see reff. and on ch. iii. 28) dead (indeed) unto sin (as ver. 2 and following), but alive unto God in Christ Jesus (i. e. 'by virtue of your union with Him.' not through (διὰ) Christ Jesus; in this chapter it is not Christ's Mediator-

f = ch. v. 14
 e-ff.
 g ch. viii. 11.
 1 Cor. xv. 53,
 54. 2 Cor.
 ix. 11. v. 4
 only. Job
 xxx. 23.
 h ch. iv. 11 reff.
 i ch. i. 24 reff.
 k = here &c.
 (5 times).
 Luke ii. 22.
 ch. xii. 1.
 Ps. v. 3.
 1 Paul (here
 bis. ver. 19
 bis. 1 Cor. vi. 15 [3cc] 212.) only, exc. Matt. v. 29, 30. James iii. 5, 6. iv. 1. Exod. xxix. 17 al. m here
 bis. John xviii. 3. ch. xii. 12. 2 Cor. vi. 7. x. 4 only. Jer. xxi. 4. n ver. 11. o 1 Cor. ix. 20 reff.

12. **επακουειν** F [Meth.-ms.], rec *αυτη εν ταις επιθ. αυτου* (*arry a combination of the two readings*), with ³KL[P] rel syr [Bas₂ Euthal.-ms] Chr₁ Thdr_t Thl ²Ec: *αυτη*, omg the rest, DF spec Iren.-int₁ [Orig.-int₁] Tert, Viet-tun; txt ABC N [47] vulg (not F-lat) D²-lat Syr coopt aeth arin Orig₂[int₃] Epiph₁ Antch₁ Damasc Jer Aug₁ ²scap Sedul Bede.

13. rec (for *ωσει*) *ως*, with DFKL[P] 17 rel [Bas₂] Chr, Thdr_t Thl ²Ec: txt ABCN [47] Epiph₁ Damasc. ζωντες D¹F. om τα (bef 2nd *μελη*) B.

14. for 1st *ου*, *ουκετι* N¹ (marked for erasure by N³ but the marks erased) [K Orig-e₁ Thdr_t]. (*αλλα*, so BCD¹FN¹.)

ship, but His *Headship*, which is prominent.—*ἐν χρ. Ἰησ.*, is not (Reiche, Meyer, Fritz.) to be joined with both *νεκρ. τῇ ἁμ.* and *ζῶν. τ. θ.*, but only with the latter, next to which it stands, and of which it is literally and positively, whereas of the other it is only figuratively (*τῷ ὁμοίῳ*., ver. 5) and negatively true).

12, 13.] *Hortatory inferences from ver. 11: from μὴ το τῇ ἁμαρτίᾳ*, negative, *answering to νεκροὶ τῇ ἁμ.*,—then positive, *answering to ζῶντας τῷ θεῷ*.

12.] **βασιλευέτω** answers to the imagery throughout, in which Sin is a master or lord. It is hardly right to lay a stress on it, and say (as Chrys.) *οὐκ εἶπε μὴ οὖν ζῆτω ἡ σὰρξ μηδὲ ἐνεργεῖτω, ἀλλ', ἡ ἁμαρτία μὴ βασιλευέτω*. οὐ γὰρ τὴν φύσιν ἡθελεν ἀνελεῖν, ἀλλὰ τὴν προαίρεσιν διορθῶσαι: it is no matter of comparison between *reigning* and *indwelling* merely, but between *reigning* and *being deposed*.

But why *τῷ θνητῷ ἡμ. σώματι*? Orig., al., explain it '*dead to sin*,' which it clearly cannot be. Chrys., Theodoret, Grot., and Reiche suppose the word inserted to remind us of *the other life*, and the shortness of the conflict, or (Theophyl.) of the shortness of sinful pleasures; Köllner,—to point out that it is dishonourable to us to serve Sin, whose reign is confined to the *mortal* body; Fritzsche, 'quoniam, qui peccato ministrum se præbet, adhuc in *mortali* corpore hæreret nec nisi fragilis vitæ meminisse videtur;' De Wette, Tholuck, al., that the Apostle, wishes to keep in view the connexion between *sin* and *death* on the one hand, and that *συνζῆν* which is *freed from death* on the other. This last view seems the most probable. See 2 Cor. iv. 11 and note. There is considerable uncertainty

in the reading of the latter part of this verse. That which I have adopted is supported by the primary mss. and has the approval of Lachmann, Tischendorf, Meyer, and De Wette.

13.] Nor render (see reff.;—as a soldier renders his service to his sovereign, or a servant to his master) **your members** (more particular than 'your bodies;' the individual members being instruments of different lusts and sins) as **instruments** (or, '*weapons*,' as Vulg., most of the Greek expositors, and Luth., Calv., Beza, Tholuck, which latter defends this rendering by Paul's fondness for military similitudes, and by the occurrence of *ὁψώνια* below, ver. 23;—but as De W. observes, the comparison here is to *servitude* rather than *soldiership*) of **unrighteousness to sin**; but render (the *present* imperat. above denotes habit,—the exhortation guards against the recurrence of a devotion of the members to sin: this *aorist* imperat., on the other hand, as in ch. xii. 1, denotes an *act* of self-devotion to God once for all, not a mere recurrence of the habit) **yourself** (not merely *your members*, but your whole selves, body, soul, and spirit) **to God**, as **alive** from having been **dead** (as in vv. 4 ff. and Eph. ii. 1—5), and **your members** as **instruments** (see above) of **righteousness to God** (dat. '*commodi*,' as indeed is *τῇ ἁμαρτ.* above, the dat. after *παριστ.* being there left to be supplied, because of *τῇ ἁμ.* following).

14.] An assurance, confirming (by the *γάρ*) the possibility of the *surrender to God* commanded in the last verse, that *sin shall not be able to assert and maintain its rule in those who are not under the law but under grace*. The future *κυριεύσει* cannot be taken as a

15 ^p τί οὖν; ἁμαρτήσωμεν, ὅτι οὐκ ἐσμὲν ^o ὑπὸ νόμον ^{p ch. iii. 9.}
^{xl. 7.} ἀλλὰ ^o ὑπὸ χάριν; ^a μὴ γένοιτο. 16 οὐκ οἴδατε ὅτι ^q ^{q ch. iii. 4 reff.}
^k παριστάνετε ^h ἑαυτοὺς δούλους ^r εἰς ^s ὑπακοήν, δούλοι ἐστε ^{r ch. v. 16 reff.}
^t ^q ὑπακούετε, ἥτοι ἁμαρτίας ^r εἰς θάνατον ^h ἢ ^s ὑπακοῆς ^{s ch. i. 3 reff.}
^{t constr., Matt.} ^{xix. li. xx.} ^{23.}

15. rec *αμαρτησωμεν*, with rel Chr₁ Thdr₁ [Damasc] Thl Ec: *ημαρτησαμεν* F, *peccavimus* am [fald] harl D³-lat G-lat: txt ABCDKL[P]N c m n 17 [47 Euthal-ms] Clem., (αλλα, so BCFN¹ [Damasc].)

16. ins η bef ουκ D¹F demid flor harl¹ sah Sedul. Syr sah arm-zoh(1805) [Orig-int₁] Aug.

om eis θανατον DE [am]

command or exhortation, which use of the future would if not always, yet certainly here, require the second person,—and would hardly suit a personification like ἁμαρτία.

The second part of the verse refers back to ch. v. 20, 21, where the law is stated to be the multiplier of transgression,—and accords with 1 Cor. xv. 56, ἡ δύναμις τῆς ἁμαρτίας, ὁ νόμος. The stress is on *κυριεύσει*: q. d. ‘Your efforts to live a life of freedom from the tyranny of sin shall not be frustrated by its after all tyrannizing over you and asserting its dominion: for ye are not under that law which is the strength of sin, but under that grace (here in the widest sense, justifying and sanctifying,—grace in all its attributes and workings) in which is no condemnation,’ ch. viii. 1. It will be seen from the above, that I interpret *κυριεύσει* rather of the *eventual* triumph of sin by obtaining domination over us, than of its reducing us under its subjection as servants in this life. This is necessary, both to fit this verse into the context, and to suit the question which arises in the next. See Calvin’s masterly note. ‘So also Tholuck and De Wette.

The discussions (in Stuart and al.) as to whether *νόμ.* is the moral or ceremonial law, and as to whether we are bound by the former, are irrelevant here: the assertion being merely that of the general *matter of fact*, about which there can be no question, that we (Christians) are not *under the law*, placed in a covenant of legal obedience, but under grace,—placed in a covenant of justification by faith and under the promise of the indwelling Spirit—subjects of a *higher law*—even the *law of the spirit of life in Christ Jesus*, ch. viii. 2. Whether we are *bound* by the law, and how far, depends on how far the law itself spoke the immutable moral truth of God’s government of the world, or was adapted to temporary observances and symbolic rites now abolished,—the whole of which subject is not under consideration here. I make these remarks to justify myself for not entering into those long and irrelevant discussions with which many of our commentaries are interrupted, and the sense of the Apostle’s argument

confounded.

15—23.] *The being under grace* (free from the condemnation of sin) *and not under the law, is no encouragement to sin: for* (vv. 16—19) *we have renounced the service of sin, and have become the servants of righteousness: and* (vv. 20—23) *the consequences of the service of sin are terrible and fatal, whereas those of the service of righteousness are blessed and glorious.* 15.]

τί οὖν (sc. ἐστίν); = τί οὖν ἐροῦμεν; ver. 1. ἁμαρτήσωμεν] *Must we imagine that we may sin? may we sin?*—the aor. because he is speaking of *committing acts of sin* [not of a habit of living in sin, although that would be induced by such acts]: on the deliberative subjunctive, see ver. 1. This question is not, any more than that of ver. 1, put into the mouth of an objector, but is part of the Apostle’s own discourse, arising out of what has preceded, and answered by him in the following verses. 16.]

‘You are the servants either of God or of sin,—there is no third course.’ The former part of the verse as far as *ὑπακούετε* reminds them merely of an universal truth,—that the yielding ourselves servants for obedience to any one, implies the *serving*, being (in reality) the servants of such person. Then this is applied in the form of a dilemma, implying that there is no third service, q. d. ‘Now this must be true of you *with regard either to sin or to God*.’ Know ye not, that to whom ye yield yourselves servants with a view to obedience, his servants ye are to whom ye obey, (and in this case) either (ἤτοι—ἡ only occurs here in N. T. ἤτοι in alternatives is exclusive, cf. Herod. i. 11, διδωμι αἵρεσιν, ὁκοτέρην βούλει τραπεῖσθαι . . . ἤτοι κείνόν γε τὴν ταῦτα βουλευσάντα δεῖ ἀπολλυσθαι, ἢ σὲ τὸν ἐμέ . . . Isocr. ἀντιδ. p. 317, ἤλθεν ἂν ἦτοι κατηγορήσων ἢ καταμαρτυρήσων, and see Hartung, Partikellehre. iii. 355 f.) (servants) of sin, unto death (‘with death as the result,’—not physical death merely, nor eternal death merely, but DEATH (by sin) in its most general sense, as the contrast to (life by) RIGHTEOUSNESS,—the state of misery

u = ch. vii. 25.
1 Cor. xv. 57.
2 Cor. ii. 14.
viii. 16. ix.
15.

v Mark xiii. 30.
33. Luke x.
27. 1 Tim. i.
5. 2 Tim. ii.
23. 1 Pet. i.
25. Deut.
iv. 29.

W constr., ch.
i. 24. see
note.
Acts xiii.
25. 3 Macc.
iii. 30.
1. 21 Ald. 2 Macc. i. 27. ii. 22 only.
1 Cor. ii. 3 reff.
ch. i. 24 reff.

¹⁷ εἰς δικαιοσύνην; ¹⁷ ^u χάρις δὲ τῷ θεῷ. ὅτι ἦτε δούλοι
τῆς ἁμαρτίας, ὑπηκούσατε δὲ ^v ἐκ καρδίας ^w εἰς ὃν
^v παρεδόθητε ^x τύπον ^y διδασχῆς, ¹⁸ ^z ἐλευθερωθέντες δὲ
ἀπὸ τῆς ἁμαρτίας ^a ἐδουλώθητε τῇ δικαιοσύνῃ. ¹⁹ ^b ἀν-
θρώπινον λέγω διὰ τὴν ^c ἀσθένειαν τῆς σαρκὸς ὑμῶν.
ὥσπερ γὰρ ^d παρεστήσατε τὰ ^d μέλη ὑμῶν ^e δοῦλα τῇ
^f ἀκαθαρσίᾳ καὶ τῇ ^g ἀνομίᾳ ^h εἰς τὴν ^g ἀνομίαν, οὕτως

ABCD E
K L M N
a b c d e
f g h k l
m n o p
[47]

17. ins καθαρὰς bef καρδίας A 13. 26 Chr., mss (txt_b, l.), ex toto corde aeth.

18. for δε, ουν CN¹ [arm]: om m 39. 62 lect-12 tol (copt).

19. for δούλα (twice), δουλεύειν F latt [Orig-int, Ambrst].

οὐκ εἰς τὴν ἀνομίαν

B Syr Sedul.

induced by sin, in all its awful aspects and consequences:—and so throughout this passage and ch. vii.), or of obedience (τοῦ θεοῦ, sc.—obedience to Him who alone ought to be obeyed) **unto righteousness** (with righteousness as its result; not imputed merely, nor implanted merely, but **RIGHTEOUSNESS** in its most general sense as the contrast to *death*,—the state of blessedness induced by holiness, and involving in it, as a less in a greater, *eternal life*: and so throughout this passage)?

17, 18.] The dilemma solved for them by reference to the matter or fact: *that they were once servants of sin, but on receiving the gospel, obeyed its teaching: and consequently were freed from the service of sin, and became the servants of righteousness*:—and this in the form of a thanksgiving to God (1 Cor. i. 14) whose work in them it was. There is a stress on ἦτε as referring to a state *past*. So Eph. v. 8: on account of which stress apparently the μέν, which would naturally follow it, is omitted. 17. ὑπ. . . .

διδασχῆς] Attr.: the simple construction would be ὑπηκούσατε τῷ τύπῳ τῆς διδ. εἰς ὃν (or ὅν) παρεδόθητε, ye obeyed (ὑπ. on account of ὑπακοή above) from the heart (reff.) that form of teaching (so μόρφωσις ch. ii. 20: see examples in Fritzsche, vol. i. p. 418; most probably used of the practical *norma agendi* accompanying the doctrine of the gospel; so Calv., Luth., Beza, Reiche:—De W. thinks it is the Pauline form of teaching, of justification by faith, distinguished from the Judaistic) to which ye were delivered ([not as E. V., 'which was delivered you'] this inversion to the passive agrees admirably with τύπος, as a mould, exemplar, or pattern after which they were to be fashioned: so κατὰ τὰ δόγματα τυποῦσθαι, Arrian. Enchir. ii. 19 (Thol.): and Beza, 'hoc dicendi genus magnam quandam emphasin

videtur habere. Ita enim significatur evangelicam doctrinam quasi instar typi cujusdam esse, cui veluti immittamur, ut ejus figuræ conformemur, et totam istam transformationem aliunde provenire.' (Thol.) And Chrys. remarks, τὸ παραδοθῆναι, τὴν τοῦ θεοῦ βοηθειαν αἰνίττεται. See on the construction, Winer, edn. 6, § 24. 2. b).

18. ἐλευθ. . . . δικαιοσ. And (this verse is closely united with the foregoing; Rückert, Reiche, and Meyer think that it might be stated as a syllogistic conclusion, of which the dilemma is the major, and the fact of ver. 17 the minor) being freed from sin, ye were enslaved (see on next verse) to righteousness. 19.]

For the expression ἐδουλώθητε the Apostle apologizes: 'it is not literally so; the servant of righteousness is *no slave*, under no yoke of bondage; but in order to set the contrast between the former and the new state better before you, I have used this word: 'I speak as a man (according to the requirements of rhetorical antithesis) on account of the (intellectual, as De W. and Thol.: not moral, as Meyer and Olsh.) weakness of your flesh (i. e. 'because you are σαρκικοί and not πνευματικοί, and want such figures to set the truth before you.' Orig., Chrys., Theodoret, Calv., Estius, Wetst., al., take these words in a totally different sense: 'I require of you nothing which your fleshly weakness will not bear': for (explanatory of ἐδουλώθη) like as ye (once) rendered up your members (as) servants to impurity and to lawlessness (two divisions of ἁμαρτία—impurity, against a man's self,—lawlessness against God), unto lawlessness (both which, ἀκαθ. and ἀνομ., lead to ἀνομία, result in it: 'qui justitiæ serviunt, proficiunt: ἀνομοι, iniqui, sunt iniqui, nihil amplius.' Bengel: not 'from one ἀνομία to another,' as Œcum., Theophyl., Luth., Grot., Erasm.,

νῦν ^d παραστήσατε τὰ ^a μέλη ὑμῶν ^e δοῦλα τῇ δικαιοσύνῃ ⁱ Paul (here bis ver. 22.
^h εἰς ⁱ ἁγιασμόν. ²⁰ ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας,
 ἐλεύθεροι ἦτε τῇ ^k δικαιοσύνῃ. ²¹ τίνα οὖν ^l καρπὸν
^l εἶχετε τότε; ^m ἐφ' οἷς νῦν ⁿ ἐπαισχύνεσθε, τὸ μὲν γὰρ
^o τέλος ἐκείνων θάνατος. ²² νυνὶ δὲ ^p ἐλευθερωθέντες ^p ἀπὸ
 τῆς ^p ἁμαρτίας, ^p δουλωθέντες δὲ τῷ θεῷ, ^l ἔχετε τὸν
^l καρπὸν ὑμῶν ^h εἰς ⁱ ἁγιασμόν, τὸ δὲ ^o τέλος ζωὴν αἰώ-
 νιον, ²³ τὰ γὰρ ^q ὀφύοντα τῆς ἁμαρτίας θάνατος, τὸ
 δὲ ^r χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν χριστῷ Ἰησοῦ

iii. 19. p ver. 18.
 iii. 28. xiv. 32 not only.

q Luke iii. 14. 1 Cor. ix. 7. 2 Cor. xi. 8 only t. Esdr. iv. 56. 1 Maccc.
 r — ch. v. 15, 16. xi. 29.

afst ουτως ins και K 7 tol Syr [coptt] arm Tert₂ Sedul. for 2nd δουλα, σπλα A.

21. [ποτε D¹-gr(appy).] rec om μεν, with ACD³KL[P]N¹ rel [vulg copt arm]
 Clem, Chr₁ Thl Ec [Damasc Orig-int₂ Tert, Ambrst]: ins BD¹FN³ syr Chr-mss
 Thdrst. at end ins εστιν F latt(not fuld) [Orig-int₂].

22. for δε, τε(but corrd) N¹.

[23. om τα γαρ το αιωνιος (passing from αιων. to αιων.) P.]

al.: because (De W.) ἀνομία is not an act, but a principle), so now render up your members (as) servants to righteousness (see ver. 16) unto (leading to, having as its result, perfect) sanctification (contrast to ἀνομία, and both embracing their respective consequences). 20—23.]

As a further urging of the above exhortations, the Apostle contrasts the end of their former life with that of their present.

20.] γάρ introduces a motive for the foregoing: but the verse [properly] belongs to the following: for ver. 22 is the contrast to it. Meyer and Fritz. think it to be an explanation of ver. 19, but are certainly mistaken. For when ye were servants of sin, ye were free in relation to (dat. of regard or reference, Winer, edn. 6, § 31. 1) righteousness. There is doubtless a latent irony in the use of ἐλεύθεροι here; but it must not be brought out too strongly: it does not appear, till the end of that freedom is declared.

21.] 'Well, then, ye were free: and what was the benefit?' οὖν concedes and assumes.

There are two ways of pointing:

(1) that of E. V., carrying on the question to ἐπαισχύνεσθε, and supplying ἐπ' ἐκείνους before ἐφ' οἷς, adopted by Chrys., Ec., Vulg., Beza, Grot., Estius, Bengel, Reiche, Meyer, Fritz., Stuart, al. But this though good as far as construction is concerned, is inconsistent with the N. T. meaning of καρπός, which is 'actions,' the fruit of the man considered as the tree, not 'wages,' or 'reward,' the fruit of his actions: see below, ver. 22, and ch. i. 13, note. So even Phil. i. 22 (see note).

So that I much prefer (2) the punctuation of Theod. Mops., Theodoret, Theophyl., Luth., Melancth., Koppe, Flatt, Tholuck,

Rückert, Köllner, Olsh., Lachm., Griesb., De Wette, al., placing the interrogation at τότε, and making ἐφ' οἷς ν. ἐπαισχ. the answer. What fruit then had ye at that time? (Things, deeds) of which ye are now ashamed.

τὸ μὲν γὰρ τέλ. ἐκ θ.] the reason of their present shame. For the end (= virtually ὀφύοντα, ver. 23, and would be a mere repetition of καρπός on the first method of punctuation above) of those things (those καρποί consisting of sinful acts) is death (death in the widest sense, see note on ver. 16,—physical, which has been the end of sin, in which we are all involved,—and spiritual and eternal, which will be the end of actual sin if followed out). 22.]

Contrast of your present state to that former one: freedom from sin as a master,—servitude (compare ἀνθρώπινον λέγω, ver. 19) to God (a higher description than merely δικαιοσύνη, the actual antithesis to ἁμαρτία, ver. 18. The devil would be the corresponding antithetical power: and not unfrequently appears in the teaching of Paul: but usually in casual expressions, as Eph. iv. 27; vi. 11; 2 Tim. ii. 26, not as the principal figure in a course of argument),—fruit (see on καρπός, above, ver. 21,—and remark τὸν καρπὸν, your fruit, fruit actually brought forth, q. d. ἔχετε καρπὸν, καὶ ὁ καρπὸς ὑμῶν ἁγιασμός) unto (leading unto perfect) sanctification,—and the end (governed by ἔχετε) life everlasting.

23.] The ends of the two courses placed pointedly and antithetically, and the inherent difference, that whereas death (see above) is the wages (ὀψ. = pay, or ration, of soldiers; compare the similitude in ver. 13, and remarks there) of sin, earned and paid

m ch. vi. 3 τῷ κυρίῳ ἡμῶν. VII. ¹ m^a H ^m ἀγνωσεῖτε, ἀδελφοί, γινώ- ABODF
(reff.) σκουσιν γὰρ νόμον λαλῶ, ^m ὅτι ὁ νόμος ⁿ κυριεύει ^o τοῦ KL[P] N
n ch. vi. 9, 14 οὗ ἀνθρώπου P ἐφ' ^p ὅσον ^p χρόνον ζῇ; ² ἡ γὰρ ^q ὑπανδρος g h k l
o generic sing. γυνὴ τῷ ζῶντι ἀνδρὶ ^r δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ m n o 17
p 1 Cor. vii. 39. ἀνὴρ, st κατήργηται ^{tu} ἀπὸ τοῦ νόμου ^v τοῦ ἀνδρός. ^θ w ἄρα [47]
Gal. iv. 1. ^w οὖν ζῶντος τοῦ ἀνδρός ^x μοιχαλὶς ^y χρηματίσει, ἐὰν
see 2 Pet. i. 13. Deut. xii. 19. ^{za} γένηται ἀνδρὶ ^{ab} ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα
q here only. ^r — 1 Cor. vii. 27, 39. ^s ch. iii. 3 reff. ^t ver. 6. Gal. v. 4. ^u = ch.
Num. v. 29. vi. 18, 22. 2 Cor. xi. 3. ^v gen. of reference, Mark i. 4. John v. 29 bis. 2 Cor. ix. 13 al. Winer, edn.
Prov. vi. 24. 6, § 20. 2. B. ^w ch. v. 18 reff. ^x here bis. Matt. xii. 39. xvi. 4 Mk. James iv. 4. 2 Pet.
29. Sir. ix. ii. 14 only. Ezek. xvi. 38 al. ^y = Acts xi. 26 only. ἐχρημάτισε βασιλεὺς, Diod. Sic. xx. 53.
9. xli. 21 only. ^z — here 3ce only. Levit. xxii. 12. ^a Deut. xxiv. 2 (4). Jer. iii. 1. ^b ver. 23 reff.

CHAP. VII. 1. γινώσκουσιν L.

2. om 2nd του F (but not G).

3. aft ζῶντος, add χρ G. ^{χρημ.} bef μοιχ. DF latt goth [copt Orig-int.].
add η γυνή A copt Orig₁[om₃(and int.)] Chr₁[om₁]. aft o ανηρ ins αυτης DF [d]
Syr.

down,—eternal life is no ὀψώνιον, nothing earned, but the free gift of God to His soldiers and servants;—and that in (not ‘through,’—true enough, but not implied in ἐν, see above on ver. 11) Christ Jesus our Lord.

VII. 1—6.] The explanation and proof of the assertion ch. vi. 14, οὐ γὰρ ἐστε ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν: the answer to the question of vi. 15 having occupied vi. 16—23.

1—4.] *The Christian is dead to the law by being dead with Christ, and has become His.*

1.] Connect with ch. vi. 14, which is in fact the sentence immediately preceding. Reiche and Meyer connect with vi. 23; ‘The gift of God is eternal life in Jesus Christ our Lord: this you can only doubt by being ignorant,’ &c.

Krehl believes ch. vii. to be the expansion of ‘Death is the wages of sin,’—and ch. viii., of ‘the free gift of God is eternal life.’ But not only does this division not hold, for much of ch. viii. regards the conflict with sin and infirmity,—but the prominence of νόμος as the subject here forbids the connexion with ὀψώνια τῆς ἁμαρτ. θάνατος.

The steps of the proof are these: *The law binds a man only so long as he lives* (ver. 1):—e.g. a married woman is only bound to her husband so long as he lives (vv. 2, 3):—so also the Christian *being dead with Christ and alive to Him is freed from the law* (ver. 4).

ἀδελφοί] Not addressed particularly to Jewish Christians: see below; but generally to the Roman church.

γινώσκουσιν γ. νόμ. λαλ.] For I am speaking (writing) to men acquainted with the law; i.e. the persons to whom I address this epistle are such as know the law: not ‘I speak to those who know the law,’ as if he were now addressing a different class of persons,—which would require τοῖς γὰρ

γινώσκουσιν τὸν νόμον τοῦτο φημι, see Gal. iv. 21. Nor does the knowledge of the law here affirmed of the Romans prove that the majority of them were Jewish Christians: they may have been Gentile proselytes.

ὅτι ὁ νόμ. κυρ. τοῦ ἀνθρ. . . .] that the (Mosaic: for of that, and not of any other law, is the whole argument) law hath power over a man (not ὁ νόμ. τοῦ ἀνθρώπου, ‘a man’s law,’ and κυριεύει absolute, ‘has dominion,’—as Hamm. and Dr. Burton, which is very questionable Greek and still worse sense) as long time as he (the man, see vv. 4 and 6:—not the law, as Origen, Erasm., Grot., Estius, al., which would introduce the irrelevant question of the abrogation of the law, whereas the whole matter in argument is the relation of the Christian to the law) lives.

2.] For (not merely = e.g., but, as Thol., the example is itself the proof) the married (ref.) woman is bound by the law to the living husband: but if the husband die, she is set free from (lit. annulled from) the law of (‘regarding,’ compare reff. and ὁ νόμος τοῦ λεπτου, Levit. xiv. 2) the husband (no hypallage).

3.] And accordingly (ἐρα οὖν, ‘from the same consideration, it follows that’) while her husband lives she shall be called (see ref.:—and on this use of the future, as declaring what shall follow on a condition being fulfilled, Winer, edn. 6, § 40. 6) an adulteress, if she attach herself to (become the wife of) another man: but if her husband die, she is free from the law (τοῦ ἀνδρός), so that (it matters little whether τοῦ μή is the result or the purpose: it is better always to keep the latter in view, and to regard the result in such sentences as for the moment spoken of as the purpose to which its constituents contributed) she is not an adulteress,

ἐστὶν ^u ἀπὸ τοῦ νόμου, ^c τοῦ μὴ εἶναι αὐτὴν ^x μοιχαλίδα ^c 1 Cor. i. 13
^{za} γενομένην ἀνδρὶ ^{ab} ἐτέρῳ. ⁴ ὥστε ἀδελφοί μου, καὶ ὑμεῖς ^d Matt. x. 21
^d ἐθανατώθητε ^e τῷ νόμῳ διὰ τοῦ σώματος τοῦ χριστοῦ, εἰς ^{al} 8. in
^{to} ^{za} γενέσθαι ὑμᾶς ^{ab} ἐτέρῳ, τῷ ^f ἐκ νεκρῶν ^f ἐγερθέντι, ἵνα ^{Gospp. ch.}
^z καρποφορήσωμεν τῷ θεῷ. ⁵ ὅτε γὰρ ἦμεν ἐν τῇ ^h σαρκί, ^{viii. 13, 36}
^e dat., ch. vi. 10, 11. ^f 1 Cor. xv. 12 reff. ^g here bis. ^{Matt. xiii. 23 ff.} ^{Mark iv. 28. Col.}
^{i. 6, 10 only.} ^{Hab. iii. 17.} ^{Wisd. x. 7 only.} ^(-πος, Acts xiv. 17.) ^{h = ch. viii. 12 al. see note.}

4. καὶ υμεῖς bef ἀδελφοί μου N [goth arm Damasc]. μοι F. καρποφορεσάμεν
 and -φορεσαι in ver 5 F.

5. ἡμῶν D¹[-gr]. om 1st εν F[-gr].

though she have attached herself to another man. So far all is clear.

But when we come to the application of the example, *this* must carefully be borne in mind, as tending to clear up all the confusion which has here been found by Commentators:—that the Apostle is insisting on the fact, that DEATH DISSOLVES LEGAL OBLIGATION: but he is not drawing an exact parallel between the persons in his example, and the persons in his application. The comparison might be thus made in terms common to both: (1) *Death has dissolved the legal obligation between man and wife: therefore the wife is at liberty to be married to another*:—(2) *Death has dissolved the legal obligation between the law and us: therefore we are at liberty to be married to another*. So far the comparison is strict. Further it will not hold: for in the *example*, the *liberated person* is the *survivor*,—in the *thing treated*, the *liberated person* is the *dead person*. And so far from this being an oversight or an inaccuracy, it is no more than that to which, more or less, all comparisons are liable; and no more can be required of them than that they should fit, in the kernel and intent of the similitude. If it be required here to apply the example further, there is no difficulty nor inconsistency in saying (as Chrys. al.) that our first Husband was the Law, and our second is Christ; but then it must be carefully borne in mind, that we are freed, not by *the law having died to us*, (which matter here is not treated,) but by *our having died to the law*. It is not necessary with Calv. and Tholuck, to suppose that in ver. 4 there is an euphemistic inversion, ‘we are dead to the law,’ instead of ‘the law is dead to us;’ indeed such a supposition would, from what is said above, much weaken the argument, which rests on our *being slain with Christ*, and so *freed from the law*.

4.] So then (inference both from ver. 1, the general fact, and vv. 2, 3, the example), **my brethren, ye also** (as well as the woman in my example, who is dead to the law of her husband) **were**

slain to the law (*crucified*, see Gal. ii. 19, 20. The *more violent word* is used instead of ἀπεθάνετε, to recall the violent death of Christ, in which, and after the manner of which, believers have been put to death to the law and sin,—and the *historic aorist* to remind them of the great Event by which this was brought about) **by means of the (crucified) Body** (compare διὰ τῆς προσφοράς τοῦ σώματος τοῦ Ἰησ. χρ., Heb. x. 10) of Christ, that you should become attached to another, (even) to Him who was raised from the dead (alluding both to the comparison in vv. 2, 3, γένηται ἀνδρὶ ἐτέρῳ, and to ch. vi. 4, 5, ἵνα ὡς π. ἡγέρθη χριστός κ.τ.λ.), that we should (here strictly *final*, as Thol., Meyer, De W., &c. Not merely *ecclastic*, as Fritzsche) **bring forth fruit** (alluding to καρπὸν, ch. iv. 22, and at the same time (Luke i. 42) carrying on the similitude of marriage. Not that this latter must be pressed, for there is only an allusion to it: nor on the other hand need the least objection be raised to such an understanding of the words, as any one conversant with St. Paul’s way of speaking on this subject will at once feel: compare 2 Cor. xi. 2; Eph. v. 30—32) **to (dat. commodi, ‘to the honour of’) God.**

5, 6.] *In the fleshly state* (before we died with Christ) *sinful passions which were by the Law worked in us and brought forth fruit to death: but now that we are dead to the law, we are no longer servants in the oldness of the letter, but in the newness of the spirit*. The Law (ch. v. 20, alluded to again vi. 14) was the *multiplier of sin*. To this thought, and the inferences from it, the Apostle now recurs, and contrasts the state under the law in this respect, with that of the believer in Christ. **For when we were in the flesh** (= virtually, “under the law:” see the antithesis in ver. 6: so almost all Commentators, ancient and modern,—except Beza, Bengel, Reiche, and Thol., who take it to mean the mere fleshly state, in which the Spirit is not yet energizing, and Ambrst., Calov., Olsh., al., who interpret it of the state of the unregenerate. But *how* does ἐν τῇ

ⁱ Paul, ch. viii. 18 al7. Heb. ii. 9, 10. x. 32. 1 Pet. i. 11 al3. only τ. k gen. obj., ch. i. 26. 1 Acts iii. 16. 1 Pet. i. 21. m Matt. xiv. 2. Mk. Paul, 1 Cor. xii. 6 al15. James v. 16 only. Isa. xli. 4. v. 4.] ch. i. 18. 2 Thess. ii. 6. n ch. vi. 13 reff. r ch. vi. 6. o ver. 12 reff. Acts xx. 19 reff. p ver. 2. s ch. vi. 4 only. Ezek. xlvii. 12. t ch. ii. 29. 2 Cor. iii. 6. u here only τ. Eurip. Hel. 1062. (-os, ch. vi. 6.) w ch. iii. 4 reff.

τὰ ἰ παθήματα τῶν ἡμαρτιῶν τὰ ἰ διὰ τοῦ νόμου ἔνρη-
 γέιτο ἐν τοῖς ἡμέλειν ἡμῶν εἰς τὸ καρποφορῆσαι
 τῷ θανάτῳ ἡ νυνὶ δὲ ῥα κατηργήθημεν ἀπὸ τοῦ νόμου.
 ἀποθανόντες ἐν ᾧ ῥα κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς
 ἐν ῥα καινότητι ἡ πνεύματος καὶ οὐ ἡ παλαιότητι ἡ γράμματος.
 ἡ ὅτι οὖν ἡ ἐροῦμεν; ὁ νόμος ἡ ἁμαρτία; ἡ μὴ γένοιτο.

6. [for νυνι, νυν F.] rect αποθανοντος (see note): του θανατου DF latt Jer: txt
 ABCKL[P]X rel am¹ syr¹ cop¹ goth aeth arm Bas, Chr, Cyr[p Did, Euthal-ms]
 Thdr Damasc [Orig-int₂] Tert, om ημας BF [Tert₁].

σαρκὶ denote 'under the law?' Some say, *on account of its carnality*, as more or less Theodoret, Ec., Hammond, Grot., al.: some, *on account of the power of sin under the law*,—as Chrys., Theophyl., Calv., al.: best of all is it to understand it, with Rückert, Köllner, Meyer, Fritz., De Wette, as pointing to the period *before death with Christ*, in which we were sensual and sinful: so that ἐν τῇ σαρκὶ εἶναι forms a contrast with θανατωθῆναι. But, as De W. observes, it must not with Fritz. be rendered 'quum viveremus,' as this is never the sense of ἐν (τῇ) σαρκὶ (εἶναι),—not even 2 Cor. x. 3: nor, I may add, Phil. i. 24) the stirrings ('passions of sins,' objective gen., which led to sins: not by hendiadys for παθήμ. ἁμαρτωῶν, which, as always, destroys the force) of sins, which were by means of the law (the incitements,—not the sins, in this place, though ultimately it was so, the incitement leading to the sin. The full meaning of διὰ τοῦ νόμου must be kept, 'which were by means of the law: i. e. the law occasioned them. Locke argues for the rendering, 'under the law,' 'in the time of the law,' which would destroy the force of the argument connecting the law with sin, here put so strongly as to require the question of ver. 7) wrought ('energized: not pass., but middle: see note on Gal. v. 6) in our members (the instruments of sin, ch. vi. 13) to the bringing forth of fruit (see on τοῦ μή ver. 3: the καρπός. was the final object of their energizing, not the mere result. In καρπός. here, the allusion to progeny is very distant, if it exists at all. Meyer makes it refer to an adulterous state, and personifies θάνατος; but this can hardly be) unto death (only a verbal antithesis to τῷ θεῷ: —'whose end was death'): 6.] But now (opposed to ἦτε, ver. 5) have we been delivered (annulled) from the law, having died (to that) wherein we were held (the reading ἀποθανόντες cannot even be

brought into discussion, as it appears to be only a conjecture of Beza's, arising from a misunderstanding of the text (and of Chrysostom's commentary, who did not read it),—see the analogy explained on ver. 1: the other reading, τοῦ θανάτου, is a correction to suit ver. 5. So that ἐν ᾧ either refers directly to νόμου, ἀποθανόντες being absolute and parenthetic, or we must understand ἐκείνῳ aft. ἀποθ. I prefer the latter, as suiting better the style of the Apostle and the whole connexion. The omission of the demonstrative pron. probably is occasioned by a desire to give especial prominence to the fact of ἀποθανόντες, or perhaps on account of the prepos. ἀπό in composition, as in ch. x. 14, πῶς οὖν ἐπικαλέσονται εἰς δὲ οὐκ ἐπίστευσαν;), so that we serve (not 'should serve,' as E. V.: the pres. describes the actual state:—understand 'God' after serve) in the newness of the Spirit (i. e. of the Holy Spirit of God, who originates and penetrates the Christian life:—the first mention of the Spirit so much spoken of in ch. viii.) and not in the oldness of the letter (the law being only a collection of precepts and prohibitions, but the Gospel a service of freedom, ruled by the Spirit, whose presence is liberty). καινότης and παλαιότης are not as in ch. vi. 4, καινότητι ζωῆς, attributes of the genitives which follow them, but states in which those genitives are the ruling elements.

7—25.] An explanation of the part which the law has in bringing out sin, by example of the Apostle's own case. In this most important and difficult passage, it is of the first consequence to have a clear view of the form of illustration which the Apostle adopts, and of the reason why he adopts it. The former has been amply treated of by almost all Commentators: the latter, too generally, has escaped their enquiry. But it furnishes, if satisfactorily treated, a key to the other. I ask then first,

ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω ἐν μὴ διὰ νόμου τὴν ^{ἃν omitted, John ix. 33. xv. 22. xix.} τε ^{y = ch. i. 26. [2 Cor. x. 8.]}

11. Gal. iv. 15. Winer, edn. 6, § 42. 2.

why St. Paul suddenly changes here to the first person! And the answer is, because he is about to draw a conclusion negating the question (ὁ νόμος ἁμαρτία;) upon purely subjective grounds, proceeding on that which *passes within*, when the work of the law is carried on in the heart. And he is about to depict this work of the law by an example which shall set it forth in vivid colours, in detail, in its connexion with sin in a man. What example then so apposite, as *his own*? Introspective as his character was, and purified as his inner vision was by the Holy Spirit of God, what example would so forcibly bring out the inward struggles of the man which prove the holiness of the law, while they shew its inseparable connexion with the production of sin? If this be the reason why the first person is here assumed (and I can find no other which does not introduce into St. Paul's style an arbitrariness and caprice which it least of all styles exhibits), then we must dismiss from our minds all exegesis which explains the passage of any other, in the first instance, than of Paul himself: himself indeed, as an exemplar, wherein others may see themselves: but not himself in the person of others, be they the Jews, nationally or individually, or all mankind, or individual men. This being done, there arises now a question equally important,—Of what self is it that he speaks throughout this passage? Is it always the same? If so, is it always the carnal, unregenerate self? or always the spiritual, regenerate? Clearly not the latter always; for to that self the historical account of vv. 7—13 will not apply, and still less the assertion, in the present, of ver. 14. Clearly not the former always: for to that the assertion of ver. 22 will not apply, nor that of ver. 25. Is it always the complex self, made up of the prevailing spiritual-regenerate, with the remains of the carnal-unregenerate? Not always this: although this seems nearer to satisfying the conditions: for in the description ver. 9, ἐγὼ ἔζων χωρὶς νόμου περὶ, and in ἐγὼ σαρκινός εἰμι κ.τ.λ. ver. 14, there is no complexity, but the ἐγὼ is clearly the carnal man. Therefore not always the same. If not always the same, where is the distinction? If we look carefully, the Apostle himself will guide us to it. Having carried on the ἐγὼ unqualified and unexplained till ver. 18, he there has occasion to say οὐκ οἶκε ἐν ἐμοὶ ἀγαθόν. But he is conscious that, as he had written to the Cor. (1 Cor. iii. 16), τὸ πνεῦμα τοῦ θεοῦ οἶκε ἐν ὑμῖν: he therefore finds it necessary to cor-

rect himself by an explanation, what ἐγὼ he meant, and adds to ἐν ἐμοί,—τοῦτέστι ἐν τῇ σαρκί μου. So that ἐγὼ there is equivalent to ἡ σὰρξ μου, i.e. 'myself in my state of life to the law and sin, and acting according to the motions of sin.' Again, when the approval of the law of God is affirmed (not the mere θέλω, which I will treat by and by), it is not barely ἐγὼ, but to avoid confusion, in ver. 22 the Apostle adds κατὰ τὸν ἔσω ἄνθρωπον, and in ver. 25, prefixes αὐτός; in both cases shewing that (see notes below) he speaks of the complex man, himself made up of an ἔσω, and an ἔξω ἄνθρωπος, of ὁ νοῦς and ἡ σὰρξ. Are we then justified in assuming, that up to ver. 22 the carnal-unregenerate self is spoken of, but after that the complex self? Such a supposition would not be consistent with the assertion of the θέλω from ver. 15 onwards: no such will existing in the carnal unregenerate man. I believe the true account will be nearly as follows:—from ver. 7—13 incl. is historical, and the ἐγὼ there is the historical self, under the working of conviction of sin, and shewing the work of the law; in other words, the carnal self in the transition state, under the first motions towards God generated by the law, which the law could never have perfected. Then at ver. 14, Paul, according to a habit very common to him, keeps hold of the carnal self, and still having it in view, transfers himself into his present position,—altering the past tense into the present, still however meaning by ἐγὼ (in ver. 14), ἡ σὰρξ μου. But, having passed into the present tense, he immediately uningles with this mere action of the law upon the natural conscience, the motions of the will towards God which are in conflict with the motions towards sin in the members. And hence arises an apparent verbal confusion, because the ἐγὼ e.g. in ver. 17, of whom it is said, οὐκ ἐπὶ ἐγὼ κατεργάζομαι αὐτό, being the entire personality, the complex self, is of far wider extent than the ἐγὼ of whom it is said οὐκ οἶκε ἐν ἐμοί, τοῦτέστι ἐν τῇ σαρκί μου, ἀγαθόν. But the latter ἐγὼ, in this part of the chapter, is shewn to be (vv. 17, 20) no longer properly ἐγὼ, but ἡ οἰκῶσα ἐν ἐμοὶ ἁμαρτία,—and so it passes altogether out of sight after ver. 20, and its place is taken by the actual then existing complex self of Paul, compounded of the regenerate spiritual man, sympathizing with God's law, serving God's law, in conflict with the still remaining though decadent carnal man, whose essence it is to serve the law of sin, to bring captive to the law

z ch. i. 24
reff.

ἡ γὰρ ἔπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν· Οὐκ

ABCDEF
KL[P]S
a b c d f
g h k l
m n o 17
[47]

of sin. This state of conflict and division against one's self would infallibly bring about utter ruin, and might well lead to despair (ver. 24), but for the rescue which God's grace has provided by Jesus Christ our Lord. And this rescue has been such, that I, the αὐτὸς ἐγὼ of ver. 25, the *real self*, the nobler and better part of the man, serve, with the νοῦς (see there), the law of God: whereas it is only with the flesh, according to which (ch. viii. 4) *I do not walk*, but overcome and mortify it, that I serve (am still subject to) the law of sin. Then this subjection of the flesh to the law of sin, to the δουλεία τῆς φθορᾶς, is fully set out, in its nature,—consequences to the carnal,—and uses to the spiritual,—in ch. viii.

Any thing like a summary of the exegesis of this passage would be quite beyond my limits. I must refer the student to commentaries on *this epistle alone*,—and especially to that of Tholuck, where a complete and masterly history is given. It may suffice here to say, that most of the ancients suppose ἐγὼ to represent *mankind*, or *the Jews generally*, and the whole to be taken chronologically,—to ver. 9 as *before* the law, after ver. 9 as *under* the law. This was once Augustine's view, Prop. 44 in Ep. ad Rom. vol. iii. p. 2071, but he afterwards changed it (Retract. i. 23, vol. i. p. 620) and adopted in the main that advocated above.

The default of a history of the exegesis will be found to be in some measure compensated by the account of opinions given under the separate verses below.

7.] τί οὖν ἐρ., see note, ch. vi. 1.

ὁ ν. ἁμαρτία:] Is the law (not, as Jowett, 'conscience,' but in our case, the revealed law of God, which awoke the conscience to action) sin?—not 'the cause of sin,' which in one sense the Apostle would not have denied,—but *sin*, abstract for concrete, *sinful*, or, as Bengel, 'causa peccati peccaminosa.' ὁ νόμος itself being abstract, that which is predicated of it is abstract also. The contrast is, ὁ νόμος ἅγιος, ver. 12. The question itself refers back to ver. 5, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου. It is asked, *not by an objector*, but by the Apostle himself, in anticipation of an objection. ἀλλά] Is but here in contrast to ὁ νόμος ἁμαρτ., meaning, 'so far from that,'—or is it a qualification of μὴ γένοιτο, meaning 'but still it is true, that . . .?' Neither explanation exactly suits the context, which is, by a proper elucidation of the law's working as regards sin, to prove it to be holy. I would rather understand ἀλλά, but *what I mean* is . . .,—I say not

that, but . . . There surely is no *contrast* to ὁ νόμος ἁμαρτία, see ver. 8.

οὐκ ἔγνων] 'non cognoscebam, ni . . .,'—I was living in a state of ignorance of sin, were it not . . . This construction comprehends in it οὐκ ἂν ἔγνων as a consequence, and is therefore often said to be put for it; but it has its propriety, as here, where a historical state is being described, and the unconditional indicative is more appropriate. Tholuck makes it = 'non cognoveram, ni . . .,' in which case the indic. expresses more plainly than the conjunctive the absolute dependence of the fact on the condition.

There is some difficulty in understanding the mutual relation of the clauses, τὴν ἁμ. οὐκ ἔγνων, and τὴν τε γὰρ ἐπιθ. οὐκ ᾔδειν. It is well known that τε differs from καί, in not coupling things co-ordinate, but attaching things subordinate, to a former. Thus Thucyd. i. 9 begins Ἀγαμέμνων τέ μοι δοκεῖ . . ., on which Poppo remarks (cited by Thol.). 'Sequitur exemplum auctæ Græcorum opulentia . . . ductum ex rebus Agamemnonis et causis expeditionis Trojanæ;' an example being a subordinate verification of a general categorical statement. The γὰρ also shows that the second clause is subordinated to, and alleged in substantiation of the first. Then *what is ἁμαρτία?* Is it sin in *act*, or sin in *principle*,—the principle of sin? Not *sin in act*, so that ἁμ. οὐκ ἔγν. should mean, 'I had not entered into contact with sin,' i.e. 'had not sinned;' as Fritz: for then the law would have truly and actually been the cause of sin: nor, *sin in act*, so that the meaning were, 'I had not known the nature of a sinful act;' for this would not agree with the subordination of ἐπιθυμία below: the ἐπιθ. being more general (πάσαν ἐπιθ.) than the particular acts which it induced. But the reference must be to *sin in principle*, the principle of sin: I had not recognized such a thing as sin, but by means of the law. So Calv., Melaneth., Calov., Rückert, Kölln., Olsh., Thol., De Wette.

The law here is in the full sense of the *Mosaic law* as regarded *himself*,—not excluding the wider sense on which I have insisted in the former part of the Epistle when applied to others.

τὴν τε γὰρ . . .] For neither ('neque enim') had I known (by experience: 'known any thing of') coveting (the motions of the flesh towards sin,—whether acted on or not,—whether consented to or not:—this *motion* he would not have perceived, because he was simply moving with it) if the law had not said, Thou shalt

^a ἐπιθυμήσεις· ^b ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ ^c τῆς ^a ἐντολῆς ^d κατηργάσατο ἐν ἐμοὶ ^e πᾶσαν ^z ἐπιθυμίαν· ^f χωρὶς γὰρ νόμου ἁμαρτία ^g νεκρά. ⁹ ἐγὼ δὲ ἡ ἔζων ^f χωρὶς νόμου ⁱ ποτέ. ^k ἐλθούσης δὲ ^c τῆς ^c ἐντολῆς ἡ ἁμαρτία

12 bis. Gal. v. 13. 1 Tim. v. 14 only. P. Ezek. v. 7 only.

d ch. iv. 5 reff.

h [subjective], here only.

e = Acts xx. 19 reff.

i = John ix. 13. ch. xi. 30 al.

c = Luke xxiii. 56. 1 Tim. vi. 14.

g = James iv. 17 al.

k = but objective, Gal. iii. 23, 25.

7. om τε F latt [copt Orig-int₂]. for 2nd νομος, λογος I. ἐπιθυμησῆς K[P].
8. om δε D¹ (and lat¹). rec κατεργάσατο, with AB²CFKL⁸ rel: txt B¹D[P] d.
ins η bef ἁμαρτία N³ [Meth, Chr, Gennad-c¹ Isid-c¹]. aft νεκρα ius ην F
latt Syr [copt arm Orig-int₂] Jer Aug Sedul Ambrst Pel [pref K goth].
9. εζὼν B: εζούν 17.

not covet (reff Exod. Deut.). ‘Covet,’ in the above sense. The Apostle omits all the objects there specified, and merely lays hold of the idea contained in ἐπιθυμήσεις. And it may well be said and strictly, that the ‘coveting’ there spoken of would lead to all kinds of sin—therefore murder, adultery, &c., if carried out: and that the prohibition of desire there serves as an example of what the law actually forbids elsewhere.

8.] But (proceeding with the development of sin by means of the law) sin (the sinful principle or propensity, but without any conscious personification on the part of the Apostle,—see some excellent remarks on personification in Tholuck) having found occasion (ἀφορμή, as its derivation shews, means more than mere opportunity,—it indicates the furnishing the material and ground of attack, the *wherewith* and *whence* to attack. The words here are not to be joined, as Luth., Olsh., Meyer, with διὰ τ. ἐντολῆς [which belongs to κατηργάσατο, see below]:—for (1) ἀφορμ. λαβεῖν διὰ would not express *whence* the ἀφορμή is taken, as παρά or ἐκ, but only *by what means* some ἀφ. is taken from some source,—which would not here suit the Apostle’s meaning, seeing that the source itself was the commandment,—and (2) ver. 13, διὰ τοῦ ἀγ. κατεργ., decides the matter here,—but *absolutely*, as frequently, see Wetst.) by means of the commandment (not = τοῦ νόμου, but the *tenth commandment*, the prohibition in question) wrought in me (not ‘wrought out,’ ‘brought into action,’ but ‘*originated*’ [using this commandment as its instrument]) all (manner) of coveting; for without the law sin is (not ‘was’: the omission of the verb substantive shews the sentence to be a *locus communis*,—and compare ch. iv. 15) dead (powerless and inactive: compare 1 Cor. xv. 56, ἡ δύναμις τ. ἁμαρτίας ὁ νόμος). This

deadness of sin without the law must not be understood as meaning that sin was committed but not recognized, the conscience being not informed nor awakened:

such a statement would be *true*. but would not touch the matter argued here. Erasmus (Thol.) well explains the νεκρά,—‘Quum ante legem proditam (but see below) quædam peccata nescirem, quædam ita scirem, ut mihi tamen licere putarem, quod vetita non essent,—levius ac languidius sollicitabatur animus ad peccandum, ut frigidius amamus ea, quibus ubi libeat potiri fas sit. Cæterum legis indicio proditis tot peccati formis, universa cupiditatum colurs irritata prohibitione cæpit acrius ad peccandum sollicitare.’ Compare also Prov. ix. 17, and (Wetst.) Ovid. Amor. ii. 19. 3, ‘Quod licet ingratus est, quod non licet acrius urit:’ and ib. iii. 4. 17, ‘Nitimur in vetitum semper, cupimusque negata:’ and Seneca, de Clem. i. 23 (Thol.), ‘Parricidæ cum lege cœperunt, et illis facinus pœna monstravit:’ and a remarkable passage from Cato’s speech in Livy xxxiv. 4, ‘Nolite eodem loco existimare, Quirites, futuram rem, quo fuit, antequam lex de hoc ferretur. Et hominem improbum non accusari tutius est, quam absolvi, et luxuria non mota tolerabilior esset, quam erit nunc, ipsis vinculis, sicut fera bestia, irritata, deinde emissa.’ 9.] It is a great question with Interpreters, of what period Paul here speaks. Those who sink his own personality, and think that he speaks merely as one of mankind, or of the Jews, understand it of the period before the law was given: some, of Adam in Paradise before (?) the prohibition: those who see Paul himself throughout the whole think that he speaks,—some, of his state as a Pharisee: this however would necessitate the understanding the legal death which follows, of his conversion, which cannot well be: some, of his state as a child, before that freedom of the will is asserted which causes rebellion against the law as the will of another: so Meyer, Thol., al. Agreeing in some measure with the last view, I would extend the limits further, and say that he speaks of all that time, be it mere childhood or much more, before the law began its work

1 ἀνέζησεν, 10 ἐγὼ δὲ ἠ ἀπέθανον καὶ ἠ εὐρέθη μοι ἡ ἐντολὴ ἠ εἰς ὁ ζωὴν, αὕτη ἠ εἰς ὁ θάνατον. 11 ἡ γὰρ ἁμαρτία ἠ ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἠ ἐξηπάτησέν με, καὶ δι' αὐτῆς ἠ ἀπέκτεινεν. 12 ὥστε ὁ ἠ μὲν νόμος ἅγιος, καὶ ἡ ἠ ἐντολὴ ἠ ἁγία καὶ δικαία καὶ ἀγαθὴ. 13 Ὁ οὖν ἠ ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; ἠ μὴ γένοιτο· ἀλλ' ἡ ἁμαρτία, ἵνα

1 Luke xv. 24
(32. ch. xiv.
9. Rev. xv.
5 v. r.) only.
m = 1 Cor. iv.
2 reff.
n ellips., ver. 5.
o = Matt. xix.
17. Deut.
xxx. 15.
p = ch. v. 12.
q ver. 8 reff.
r ch. xvi. 18.
1 Cor. iii.
18. 2 Cor.
xi. 3. 2 Thess. ii. 3. 1 Tim. ii. 14 only. P. Exod. viii. 29 B &c. only. Susan. 56 Theod
t μέν solitar., Acts i. 1 (and note). iii. 13. Col. ii. 23. Heb. xii. 9 al. Winer, § 63, i. 2. e. γ.
v ch. ii. 10 reff. w ch. iii. 4 reff. s = 2 Cor. iii. 6.
u 2 Pet. ii. 12.
[+7].

10. om 2nd η L m¹ 48. 77. 100 [Meth.] Chr-ms.

13. [for το οὖν, τι οὖν το P Meth.] rec for ἐγενετο, γεγονε (corrpn, the historic aor not being understood), with KL rel Chr Cyr-c Gennad-c Thdrt (Ec Thl: om F: txt ABCDN[P 47(Tischd)] Meth. Damasc. (αλλ, so BCF[P] a k m[Ser, e contra

within him,—before the deeper energies of his moral nature were aroused (see on ἐλθούσης below). But (ἐζων opposed,

but only formally, to νεκρά, and so having δέ: so Meyer and De W.) I was alive (not merely 'lived,' 'went on,' but emphatic, 'vivus eram,' as Aug., i.e. 'lived and flourished,'—contrasted with ἀπέθανον below) without the law (the law having no recognized place in my moral existence) once; but when the commandment (above, ver. 8) came (purely subjective; not 'was enacted,' 'came in,'—but 'came to me,' as we say, 'came home to me,' 'was brought home to me'), sin sprung into life (not 'revived': however true it may be that sin was merely dormant, the idea insisted on here, is, that it was dead and came to life, began to live and flourish:—but this is not to be compared with ἀνέβλεψα in John ix. 11; see note there), 10.]

but I died (ceased to live-and-flourish as before,—fell into that state of unhappiness, which even afterwards under the gospel he calls θάνατος, ver. 24, ch. viii. 2): and (not an additional particular, but = 'and so,' merely changing the subject from 'I,' to 'the commandment') the commandment which was for (tending to) life (compare ch. x. 5, ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς, and reff. there: the life is one of prosperity primarily, but capable of, and indeed requiring (x. 5) a higher interpretation), this (very commandment) (αὕτη directs attention in a marked way to the antecedent subject: so frequently αὐτός and ἐκεῖνος: see Matt. xxiv. 13: Winer, edn. 6, § 23. 4) was found (subjective—οὐκ εἶπεν ὅτι ἡ ἐντολὴ γέγονέν μοι θάνατος, ἀλλ' εὐρέθη, τὸ καὶ νὸν καὶ παράδοξον τῆς ἀποπίας οὕτως ἐρμηνεύων, Chrys.) by me (to be) unto (tending to) death (explained on ἀπέθω above).

11.] For (explanatory how ver. 10 happened) sin (the sinful principle within me) having found occasion

(absol. as in ver. 8, where see note),—by means of the commandment deceived me (there is a plain reference to the Tempter deceiving Eve, which was accomplished by means of the commandment, exciting doubt of and objection to it, and lust after the forbidden thing: see reff. 2 Cor., 1 Tim.), and by it slew me (i.e. brought me into the state of misery and death, mentioned in ver. 10;—but there is an allusion again to the effect of the fall as the act of the Tempter).

12.] So that (seeing it was not the law in general, nor this particular commandment, that wrought coveting in me, but the sinful principle in me taking advantage of these, which themselves were given εἰς ζωὴν and not εἰς θάνατον) the law (indeed) is holy (μὲν, as understanding a δέ to follow—'but it was sin,' &c.: which does follow in an expanded form, in ver. 13), and the commandment (οὐκ ἐπιθυμήσεις, ver. 8) holy and just and good (Theodoret thus accounts for the epithets: ἁγίαν προσηγόρευσεν ὡς τὸ δέον διδάσασαν δικαίαν δέ, ὡς ὁρθῶς τοῖς παραβάταις τὴν ψήφον ἐνεγκοῦσαν ἀγαθὴν δέ, ὡς ζωὴν τοῖς φυλάττουσιν εὐτρεπίζουσιν. See also 1 Tim i. 8).

13.] Did then the good (= 'that which was good,' i.e. ἡ ἐντολὴ, but made abstract for the sake of greater contrast) become death (so ὁ νόμ., ἁμαρτία, ver. 7) to me? Was it, after all, the commandment itself that became to me this death of which I speak? Far from it: but

(it was) sin (that became death to me).

The construction adopted by Vulg., Luth., al., ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἂμ., διὰ τ. ἀγ. μοι κατεργαζομένη [ἦν] θάνατον, is hardly admissible);—that it might appear (be shewn to be) sin, (by) working death to me by means of the good (that which was good: see above. The misuse and perversion of good is one of the tests whereby the energy of evil is detected; so that sin, by its perversion of the (good)

φανῇ ἁμαρτία, διὰ ^ν τοῦ ^ν ἀγαθοῦ μοι ^χ κατεργαζομένη ^{x ch. ii. 9 reff.}
 θάνατον, ἵνα ^ν γένηται ² καθ' ^{2a} ὑπερβολὴν ^b ἁμαρτωλὸς ἡ ^{y = ch. iii. 4.}
 ἁμαρτία διὰ τῆς ἐντολῆς. ¹⁴ ^c οἶδαμεν γὰρ ^c ὅτι ὁ νόμος ^{xi. 6. 1 Cor.}
^d πνευματικός ἐστιν, ἐγὼ δὲ ^e σάρκινός εἰμι ^f πεπραμένος ^{xiii. 1 al.}
 ὑπὸ τὴν ἁμαρτίαν. ¹⁵ ὁ γὰρ ^x κατεργάζομαι οὐ γινώσκω. ^{z 1 Cor. xii. 31.}
only. P.+ (βάλλειν, 2 Cor. iii. 10. ἀλλότως, 2 Cor. xi. 23.) b = here only. (ch. iii. 7 reff.)
 c ch. ii. 2. iin. viii. 22, 28. 1 Cor. vii. 1, 4. 2 Cor. v. 1. 1 John iii. 2, 14 al. d ch. i. 11. 1 Cor.
 xii. 1. xiv. 1 al.+ e 1 Cor. iii. 1. 2 Cor. iii. 3. Heb. vii. 16 only. 2 Chron. xxxii. 8. Ezek.
 xi. 19. xxxvi. 26 only. (ικός, ch. xv. 27.) f = here only. 4 Kings xvii. 17. 1 Macc. i.
 15. (Acts iv. 34 reff.)

Treg) 47]. (A uncert.)

14. for γὰρ, δε A D[-gr] L syr-mg Orig₁[int₁ Bas₁] Cyr[-p₁] Thdrt Aug₁: om æth arm Aug₂ Jer₁: txt BCFK[P X rel [latt syrr copt goth] Orig₂[int₂ Meth₂] Tit₂ Did₂ Chr₂ [Damasc Hil₂]. rec σαρκικός (corr_n to more usual and app_y more appropriate word? but the two are constantly confused), with K(e sil) L[P X³ Orig₁ Chr₁ [Euthal-ms] Thdrt₂ Phot₂ Thl (Ec: txt ABCDFN¹ b¹ o 17 Meth₂ Ephr₂ Nyss₂ Bas₂ [inss vary] Cyr[-p₂] Damasc.

commandment into a cause (evil) of death, was shewn in its real character *as sin*. That this is the rendering is evident by the following clause, which is parallel with it. Erasm., Valla, Elsner, Dr. Burton, al., make ἁμαρτία the subject: 'that sin might appear to be working death, &c.' ('so that sin appears to have effected my death,' &c. Dr. Burton, most ungrammatically); there is no objection to this on the ground of ἁμαρτ. being anarthrous, as even Bp. Middleton himself reluctantly acknowledges; — the objection lies in the context, as above), that (explains and runs parallel with the former ἵνα, as in 2 Cor. ix. 3, where he adds to the 2nd ἵνα, καθὼς ἔλεγον) by means of the commandment sin might become exceeding (above measure) sinful: i.e. that sin, which was before unknown as such, might, being vivified and brought into energy by (its opposition to) the commandment, be brought out as being (not merely 'shewn to be') exceedingly sinful (sinful in an exaggerated degree—prominent in its true character as the opponent of God).

14.] On the change into the present tense here, see above in the remarks on the whole section. Hitherto has been *historical*: now the Apostle passes to the *present time*, keeping hold yet of the carnal ἐγὼ of former days, whose remnants are still energizing in the renewed man. For (by way of explaining and setting in still clearer light the relative positions of sin and the law, and the state of inner conflict brought about by their working) we know (it is an acknowledged principle amongst us, see reff.) that the law is spiritual (sprung from God, who is a Spirit, and requiring of men spiritual purity. These meanings, which have been separately held by different Commentators, may, as Thol. and De W. observe, well be united): but I (see beginning of section)

am carnal ([subject to the law of the flesh, and in bondage to it, see below] σάρκινος, stronger than σαρκικός; *carneus* rather than *carnalis*, but it is doubtful whether the two endings were not used indiscriminately: see Tholuck), sold (into slavery, see reff.; but the similitude must not be exacted in *all particulars*, for it is only the fact of slavery, as far as its victim, the man, is concerned, which is here prominent) under (to, and so as to be under the power of) sin. Tholuck (who differs from the view of this section advocated above, yet) adds here: "The ἐγὼ appears here in its totality as sinful, while in vv. 16, 20 it is distinguished from sin. That Paul does not here bear in mind this distinction, may be justified by the maxim, 'à potiori fit denominatio;' the ἐγὼ is a slave, and has not his own will: as ver. 23 shews, the ἐγὼ which is hostile to sin, the νόμος τοῦ νοός, is under coercion, and the man is a captive. So Arrian in Epict. ii. 22: ὅπου γὰρ τὸ ἐγὼ καὶ τὸ ἐμὸν, ἐκεῖ ἀνάγκη βέπειν τὸ ζῶον, εἰ ἐν σαρκί, ἐκεῖ τὸ κυριεῖον εἶναι, εἰ ἐν προαιρέσει, ἐκεῖνο (qu. ἐκεῖ?) εἶναι." The latter clause of the verse is the very strongest assertion of man's subjection to the slavery of sin in his carnal nature.

15.] For (a proof of this πεπράσθαι under sin, viz. not being able to do what I would, vv. 15—17) that which I perform (am in the habit of doing) I know not (act blindly, at the dictates of another: which is proper to a slave. σκοτοῦμαι φησί, συναρπάζομαι, ἐπήρειαν ὑπομένω, οὐκ οἶδα πῶς ὑποσκελίζομαι, Chrys. The meaning, 'I approve not,' introduced by Aug. and held by Erasm., Beza, Grot., Estius, Semler, al., is not sanctioned by usage,—see note on 1 Cor. viii. 3,—and would make the following clause almost a tautology): for (explanation of last assertion, shewing how such

g here only +. οὐ γὰρ ὁ θέλω, τοῦτο πρᾶσσω, ἀλλ' ὁ μισῶ, τοῦτο ποιῶ. ABCDF
 Xen. Anab. 16 εἰ δὲ ὁ οὐ θέλω, τοῦτο ποιῶ, ὁ σίμφημι τῷ νόμῳ ὅτι KL[P]^s
 x. 8. 28. ix. 4. see below (p). h καλός. 17 νυνὶ δὲ οὐκ ἔτι ἐγὼ ^kκατεργαίσομαι αὐτό, g h k l
 i = ch. xi. 6. ἀλλὰ ἡ ^{lm}οἰκούσα ¹ἐν ἐμοὶ ἁμαρτία. 18 οἶδα γὰρ ὅτι οὐκ m n o 17
 i ver. 13. ^{lm}οἰκεῖ ¹ἐν ἐμοί, ⁿτουτέστιν ἐν τῇ σαρκί μου, ἀγαθόν. τὸ [47]
 i here 3ce. ch. γὰρ θέλειν ^oπαράκειται μοι, τὸ δὲ ^kκατεργάζεσθαι ^pτὸ
 viii. 9, 11. ¹Cor. iii. 16. ^pκαλὸν οὐ. 19 οὐ γὰρ ὁ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὁ οὐ θέλω
 1 Cor. vii. 12, 13. 1 Tim. vi. 16 only.
 n Acts xix. 4 reff. o here only bis +. 'Sir. xxxiv. (xxx.) 16. Hom. Od. χ. 65. Polyb. iv. 38. 7. iii. 57. 9. Xen.
 Anab. vii. 3. 22. p here bis. 2 Cor. xiii. 7. Gal. vi. 9. 1 Thess. v. 21 only. Amos v. 14.

15. om 1st τουτο DF goth Meth₁ [Orig-int₁] Pelag (eopt om both): ins ABCKL[P]^N
 rel vulg [syrr ath arm] Orig₁[int₂] Meth₁ Chr₁ [Bas, (eopt om both)] Thdrt Aug₁ [Ambrst].
 αλλα N.

16. συνφημι DF^N. for καλος, καλον εστιν F.
 17. (αλλα, so BDF L[e sil, Tischd].) for οικουσα, ενοικουσα B^N [Meth₁(in
 Phot-mss)] Ambrst (ενοικει am Ambrst in follg ver).

18. ins το bef αγαθον F Meth₂ Cyr[-p, Thdrt-c₁]. for δε, γαρ, and for καλον,
 αγαθον F [Euthal-ms Damase Orig-int Ambrst₁]. rec (for ου) ουχ ευρισκω, with
 DFKL[P] rel [vulg syrr goth (æth)] arm-mg Chr₁ Thdrt Jer Sedul: txt ABC^N [47]
 copt arm Meth₁ Cyr[-p] gr-mss-mendt-by-Aug Aug^{sæpe}.

19. ins τουτο bef ποιω C c vulg [Orig-int₁] Jer^{aliq}. (αλλα, so BD^N.)
 for ου θελω, μισω F vulg-sixt(with F-lat) Thdrt [Orig-int₁(txt₁)] : om G.

blind service comes to pass) **not what I desire, that do I** (this θέλω is not the *full determination of the will*, the standing with the bow drawn and the arrow aimed; but rather the *inclination* of the will.—the taking up the bow and pointing at the mark, but without power to draw it:—we have θέλω in the sense of *to wish*, 1 Cor. vii. 7, 32; xiv. 5; 2 Cor. xii. 20), but **what I hate** (= οὐ θέλω, ver. 19: no distinction in intensity between θέλω and μισῶ), **that I do** (no distinction here between πρᾶσσω and ποιῶ, as apparently in John iii. 20, 21, where see note: for they are interchanged in vv. 19, 20). The Commentators cite several parallel passages from profane writers: e.g. Seneca, Hippol. 604, 'Vos testor omnes coelites, hoc quod volo, me nolle';—Epictetus, Enchiridion ii. 26, ἐπεὶ γὰρ ὁ ἁμαρτάνων οὐ θέλει ἁμαρτάνειν, ἀλλὰ κατορθῶσαι, δῆλον ὅτι ὁ μὲν θέλει οὐ ποιεῖ, καὶ ὁ μὴ θέλει ποιεῖ:—the well-known lines of Ovid, Met. vii. 19, 'aliudque cupido, Mens aliud suadet: video meliora proboque, Deteriora sequor':—Plautus, Trinummus iii. 2. 31, 'Seibam ut esse me deceret, facere non quibam miser':—&c. 16.] But if (= 'now seeing that,' takes up the foregoing and draws an inference from it) **what I wish not, that I do, I agree with** (bear witness to) **the law that it is good** (viz. 'in that the law prohibits what I also dislike,—the law and I are as one in proscribing the thing,—the law, and my wish, tend the same way'). 17.] **Now however** ('quod autem quum ita sit,' not of time, as Grot., 'nunc post legem datam,'—or

Köppe, 'ex quo Christianus factus sum') **it is no longer** (not a chronological, but a logical sequence, 'it can no more be said, that; see reff.) **I that perform it** (κατεργ. as recalling vv. 8—15), but **sin that dwelleth in me**. Here the ἐγὼ is *not the complex responsible self*, by which the evil deed is wrought, and which incurs the guilt of working it: but the *self of the will in its higher sense*, the ἔσω ἄνθρωπος of ver. 22. The not bearing this in mind has led to error in interpretation and doctrine: e.g. when it is supposed that the Christian is not responsible for his sins committed against his spiritual will and higher judgment; whereas we are all responsible for the ἔργα of the sin that dwelleth in us, and it is in this very subjection to and involution with the law of sin in our members, that the misery consists, which leads to the cry in ver. 24.

18.] *An explanation of the οἰκούσα ἐν ἐμοὶ ἁμαρτία of the last verse. For I know* (by experience, detailed in the next verse) **that there dwells not in me, that is, in my flesh, (any) good (thing)**. I said, *sin that dwelleth in me*, because I feel sure, from experience, that *in me* (meaning by 'me' not that higher spiritual self in which the Spirit of God dwells, but the lower carnal self: see on this important limitation the remarks at the beginning of the section) *dwells no good thing*. And what is my proof of this? How has experience led me to this knowledge? **For** (the proof from experience) **the wish (to do good) is present with me** (παρ., not metaphorical, see reff., but, as προκειμαι in

κακόν, τούτο πράσσω. ²⁰ εἰ δὲ ὃ οὐ θέλω [ἐγώ], τούτο ¹ ποιῶ, ⁱ οὐκ ἔτι ἐγὼ ^k κατεργάζομαι αὐτό, ἀλλὰ ἡ ^{lm} οἰκουσα ¹ ἐν ἐμοὶ ἁμαρτία. ²¹ ^q εὐρίσκω ἄρα τὸν ^r νόμον τῷ θέλοντι ἐμοὶ ποιεῖν ^p τὸ ^p καλόν, ὅτι ἐμοὶ ^s τὸ ^s κακὸν ^o παράκειται. ²² ^t συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ^u ἔσω ^u ἄνθρωπον, ²³ ^v βλέπω δὲ ^w ἕτερον νόμον ἐν τοῖς ^x μέλεσιν

iv. 16. 1 Pet. iii. 4. ὁ ἐντὸς ἄνθρ., Plato Rep. ix. p. 369.
w = Matt. viii. 21. vv. 3, 4 ul. x ch. vi. 13 reff.

v — and constr., Heb. x. 25.
see 2 Cor.

20. rec aft θελω ins εγω (corr'n for emphasis: or for conformity with εγω below?), with AKL[P]S rel syr copt goth Thdrt [Damasc Orig-int.] Aug^{sæpe}: om BCDF b o latt Syr[appy] æth arm [Meth.] Chr-us, Cyr Ambr Ambrst Pelag Aug¹. (αλλα, so BD S.)

21. om οτι το παρακειται F.

22. for θεου, κυριου 34: νοος B.

Homer, used commonly of meats served up to, lying before, any one): but to perform that which is good, is not (the absence of εὐρίσκω in A B C N, and the variations of γινώσκω and ἔχω in one or two mss. and versions,—and besides, the somewhat unusual termination of the sentence with οὐ,—are too strong presumptions of its being an interpolation, to allow of its retention) (present with me). 19.] And this οὐ παρακείσθαι of the doing good is shewn by my acts, in that I do not the good that I wish (to do), but the evil which I do not wish, that I do.

20.] The inference of ver. 17 restated, with the premiss of ver. 16 in the place of νυνὶ δέ:—but its meaning is now clearer and deeper than then; we know now that the ἐγὼ which in the present verse does not the evil thing, is the better ἐγὼ of the ἔσω ἄνθρωπος,—whereas the ἐμοὶ in which sin dwells and rules, though included in the complex self, is the lower ἐγὼ, ἡ σὰρξ μου. And so the way is now prepared for at once setting forth the conflict within us between these two.

21.] I find then (i. e. as appears from what has been detailed) the (this) law (presently to be defined as the law of sin in my members, and exemplified in the following words: so τοῦ ῥήματος τοῦ κυρίου, ὡς ἔλεγεν, Acts xi. 16:—τῶν λόγων τοῦ κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπεν, Acts xx. 35 (De W.). This is the view of Calv., Beza, Grot., Estius, Wolf, Winer, Meyer (ed. 1, but in subsequent editions he has altered his view more than once), De Wette, al. It cannot well be referred to the Mosaic law, as, with various forced arrangements and constructions, Chrys., Theophyl., Theodoret, Tholuck, Olsh., Fritz., Köllner; the great objection being, that all these do violence to the context. Tholuck's remark, that had νόμον meant as above, it would have been anathorous, or τοῦτον τὸν νόμον, is sufficiently answered by the above examples: and the dative after εὐρίσκω, to which he also ob-

jects as inadmissible in any language, is justified by Soph. (Ed. Col. 966, οὐκ ἂν ἐξεύροις ἐμοὶ ἁμαρτίας ὕνειδος οὐδέν,—and by Plato, Rep. iv. p. 421, ἔτερα . . τοῖς φύλαξιν εὐρήκαμεν, 'alia invenimus nostris custodibus observanda,' Ficin.) to me (for myself) wishing to do good, that (consisting in this, that) evil is present with (see above, ver. 18) me.

22, 23.] Explanation of the conflict above alleged to exist. For I delight in (σύν not signifying participation with others, but as perhaps in συνλυπούμενος, Mark iii. 5, and in the phrase σύνοιδά μοι; denoting 'apud animum meum.' Thol. συνήδομαι is a stronger expression than σύμφημι, ver. 16) the law of God after the inner man (= νοῦς, ver. 25,—see reff.—and compare Peter's ὁ κρυπτός τῆς καρδίας ἄνθρωπος, ref. 1 Pet. But not merely the mental and reasoning part of man:—for that surely does not delight in the law of God:—it is absolutely necessary to presuppose the influence of the Holy Spirit, and to place the man in a state of grace before this assertion can be true. And it is surprising to find Commentators like Tholuck and De Wette, while they acknowledge that συνήδομαι is stronger than σύμφημι, yet denying the gradual introduction of the spiritual man in the description of this conflict. True, THE SPIRIT is not yet introduced, because purposely kept back until treated of as the great deliverer from this state of death; the man is as yet described as compounded of the outer and inner man, of ἡ σὰρξ and ὁ νοῦς, and the operations of the two are detailed as if unassisted,—even the term πνεῦμα for the human spirit being as yet avoided,—but all this is done, because the object is to set the conflict and misery, as existing even in the spiritual man, in the strongest light, so that the question in ver. 24 may lead the way to the real uses and blessed results of this conflict in ch. viii.); but I see (= 'find':—as if he were a spectator of that which is going on

γ here only +.
 z Luke xxi.
 24. 2 Cor.
 x. 5. 2 Tim.
 iii. 6 only.
 3 Kings
 viii. 46.
 (-τος, Luke
 iv. 18
 only. -τεύειν, Eph. iv. 8 only. -σία, ib. and Rev. xiii. 10 his only.)
 b Rev. iii. 17 only. Isa. xxxiii. 1. (-ρία, ch. iii. 16. -ρεῖν, James iv. 9.)
 i. 10 al. Exod. vi. 6. w. ἀπό, Matt. vi. 13. ch. xv. 31 al. Ps. cxxxix. 1.

μου ἡ ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ αἰχμαλωτίζοντά με [ἐν] τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσιν μου. ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ἐρύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; χάρις

ABCTF
 KL[1] s
 a b c d f
 g h k l
 m n o i 7
 [47]

a genit. — ch. vi. 6 reff.
 c — and constr., Luke i. 74. 2 Cor.
 d — ch. vi. 17 reff.

23. [for 1st μου, μοι F-gr.] ἀντιστρατ. κ. αἰχμαλ. (omg με) τω νομ. του νοος μου τω οντι A. rec om 2nd εν, with (A)CL rel syrr [arm] Meth₂ Cas₁ Chr₁ Cyr[-p₂ Damase:] ins BDFK[P]N b¹ c k m n o 17 latt cept goth Clem₁ Thdr₁ [Euthal-
 Orig-int₃ Ambrst. [47(sic).]]

25. rec for χαρις τω θεω, ευχαριστω τω θεω (see notes), with AKLN¹ rel syrr goth Orig₁ Chr Ec Thl: η χαρις του θεου D vulg [Orig-int, Ambrst Jer₁], η χαρις του κυριου F: txt B 213 sah (aeth) Meth₁ Orig₁, and χ. δε τω θ. C² (C¹ uncer) N corr¹ 10-7. 31. 73.

within) a different law (differing in kind and aim, not = ἄλλος merely) in my members (= ἐν τῇ σαρκί μου, ver. 18), warring against ([in continual dissension and conflict with] ἀντιστρ. is not to be joined with βλέπω so as to be ἀντιστρατεύεσθαι, though that would be an allowable construction, see Acts viii. 23; 1 Cor. viii. 10,—but βλέπω—μου forms an independent sentence antithetic to συνήδουμαι—ἄνθρωπον) the law of my mind (the consent viz., to the law of God, which my mind yields; not = the law of God, any more than the different law in my members = the law of sin,—but both meaning the standard or rule set up, which inclination follows:—the one in the νοῦς, in harmony with the law of God,—the other in the μέλη or σάρξ, subservient, and causing subservience, to the principle or law of sin), and bringing me (the whole complex self—the ‘me’ of personality and action) into captivity with (ἐν, not exactly ‘by means of,’ but pointing out the department in which, the investiture with which, the taking captive has place. Nor would the simple dative be ‘by means of,’ as Chrys., Theodoret, Theophyl.,—but merely ‘to:’ the dat. commodi aft. αἰχμαλ.) the law of sin (the sinful principle, of resistance to God’s law, ἡ ἁμαρτία as awakened and set energizing, ver. 9, by that law) which is in my members. Commentators have much disputed whether the ἕτερος νόμος, and the νόμος τῆς ἁμαρτ., both ἐν τοῖς μέλεσιν μου, are different, or the same. The former view is held by Calv., Beza, Köllner, Rückert, De W.: the latter by Reiche, Meyer, Fritz., Tholuck. It appears to me (see above) that the identity cannot be maintained without introducing great confusion into the sentence.

24.] The division of the man against himself,—his inward conflict, and miserable state of captivity to sin in the flesh, while with the mind he loves and serves the law of God. From this wretched condition, which is a very death in life, who shall

deliver him? σώματος cannot well be figurative, ‘universitas vitiorum,’ or ‘mortifera peccati massa,’ but must, on account of the part which ἡ σάρξ and τὰ μέλη have hitherto borne, be literal. Then how is τούτου to be taken? Some (Syr., Erasim., Calv., Beza, Olsh., Winer) join it with σώματος, and (not Winer) justify the construction as a Hebraism: but Winer has refuted the notion (edn. 6, § 34. 3. b) of a Hebraism, and the arrangement has no Greek example. It can only be joined with θανάτου;—and that most fitly, as the state which he has been describing is referred to by τοῦ θανάτου τούτου. Then the body of this death will mean, ‘the body whose subjection to the law of sin brings about this state of misery,’ compare σῶμα τῆς ἁμαρτίας, ch. vi. 6. From this body, as the instrument whereby he is led captive to the law of sin and death, he cries out for deliverance: i.e. to be set free, as ch. viii. 2, from the law of sin and death. Some Commentators, misled by the notion of a Hendiadys (σώματος τοῦ θ. = θνητοῦ σώματος), a most fruitful source of error in exegesis, have imagined that the verse implies a wish to be delivered from the body (by death), and expresses a weariness of life.

The cry is uttered, as De Wette well observes, in full consciousness of the deliverance which Christ has effected, and as leading to the expression of thanks which follows. And so, and no otherwise, is it to be taken.

25.] The rec. εὐχαριστῶ has but slender authority, and in the great variety of readings, it is not easy to determine. ἡ χάρις τοῦ θεοῦ is evidently a correction to answer to τίς above; so that our choice lies between χάρις τῷ θ. and χάρις δὲ τῷ θ.

The sentence is (not, of course, constructionally, as the var. readg. ἡ χάρις τῷ θεοῦ, but logically) an answer to the preceding question: Thanks to God (who hath accomplished this) by means of Jesus Christ our Lord. This exclamation and thanksgiving more than all convince me,

τῷ θεῷ διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν. ἄρα οὖν
 αὐτὸς ἐγὼ τῷ μὲν νοῦ δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ
 νόμῳ ἁμαρτίας. VIII. ¹ οὐδὲν ἄρα νῦν ^h κατάκριμα
 τοῖς ἐν χριστῷ Ἰησοῦ. ² ὁ γὰρ νόμος τοῦ πνεύματος τῆς

^a ch. v. 18 reff.
^f = ver. 23.
^{see 2 Thess.}
^{ii. 2.}
^g = Acts xx.
^{19 reff.}
^h ch. v. 16, 18
^{only.}
ⁱ (ver. 10.) Rev.
^{xi. 11.}
^{Ezek. xxxvii. 5.}

80. 93 copt arm Cyr[-p₁]. εγω bef αυτος D¹(and lat) vulg [spec Orig-int,
 Ambrst]. om μεν FN¹ latt [Orig-int₁] lat-fl.

CHAP. VIII. 1. om νυν D¹[-gr 47-marg] Syr æth arm Cyr[-p₁] (Jer₁) Victorin₁
 Prædest₁. rec at end ins μη κατα σαρκα περιπατουσιν (so far, with AD² vulg
 [spec F-lat] Syr goth arm Bas₁ Chr₁ lat-fl) αλλα κατα πνευμα (supplied from ver 4,
 from a misunderstanding of the argument: see notes), with D³KL[P]N³ rel [syr]
 Thdr¹ Thl Ec: om BCD¹ F[-gr(a space is left)] N¹ [47-txt] copt æth Orig-schol Ath₁
 Dial Cyr[-p₁ Orig-int₁] Aug₂.

that Paul speaks of *none other than himself*, and carries out as far as possible the misery of the conflict with sin in his members, on purpose to bring in the glorious deliverance which follows. Compare I Cor. xv. 56, 57, where a very similar thanksgiving occurs. ἄρα οὖν κ.τ.λ.] These words are most important to the understanding of the whole passage. We must bear in mind that it had begun with the question, IS THE LAW SIN? The Apostle has proved that it is NOT, but is HOLY. He has shewn the relation that it holds to sin, viz. that of vivifying it by means of man's natural aversion to the commandment. He has further shewn, that in himself, even as delivered by Christ Jesus, a conflict between the law and sin is ever going on: the misery of which would be death itself, were not a glorious deliverance effected. He now sums up his vindication of the law as holy; and at the same time, sums up the other side of the evidence adduced in the passage, from which it appears that the flesh is still, even in the spiritual man, subject (essentially, not practically and energetically) to the law of sin, —which subjection, in its nature and consequences, is so nobly treated in ch. viii. So then (as appears from the foregoing), I myself (I, who have said all this against and in disparagement of the law; I, who write of justification by faith without the deeds of the law: not 'I alone,' without Christ, as opposed to the foregoing), —as De Wette, Meyer: nor, 'ego idem,' I, one and the same person, as Beza, Erasmus, Calv., Olsh.: nor 'ille ego,' as Grot., Thol. See, for the meaning given above, ch. viii. 26 (αὐτὸ τὸ πνεῦμα); ix. 3; xv. 14; 2 Cor. xii. 13, in all which places (see on ch. xv. 14) it has the same force) with my mind (indeed) (ὁ νοῦς = ὁ ἔσω ἄνθρ. as in ver. 23) serve the law of God (cf. συνήδομαι, ver. 22), but with my flesh (the ἐγὼ of ver. 18; and the σὰρξ through-

out of ch. viii.) the law of sin. It remains to be seen how this latter subjection, which in the natural man carries all with it, is neutralized, and issues only in the death of the body on account of sin, in those who do not walk after the flesh, but after the Spirit. CHAP. VIII. 1—39.] In the case of those who are in Christ Jesus, this divided state ends in the glorious triumph of the Spirit over the flesh: and that (vv. 1—17), though incompletely, not inconsiderably, even here in this state, —and (vv. 18—30) completely and gloriously hereafter. And (vv. 31—39) the Christian has no reason to fear, but all reason to hope; for nothing can sever him from God's love in Christ. 1—17.] Although the flesh is still subject to the law of sin, the Christian, serving not the flesh, but walking according to the Spirit, shall not come into condemnation, but to glory with Christ. 1.] There is therefore (an inference from ch. vii. 25, because with their mind, and that mind dwelt in and led by the Spirit of Christ, they serve, delight in, the law of God) now (this νῦν is emphatic, and follows upon the question and answer of vii. 24, 25, —rebus sic stantibus,—now that a deliverance has been effected from the body of this death, by Christ. This is certain from the γὰρ which follows, setting forth the fact of the deliverance) no condemnation (reff.; = the penal consequence of sin original and actual) to those (who are) in Christ Jesus. The expression ἐν χρ¹ Ἰησ. refers particularly to the last place where God's gift of life eternal in Christ Jesus our Lord was spoken of, ch. vi. 23,—and generally to all that was said in that chapter of our incorporation into and union with Him. The words μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα, 'walking as they do not according to the flesh but according to the Spirit,' are probably a gloss introduced from ver. 4, right enough

κ ch. vi. 18 reff. ¹ ζῶης ἐν χριστῷ Ἰησοῦ ^κ ἡλευθέρωσέν * με ἀπὸ τοῦ νόμου ABCDF
 1 see Acta xiv. ^κ τῆς ἁμαρτίας καὶ τοῦ θανάτου. ³ τὸ γὰρ ¹ ἀδύνατον τοῦ K L [P] N
 8 reff. const. ^κ νόμου, ^κ ἐν ᾧ ^κ ἡσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ a b c d f
 nom., see ^κ Heb. viii. 1. ^κ g h k l
 acc., 2 Cor. ^κ xii. 17. ^κ m n o 17
 m = Heb. ii. 18. ^κ n = 2 Cor. xiii. 3. [47]

2. [om εν χρ. ιησ. K Chr, Tert.,] * σε BFN spec Syr Chr, (but mss vary)
 [Tert.]; ημας copt aeth Dial, Meth., με ACDKL[P] rel vulg syr sah goth aeth [arm
 (but some mss om) Clem, Did^{alio} Ath.,] Chr, Thdr̄t [Cyr, p Damasc Orig-int,] Tert,
 Ambr Jer.

in sense (see there), but out of place here, because this *moral* element of 'those in Christ' is *not yet brought in*: the present assertion is *general*, and is made good in detail by and by. See digest. 2.]

For (a reason why there is no condemnation) the law (*norma*, method = influence, as in ἕτερον νόμον, ch. vii. 23,—used here perhaps for sharper contrast to the νόμος ἁμαρτ. below) of the Spirit of life (the Lord and Giver of life—life used in an incipient higher sense than ἔζω in ch. vii. 9,—see below) freed me (aor., referring to the time of his conversion. There is no stronger proof to my mind of the identity of the speaker in the first person throughout with the Apostle himself, than this extension of that form of speaking into this chapter: nothing more clearly shews, that there he was describing a really existing state within himself, but insulating, and as it were *exaggerating* it (as so often), to bring out more clearly the glorious deliverance to follow. If σε be read, the address is a general one to the reader, leading on to the ἡμῖν below: and the foregoing argument does not apply) in Jesus Christ (I follow the more regular grammatical arrangement in taking ἐν χρ. Ἰησ. with the verb. Thus also Thol. and De Wette.

It may be taken (notwithstanding the absence of the art., at which indeed only tiros will stumble) with ζῶης, as Luther, which seems to suit ch. vi. 23,—or with τοῦ πν. τ. ζ., as Piscator and Platt,—or with ὁ νόμ. τ. π. τ. ζ., as Calv.) from the law of sin (vii. 25) and death (death again here bears a higher meaning than in ch. vii. We are now on higher ground:—κατάκριμα having been mentioned, which is the punishment of sin, death now involves that, and is not only temporal misery, but eternal ruin also. This 'law of the Spirit of life' having freed him from the law of sin and death, so that he serves another master, all claim of sin on him is at an end—he is acquitted, and there is no condemnation for him).

3.] For (explanation of ver. 2, shewing the method of this liberation) that which was not in the power of the law (the construction is a nominativus pendens, as in ref. Heb., in apposition with the following sentence, ὁ θεὸς κ.τ.λ.: so Rückert,

Meyer, Fritz., De W., Tholuck: Winer, § 32. 7, makes it an acc. governed by ἐποίησεν understood (stating however in edn. 6, the nom. pendens as an alternative; see also § 63. 1. 2. d): Olsh. al., make it an acc. absol. or supply κατά: Camerarius and Beza, διὰ;—but the above seems the simplest.

τὸ ἀδύνατ. τοῦ νόμου may mean either, 'that part of the law which was impossible,'—'could not be obeyed,'—as τὸ γνωστὸν τοῦ θεοῦ, ch. i. 19;—or, 'the inability of the law' = ἡ ἀδυναμία τ. ν., as τὸ χρηστὸν τοῦ θεοῦ, ch. ii. 4;—or, 'that which was unable to be done by the law.' Of these, the first is out of the question, because νόμος must be the subject of ἐν ᾧ ἡσθ. κ.τ.λ.:—the second would give the first clause the meaning, 'that wherein the inability of the law shewed itself,' viz. its powerlessness διὰ τ. σαρκός. The third yields by far the best meaning: see below on διὰ τ. σ.) in that (this clause gives a reason and explanation of the ἀδύνατον, see however the note on ref. Heb.) it was weak (the Apostle keeps in mind his defence of the holiness of the law undertaken in ch. vii., and as Chrys. observes, δοκεῖ μὲν διαβάλλειν τὸν νόμον, εἰ δέ τις ἀκριβῶς προσέχοι, καὶ σφόδρα αὐτὸν ἐπαινεῖ. . . οὐδὲ γὰρ εἶπε τὸ πονηρὸν τοῦ νόμου, ἀλλὰ τὸ ἀδύνατον' καὶ πάλιν ἐν ᾧ ἡσθένει, οὐκ, ἐν ᾧ ἐκακούργει, ἐν ᾧ ἐπεβούλευε. Hom. xiv. p. 563) through the flesh (i. e. in having to act through the flesh: not, 'on account of the flesh,' i. e. of the hostility, or weakness of the flesh, which would be διὰ τὴν σάρκα. The flesh was the medium through which the law,—being a νόμος ἐντολῆς σαρκίνης, Heb. vii. 16,—wrought, and οἱ ἐν σαρκὶ the objects on which. So the gen. here is similar to that in 2 Cor. ii. 4, ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, and 1 Pet. v. 12, δι' ὀλίγων ἔγραψα, indicating the state in or medium through which, the action is carried on),—God (did) sending His own Son (the stress is on ἑαυτοῦ, and the word is pregnant with meaning:—His own, and therefore like Himself, holy and sinless. This implication should be borne in mind, as the suppressed antithesis to ἁμαρτ., three times repeated afterwards. Another antithesis may be implied—ἑαυτοῦ, and therefore spiritual, not acting merely through

υἰὸν πέμψας ἐν ὁμοιώματι ^p σαρκὸς ^p ἁμαρτίας καὶ ^q περὶ ὁ ch. i. 23 ref.
ἁμαρτίας ^r κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί, ⁴ ἵνα τὸ p constr., Phil.
iii. 21 bis.
q = Heb. x. 6,
18, Num.
r ch. ii. 1 ref.

viii. 8. Lev. v. 11.

the flesh, though in its likeness, but bringing a higher spiritual life into the manhood) in the likeness of the flesh of sin (the flesh whose attribute and character was sin. The gen. is not = ἁμαρτωλοῦ, but implies far more—[not merely the contamination by, but] the belonging to and being possessed by. De Wette observes, 'The words ἐν ὁμοίωμ. σαρκ. ἁμ. appear almost to border on Docetism; but in reality contain a perfectly true and consistent sentiment. σὰρξ ἁμαρτ. is flesh (human nature, John i. 14; 1 John iv. 2; Heb. ii. 14) possessed with sin: the Apostle could not then have said ἐν σαρκί ἁμ. without making Christ partaker of sin: nor could he have said merely ἐν σαρκί, for then the bond between the Manhood of Jesus, and sin, would have been wanting: he says then, ἐν ὁμοίωμ. σαρκ. ἁμ.,—meaning by that, He had a nature like sinful human nature, but had not Himself a sinful nature,—compare Heb. iv. 15: οὐ γὰρ ἔχομεν ἀρχιρερά μὴ δυνάμενον συνπαθεῖν ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας. The likeness must be referred not only to σὰρξ, but also to the epithet τῆς ἁμ.:—it did not however consist in this, that He took our sins (literally) on Himself, and became Himself sinful (as Reiche), which would not amount to likeness of nature,—but in this, that He was able to be tempted, i. e. subjected to sensuous incitements, e. g. of pain, which in other men break out into sin, but in Him did not.' See Phil. ii. 7, and note.

σὰρξ is not = σῶμα, but as in John i. 14, the material, of which man is in the body compounded),—and on account of sin (to be joined with πέμψας, not as Chrys. al. Vulg., with κατέκρινεν: least of all as Luther, "und verdammete die Sünde in Fleisch durch Sünde." The 'for,' or 'on account of,' sin, is at present indefinite, and not to be restricted to Christ's death as a sin-offering, which is not just now the subject. 'On account of sin' then, = to put away sin, as ref. Heb.), condemned sin in the flesh (not 'the sin which was in the flesh,' which would probably (not certainly) have been τὴν ἐν τ. σ., and which is against the context, in which ἁμ. is throughout an absolute principle.

κατέκρινεν is allusive to κατάκριμα ver. 1. Hence it has been taken to mean that God condemned, punished, sin in the flesh by the death of Christ: so Orig., Erasm., Calv.,

Melancthon, Calov., Olsh., al. But that can hardly be the meaning here, for several reasons. 1. The Apostle is not speaking of the removal of the guilt, but of the practice of sin, and of the real fulfilment of the law in those who are in Christ. It is this which even in ver. 1 is before him, grounding as he does the οὐδὲν κατάκριμα on the δουλεύω νόμῳ θεοῦ—on the new and sanctifying power of the Spirit by Christ, in spite of the continued subjection of the flesh to the law of sin. 2. The context shews that the weakness of the law was, its having no sanctifying power;—it could arouse sin, but it could not condemn and cast it out. This indeed is the burden of ch. vii. The absence of justifying power in the law has already been dealt with. 3. The following verse clearly makes the fulfilling the δικαίωμα of the law no matter of mere imputation, but of περιπατεῖν κατὰ πνεῦμα.

We must then look for the meaning of κατακρίνειν in the effects and accompaniments of condemnation,—victory over, and casting out of sin. See, for example, John xii. 31, where κρίσις τοῦ κόσμου τούτου is explained by ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω, and ib. xvi. 11. As early as Irenæus (Hær. iii. 20. 2, p. 214) this was seen to be the sense: 'ut condemnaret peccatum, et jam quasi condemnatum projiceret illud extra carnem:—so Chrys., ἐνίκησεν αὐτήν, τὴν δύναμιν αὐτῆς ἐξέλυσε, (Ecum. 2, πῶς ἐξήρξε: κατακρίνας αὐτήν—καὶ δείξας ἀλούσαν. πῶς οὖν ἔαλω καὶ ἡττήται; ἐν τῇ σαρκὶ αὐτοῦ. προσίεναι γὰρ βουληθεῖσα κ. μὴ ἰσχύσασα ἔαλω κ. ἡττήται,—and Theophyl. (τὴν σάρκα) ἡγίασε κ. ἐστεφάνωσε, κατακρίνας τὴν ἁμαρτίαν ἐν τῇ σαρκὶ προσληφθεῖσῃ καὶ δείξας ὅτι οὐ φύσει ἁμαρτωλὸς ἡ σὰρξ. And so, in modern times, Beza, Vitringa, Bengel, the Schmidts, Rosenm., Meyer, De Wette, Tholuck, Locke, Stuart, al., and mainly Grot., Reiche, and Fritz., who however render it 'interfecit' or 'supplicio affect,' and understand the occasion to have been the Death of Christ,—though the condemnation of sin is owing to His sinlessness, not to His sacrifice. I have dwelt at length on this question, as being very important to the right apprehension of the whole chapter, in this part of which not the justification, but the sanctification, of Christians is the leading subject. It is a strong confirmation of the above view, that God's condemnation of sin in the flesh by Christ is stated in ver. 3 as the ground of

r = ch. i. 32
 refl.
 s = ch. xiii. Sal.
 t ch. i. 3, 4
 (reff.).
 u ch. vi. 4 reff.
 v constr. Matt.
 xvi. 23. Luke
 ii. 49. ch. ii.
 14. Thuc.
 viii. 31.
 w = Matt. xvi.
 23 = Mk. ch.
 xii. 16.
 Phil. iii. 19.
 Col. iii. 2.
 1 Macc. x. 20.
 x here 3cc.
 ver. 27
 only t. 2 Macc. vii. 21. xiii. 9 only.
 a Luke xiii. 12. Gal. v. 20. Eph. ii. 15, 16. James iv. 4 only. Gen. iii. 15. w. εἰς, here only.
 i. 51 al. Dan. vi. 13 Theod. 1 Chron. xxix. 24. c ch. ii. 28 reff. b Luke
 xv. 1, &c. 1 Cor. vii. 32, &c. 1 Thess. iv. 1. 2 Tim. ii. 4. Prov. xii. 21. d Acts vi. 5 reff. ch.

7. for διοτι, οτι F.

for δυναται, ουνναι N¹.

8. ins τω bef θεω D.

(ver. 2) my being freed from the law of sin and death: because, viz. Christ's victory over sin is mine, by my union with Him and participation in His Spirit. ἐν τῇ σαρκί is not 'in His flesh,' or 'by means of His flesh,' as Orig., Syr. (Peschito), Beza, Grot., Reiche, Olsh., al., but 'in the flesh,' which Christ and ourselves have in common). 4.] in order that (the purpose of God's condemning sin in the flesh) the righteous demand (or, requirement) of the law (= all its requirements (statutes), but here combined in one for the sake of more distinct objectivity. The variations in interpretation of ver. 3 have given rise to corresponding ones here. But here the matter has been more complicated still by the Vulg. rendering δικαιωμα, 'justificatio,' which has thrown the weight of the Romanist interpreters on the side of 'justitia imputata.' The usage of the word itself would preclude any such reference here, besides the considerations urged in the note above) might be fulfilled in us (find its full accomplishment;—not merely = 'be performed by us,'—for the Apostle has a much deeper meaning, viz. that the aim of God in giving the Law might be accomplished in us, in our sanctification, which is the ultimate end of our redemption, Eph. ii. 10; Col. i. 22. The passive is used, to shew that the work is not ours, but that of God by His grace, Olsh., Thol., De Wette) who walk (not 'walking as we do,' which would be anarthrous,—but a description of all those of whom the above is true) not after the flesh but after the Spirit (who, notwithstanding that we are bound up with a σὰρξ ἁμαρτίας, do not walk in our daily life according to, or led by, the νόμος τῆς ἁμαρτίας ὃ ἐν τοῖς μέλεσιν ἡμῶν, but according to and led by the νόμος τοῦ πνεύματος τῆς ζωῆς, in Christ Jesus—members of Him, and participating in that victory over sin which He obtained, by which the power of sin in our flesh is broken). 5.] For (explanation of the last) those who live according to the flesh

(ὄντες not quite = περιπατοῦντες, but nearly:—the latter is the evidence of the former, and a consequence of it: οἱ κατὰ σάρκα ὄντες = οἱ σάρκινοι) mind ('think of,' 'care for, and strive after,' see reff.) the things belonging to the flesh (its objects of desire): but those (who live) according to the Spirit (= οἱ πνευματικοί, see above), (mind) the things belonging to the Spirit (the higher aims and objects of desire of the spiritual life). 6.] For (the spiritual man cannot seek the things of the flesh, because) the mind (thoughts, cares, and aims as above) of the flesh is (ends in—the copula (=), as when it joins the two signs of an algebraic operation;—amounts to, being worked out) death (not merely physical, nor mere unhappiness, as sometimes in ch. vii., but as in ver. 2, in the largest sense, extending to eternity); but the mind (thoughts, cares, and aims) of the Spirit, is (see above) life and peace (in the largest sense, as above). In this argument there is a suppressed premiss, to be supplied from ver. 2; viz. 'The Spirit is the Spirit of life.' Hence it follows that the spiritual man cannot mind the things of the flesh, because such mind is death. The addition καὶ εἰρήνη seems to be made to enhance the unlikelihood of such a minding,—the peace of the Spirit being a blessed contrast to the tumult of the fleshly lusts, even in this life. 7.] Because (reason why the mind of the flesh is death) the mind of the flesh is enmity (contrast to εἰρήνη above) against God (it being assumed that God is the source of ζωῆς, and that ἔχθρα against Him is the absence of all true peace): for it does not submit itself (better [than the passive of the E. V.] to the law of God,—for neither can it (this was proved in ch. vii.): 8.] but (takes up the other and inferential member of the proposition, answering to a suppressed μέν preceding,—τὸ μὲν φρόνημα κ.τ.λ. [bringing in a further consequence: if the mind of

ABCDEF
 KL[P]N
 a b c d f
 g h k l
 m n o 17
 [47]

⁹ ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, ¹ εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. ¹⁰ εἰ δέ τις πνεῦμα χριστοῦ οὐκ ἔχει, οὐκ ἔστιν αὐτοῦ. ¹¹ εἰ δέ τις πνεῦμα ζωῆς διὰ δικαιοσύνην. ¹² εἰ δέ τις πνεῦμα τοῦ ἐγείραντος [τὸν] Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, οὐκ ἐγείρας χριστὸν ἐκ νεκρῶν ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τὸ

vii. 9.
m ch. vi. 12 ref.

i 1 Cor. vii. 40. Jude 19.

k 1 Cor. xv. 12 ref.

1 ch. iv. 17 ref.

9. (αλλά; so BD¹⁸ [Meth₁].)

10. om ei δε χρ. εν υμ. F.

aft σωμα ins εστιν F.

(δια αμ., so ABCD³F

L[e sil, Tischd^f (di Treg)] d g m.)

for ζων, ζη F vulg (not am fuld harl) arm.

11. ins τον bef ιησ. AB⁸¹ o [47]: om CDFKL[P]^{N3} rel (Clem₁) [Meth₁ Euthal-
ms] Cyr₁ jer, Chr₁ Thdr₁ Thl Ec: om AB(C)D¹⁻³F⁸¹ [Valent₁ Meth₂ Epiph
Hipp₁ [Ps-Ath₁ Sevr₁] Thdr₁ Thl Ec: om AB(C)D¹⁻³F⁸¹ [Valent₁ Meth₂ Epiph
Bas₁ Dial₁ trin₁ (and, adding ιησ., Ath₁ Did₁ Cyr₁ p Damasc)].—for χριστον, χρ. ιησ.
A(aft νεκρ.) D¹ N¹ (aft νεκρ. [so Cyr₁ p]) [Ath₁ Did₁ Cyr₁ p Damasc]: ιησ. χρ. C(aft
νεκρ.) vulg copt æth[rom arm-use Ath₁ Did₁ Cyr₁ p Orig-int₂ Aug₁]: τον ιησουν lect-13,
τον κυριον 114-5, τ. κυρ. ημ. ιησ. χρ. Syr [Orthod₁]: txt BD³F⁸¹KL[P] rel syr sah
[æth-pl arm-zoh Valent₁ &c(as above) Orig-int₁ Ambrst₁ Iren-int₂ Tert₂ Hil₁]. om
και AN 39. 47 [arm-edd Orig₂ Meth₁ Epiph₁]. elz δια του ενοικουντος αυτου πνευ-

the flesh cannot be subject to God's law, then they who are in the flesh, and are led by that mind, cannot please God]. Calv., Beza, al. render it 'therefore,' and so E. V., 'so then,' erroneously] they who are in the flesh (as their element of life and thought: nearly = κατὰ σάρκα ὄντες above, which however denotes the rule which they follow. In 2 Cor. x. 3, the two are distinguished: ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα) cannot please God. Melancthon remarks

(Thol.),—'Hic locus maxime refutat Pelagianos et omnes qui imaginantur homines sine Spiritu Sancto legi obedire.' 9.] But (oppos. to οἱ κατ. σάρ. ὄντες) ye are not in the flesh (see above), but in the Spirit, if so be that ('provided that; not 'since,' as Chrys., Olsh., al., which would be ἐπεὶπερ: Chrys. tries to prove εἴπερ = ἐπεὶπερ here by adducing ref. 2 Thess., where, however, as here, the meaning is, 'if so be that,' 'if at least.' That this is the meaning here is evident by the exception which immediately follows). But (this must be rightly understood: for) if any man has not ([not 'have not,' as E. V.; the case is put as an existent one] οὐκ, and not μή, because it belongs to the verb and not to εἰ. De W. See Winer, edn. 6, § 55. 2. d) the Spirit of Christ (= πν. θεοῦ above. Obs. here that πν. θεοῦ, πν. χριστοῦ, and χριστός, are all used of the Holy Spirit indwelling in the Christian), he is not His (belongs not to Him, in the higher and blessed sense of being united to Him as a member of Him).

10.] Now ([in slight] contrast to the last verse [he brings out one point,

which might seem to be an exception to the blessed consequences of the life-giving power of Christ indwelling in us]) if Christ is in you (= πν. θεοῦ οἰκεῖ ἐν ὑμ., see 2 Cor. iii. 17), the (your) body indeed is dead on account of sin (still remains dead, see 2 Cor. iv. 11—14, under the power of death physical (and eternal?) because of sin which it, *per se*, stands in, and serves), but the (your) spirit (τὴν ψυχὴν λέγει, ὡς πνευματικὴν ἤδη γεγεννημένην. Schol. ap. Matthæi (Thol.): or rather perhaps he [now] uses πνεῦμα, regarding our spirits as possessed and penetrated by God's Spirit) is life (this would hardly be said if only our human spirits were meant, but the description would be in the adjectival form) on account of righteousness (not here the imputed righteousness of justification, which is not now under treatment, but the implanted righteousness of the sanctification of the Spirit. This appears not only from the context, but also from the διὰ ἁμαρτίας, which answers to it).

11.] But (δέ takes up and continues the supposition in the former verse, with which in fact this is nearly identical, but with the important additional particular (whence the contrast) τοῦ ἐγείραντ. κ.τ.λ.) if the Spirit of Him who raised Jesus from the dead, dwells in you (which Spirit is therefore powerful over death, and besides renders you partakers of Christ's Resurrection), He who raised Christ from the dead (the personal name, Jesus, reminds more of the historic fact of the resurrection of the one Person, Jesus: the official and mystical name,

ⁿ 2 Cor. vi. 10. ⁿ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν. ¹² ὁ ἄρα ὁ οὖν, ἀδελφοί, ABCDE
^{Col. iii. 15.} ^p ὀφείλεται ἐσμέν οὐ τῇ σαρκὶ ^q τοῦ ^r κατὰ ^r σάρκα ζῆν. KL[P]N
^{2 Tim. i. 5.} ¹³ εἰ γὰρ ^r κατὰ ^r σάρκα ζῆτε, ^s μέλλετε ἀποθνήσκειν εἰ δὲ abcdf
^{14 only. Lev.} πνεύματι τὰς ^t πράξεις τοῦ σώματος ^u θανατοῦτε, ^v ἤσησθε. ghkl
^{xvii. 32.} ^o ch. v. 14 reff. ^x 13 reff. ^y = Acts xxi. 27. xxviii. 6. ^t = Acts xix. 18 reff. ^u ch. vii. 4 reff.
^p ch. i. 14 reff. ^q constr. ^r 1 Cor. ^s 13 reff. ^t = Heb. x. 38. xii. 9. ^u ch. vii. 4 reff. [47]

ματος (see notes), with ACN^p [P² rel mss-in-] Dial-trin (Dial iii. 20. Athanas. Opp. vol
 iv. p. 452 [1234, ed. Migne]. The Maced. has previously said οὕτως οὐ γέγραπται Διὰ
 τοῦ . . . ἀλλὰ Διὰ τὸ . . . and adds ἐὰν οὖν ποῦ ἐν ἡ δεύτερον ἀντίγραφον εὐρεθῇ ἐσφαλ-
 μένον παρ' ὑμῖν . . . to which the Orthodox replies, ἔχονεν δεῖξαι ὅτι ἐν ὅλοις ἀρχαίοις
 ἀντιγράφοις οὕτω γέγραπται· ἐπεὶ δὲ νομίζεις τοῦτο ἀντιλεγόμενον εἶναι, πληροφορήθητι
 καὶ εἰ ἄλλης γραφικῆς ἀποδείξεις. Maced. εἰπέ, τοῦτο γὰρ ἀντιλέγεται] Syr copt æth
 [sah-wide arm] Clem, Hipp₁ Cyr-jer₁ Ath₃ Did₃[int₁ Meth₁(and ms₁)] Bas₁ Epiph₂
 Chr₂ Cyr[-p Damase] Mac₁ Ambr Aug_{sapre} Vig: txt BDFKL[P¹] b c f g h k l n o 17
 [47] latt Syr sah Orig₃[int₂ Euthal-ms] Meth₁ Chr₁ Thdrt Sevrn, Iren-int₁ Tert₁ Hil
 Ambrst Jer Ambr^{alic} Aug₁ Pelag Sedul Fulg.

13. for του σωματος, της σαρκος DF latt [Ephr₁] Iren-int Orig₁[int₂] Did₁[-int₁]
 Tert₁ Cypr₁ Ambrst Ambr Jer Aug Pelag Sedul Bede: txt ABCKL[P]N rel [syrr
 copt æth] sah Orig₅ Chr₂ Thdrt [Did₁ Damase].

CHRIST, of the body of which He is the Head and we the members,—all raised with Him by the one Spirit dwelling in all) shall quicken (not merely ἐγερεῖ, because it is not merely the resurrection of the body which is in the Apostle's view,—see below) even your mortal bodies (the higher phase of the ζωοποιεῖν takes place in the spirit of man: and even of that which takes place in the body, there are two branches—one, the quickening it from being a tool of unrighteousness unto death (eternal),—the other, the quickening it out of death (physical) to be a new and glorified body. And the καὶ joined with θνητά, here, signifies that the working of the πνεῦμα ζωοποιούν shall not stop at the purely spiritual resurrection, nor at that of the body from dead works to serve the living God, but shall extend even to the building up the spiritual body in the future new and glorious life), on account of His Spirit which dwells in you. Here the reading is much disputed, whether it be the acc. or gen.: see var. readd. The gen. can only mean, 'by means of,' 'through,' His Spirit, &c.: this the acc. may include, (it not being specified for what reason it is on the Spirit's account, and leaving it open to be His presence, or His agency,) but must be rendered 'on account of,' or 'because of,' His Spirit, &c. Thus both may imply that the Holy Spirit is the agent in the quickening; but the gen. cannot bear the other meaning, that God will quicken, &c. because of His Spirit, &c. Hence in dispute with the Macedonians, who denied the divinity of the Holy Spirit, the gen. reading was important to the orthodox, as expressing agency, and that alone. But it seems pretty clear that the variation was older than the time of this heresy, and, how-

ever it may then have been appealed to, its origin cannot be assigned to any falsification by either of the then disputant parties. As to how far the Holy Spirit is the direct Agent in the resurrection of the body, see note on πνεῦμα ζωοπ., 1 Cor. xv. 45, and on 2 Cor. v. 5. Here, His direct agency cannot be in any way surprising, for it is the whole process of bringing from death to life, extending even to the mortal body, which is here spoken of—and unquestionably, 'the Lord and Giver of Life' is the agent throughout in this quickening. 'Non de ultima resurrectione, quæ momento fiet, habetur sermo, sed de continua Spiritus operatione, quæ reliquias carnis paullatim mortificans, cœlestem vitam in nobis instaurat.' Calv.:—but perhaps 'non solum de ultima resurrectione,' would have been more correct: for it certainly is one thing spoken of.

12, 13.] So then, brethren, we are (inference from the assurance in the last verse) debtors (we owe fealty: to what or whom, he leaves the reader to supply from ver. 11), not to the flesh, to live according to the flesh (Chrysostom well explains the qualification, τοῦ κατὰ σ. ζ.,—καὶ γὰρ πολλὰ αὐτῇ ὀφείλομεν, τὸ τρέφειν αὐτήν, τὸ θάλπειν, τὸ ἀναπαύειν, τὸ θεραπεύειν νοσοῦσαν, τὸ περιβάλλειν, καὶ μυρία ἕτερα λοιποῦργεῖν. Ἵν' οὖν μὴ νομίσης ὅτι ταύτην ἀναίρει τὴν διακονίαν, εἰπὼν οὐκ ἐσμ. ὁφ. τῇ σαρ., ἐρμηνεύει αὐτὸ λέγων τοῦ κ. σ. ζῆν' . . . τοῦτέστι μὴ ποιῶμεν αὐτὴν κυρίαν τῆς ζωῆς τῆς ἡμετέρας. Hom. xiv. p. 576): for if ye live according to the flesh, ye [must (or), will, μέλλετε of the certain end of your present course) die (ζῆν and ἀποθν. here in their full and pregnant sense, involving body and soul here and hereafter: but not to be understood as excluding the carnal from any

14 ὅσοι γὰρ πνεύματι θεοῦ ^w ἄγονται, οὗτοι ^x υἱοὶ εἰσιν ^w θεοῦ. 15 οὐ γὰρ ^y ἐλάβετε ^{yz} πνεῦμα ^{za} δουλείας πάλιν ^b εἰς ^w φόβον, ἀλλὰ ^y ἐλάβετε ^{yz} πνεῦμα ^{zc} υἰοθεσίας, ^d ἐν ᾧ ^{ef} κρά-
z constr., 2 Cor. iv. 13. Eph. i. 17. 2 Tim. i. 7. v. 18. 2 Tim. iii. 6. x ver. 19 reff. y Acts viii. 15 reff. x constr., Gal. v. 18. 2 Tim. iii. 6. x ver. 19 reff. y Acts viii. 15 reff. d = Gal. vi. 1. e Gal. iv. 6. f Mark x. 48] L. Ps. lxxvi. l. cvi. 6, &c.

14. rec *εἰσιν υἱοὶ θεοῦ* (*corr'n of order, as is also v. θ. ei.*), with KL[P] rel [vulg-clem[with harl tol] copt syr arm Clem₁] Chr₂ Thdrt [Cyr₂-p Euthal-ms Gennad-c Orig-int₁] Iren-int₁; vi. θε. εἰσ. ACΔN [47 spec] fuld æth Orig₁[int₁] Did₃] Damasc Cyr₁ [Ambrst] Cassiod Gaud: txt BF am(with demid al) Syr Orig₁[int₂] Did[-int₁] Hil, Aug Bede.

15. (αλλα, so ABCN [Clem₁, Orig₁].)

resurrection—only from that which is truly ζῆν,—any more than the spiritual are exempted from *all* death, but only from that which is truly θάνατος: but if by the Spirit ye slay (abolish, annul) the deeds (hardly as Thol. ‘sensu obsceno,’ but as Col. iii. 9, the whole course of habits and action which has the flesh for its prompter) of the body (= τῆς σαρκός, but here concrete to give more vivid reality: compare τὰ ἔργα τῆς σαρκός, Gal. v. 19), ye shall live (not μέλλετε ζῆν, this *Life* being no natural consequence of a course of mortifying the deeds of the body, but the gift of God through Christ: and coming therefore in the form of an assurance, ‘ye shall live,’ from Christ’s Apostle. On ζῆν, see above).

14.] For (ground of the assurance contained in ἡσσεσθε) as many as are led by (reff.;—the slaying the deeds of the body by the Spirit, implies the being under the Spirit’s guidance) the Spirit of God, these (emphatic—‘these and no others’) are sons of God.

υἱός θ. differs from τέκνον θ. in implying the higher and more mature and conscious member of God’s family, see Gal. iv. 1–6, and note on 6. Hence *our Lord is never called τέκνον but always υἱός θεοῦ*. This latter, applied to a Christian, signifies ‘one born of God’ in the deepest relation to him,—and hence a partaker of His nature, 1 John iii. 9; 1 Pet. i. 23 (Tholuck, similarly Olsh.).

15, 16.] *Appeal to the CONSCIOUSNESS of the Christian to confirm the assertion* (assumed for the moment that he is led by God’s Spirit) *that he is a son of God. For* (confirmantis) *ye did not receive* (at your becoming Christians) *the spirit of bondage* (= ‘the Spirit which ye received was not a spirit of bondage.’ πν. is not merely a spirit, a disposition, but evidently refers to the same πν. which afterwards is πν. υἰοθεσ., and αὐτὸ τὸ πν. The Apostle seems however in this form of expression, both here and elsewhere, see reff., to have combined the objective Πνεῦμα given to us by God with our own subjective πνεῦμα. In the next verse they are separated) [*leading back* (or.) *again*]; but the latter word is undesirable, as] it has

been imagined here that the πάλιν must refer to a former bestowal of the πνεῦμα δουλείας, and consequently that the reference is to the O. T. dispensation. In this two different sets of Commentators have found difficulties; (1) those, as Chrys.,—who would hold from John vii. 39, that the Holy Spirit was *absolutely not given* under the O. T., and (2) those, as Cocceius, who holding Him to have been given, *deny that His character was πν. δουλείας*. But there seems to me to be no occasion to go back for the reference of πάλιν to the O. T. The state of the *natural man* is δουλεία: the Holy Spirit given to them, the agent of their birth into, and sustainer of, a new state, was not a πν. δουλείας πάλιν εἰς φ., a spirit merely to retain them in, or take them back into their old state, viz. a state of *slavery*:—to whom, or whether to *different masters*, is not here in question, but the *state* merely—the object of the gift of the Holy Spirit was not to lead them *back* into this) *towards fear* (so as to bring about or result in fear, see ch. vi. 19. πάλιν can hardly, as De W., be taken with εἰς φόβ.), but ye received the Spirit of (the Spirit whose effect was, see above) adoption (this stricter meaning, and not that of mere sonship, is plainly that intended by the Apostle, both here and in reff. So Fritz., Meyer, Olsh., Harless on Eph. i. 5, Tholuck: on the other hand Luther, Winer, Rückert, De Wette, al., see on ver. 23. Of course, the adoption to be a son involves sonship, but not the converse), in whom (compare ἐν πνεύματι ch. ii. 29, and ver. 9. Luth. and Tholuck, ‘through, by means of, whom:’ but τὸ πνεῦμα = Him in whom, not merely Him by whom, not being merely an external agent, but an indwelling and pervading power) we cry (the earnest expression of supplicating prayer, see reff. LXX) Abba, Father (I have said, on ref. Mark, that ὁ πατ. does not appear to be a mere explanation of αἰς, but to have been joined to it in one phrase, as a form of address: expressing probably, a corresponding ‘my father,’ αἰς, in the Heb. expression. Luther, to

ζομεν^{es} Ἀββᾶ ὁ πατήρ. ¹⁶ αὐτὸ ἡ τὸ πνεῦμα ἰσὺμμαρτυρεῖ ^{ABCD F}
 τῷ^k πνεύματι ἡμῶν ὅτι ἐσμέν ἰτέκνα ἰθεοῦ. ¹⁷ εἰ δὲ τέκνα, ^{KL[P] N}
 καὶ ἰκληρονόμοι. ἰκληρονόμοι μὲν θεοῦ, ἰσυγκληρονόμοι ^{abcd f}
 δὲ χριστοῦ. ὁ εἶπερ ἰσυνπάσχομεν, ἰνα καὶ ἰσυνδοξασθῶ- ^{gh k l}
 ἰver. 21. ch. ^{16 ref.} ^{m ch.}
 ix. 8. John i. 12. xi. 52. Phil. ii. 15. 1 John iii. 1, 2, 10. v. 2. (see Gal. iv. 28, 31. Eph. v. 8.) ^{o ver. 9 ref.}
 iv. 13 ref. n Eph. iii. 6. Heb. xi. 9. 1 Pet. iii. 7 only r. (—μεῖν, Sir. xxii. 23.)
 p 1 Cor. xii. 26 only t. 1 Kings xxii. 8 Symm. [or Anon.] q here only t.

16. at beg ins *ωστε* D[-gr] : aft *αυτο* ins *γαρ* 115-24 vulg(demid harl¹ mar¹ : not am [fuld tol]) Thdrt Thl [Orig-int₁ Did-int₁] Pel.

17. for 1st *κληρον.*, *συγκληρονόμοι* D¹[-gr]. (συνπασχ., so AB¹CDFN.—χωμεν A[P b (m) 17. 47 Tert₁ Cyr₂].)

express the familiarity of Abba, renders 'lieber Vater,' 'dear Father'. See on the whole, the strictly parallel place, ref. Gal.

16.] *And this confidence is grounded on the testimony of the Spirit itself.* So Chrys.: οὐ γὰρ ἀπὸ τῆς φωνῆς ἰσχυρίζομαι μόνον, φησίν, ἀλλὰ καὶ ἀπὸ τῆς αἰτίας ἀφ' ἧς ἡ φωνὴ τίκεται . . . οὐ γὰρ τοῦ χαρίσματος ἐστὶν ἡ φωνὴ μόνον, ἀλλὰ καὶ τοῦ δόντος τὴν δωρεὰν παρακλήτου· αὐτὸς γὰρ ἡμᾶς οὗτος ἐδίδαξε διὰ τοῦ χαρίσματος οὕτω φεγγεσθαι. Hóm. xiv. p. 579. This verse being without copula, is best understood to refer to the same as the preceding, and the assertion to concern the same fact as the last verb, *κράζομεν*,—as if it were *αὐτοῦ τοῦ πν. συμμαρτυροῦντος κ.τ.λ.*, grounding that fact on an act of the indwelling Spirit Himself. See again Gal. iv. 6.

The Spirit itself (not '*idem Spiritus*,' as Erasm. and similarly Luth., Reiche, al. : the *αὐτό* expresses the independence, and at the same time, as coming from God, the preciousness and importance of the testimony) testifies to our spirit (see ch. ii. 15, and note: not '*uni testatur*:' the *σύν* in composition does not refer to τῷ πν. ἡμ., but to agreement in the fact, as in 'constestari,' 'confirmare') that we are children of God. What is this witness of the Spirit itself? All have agreed, and indeed this verse is decisive for it, that it is something separate from, and higher than, all subjective inferences and conclusions. But on the other hand it does not consist in mere indefinite feeling, but in a certitude of the Spirit's presence and work continually asserted within us. It is manifested, as Olsh. beautifully says, in His comforting us, His stirring us up to prayer, His reproof of our sins, His drawing us to works of love, to bear testimony before the world, &c. And he adds, with equal truth, "On this direct testimony of the Holy Ghost rests, ultimately, all the regenerate man's conviction respecting Christ and His work. For belief in Scripture itself (he means, in the highest sense of the term 'belief,' = 'conviction personally applied') has its foundation in this experience of the

divine nature of the (influencing) Principle which it promises, and which, while the believer is studying it, infuses itself into him." The same Commentator remarks, that this is one of the most decisive passages against the pantheistic view of the identity of the Spirit of God and the spirit of man. However the one may by renovating power be rendered like the other, there still is a specific difference. The spirit of man may *sin* (2 Cor. vii. 1), the Spirit of God cannot, but can only be grieved (Eph. iv. 30), or quenched (1 Thess. v. 19), and it is by the infusion of this highest Principle of Holiness, that man becomes ONE SPIRIT with the Lord Himself (1 Cor. vi. 17). *τέκνα θεοῦ*] Here, (not *viol*) because the testimony respects the very ground and central point of sonship, *likeness to and desire for God* : the testimony of the Spirit shewing us by our yearnings after, our confidence in, our regard to God, that we are verily begotten of Him.

17.] CONSEQUENCES of our being children of God. But (announcing a result, as in a mathematical proposition : 'but, if &c.') if children, also heirs (which is the universal rule of mankind : but *κληρ.* here must not be carried to the extent of the idea of *heir* in all directions : it is merely the *one side of inheriting by promise*, which is here brought out : the word referring back probably to ch. iv. 13, 14, the promise to Abraham) ; heirs of God (as our Father, giving the inheritance to us), and joint-heirs with Christ (whom God has made *κληρονόμον πάντων*, Heb. i. 2. Tholuck remarks: "It is by virtue of their substantial unity with the father, that the children come into participation of his possession. The Roman law regarded them as continuators of his personality. The dignity of the inheritance is shewn (1) by its being God's possession, (2) by its being the possession of the Firstborn of God. By the Roman law, the share of the firstborn was no greater than that of the other children,—and the N. T. sets forth this view, making the redeemed equal to Christ (ver. 29), and Christ's possessions, theirs ; 1 Cor. iii. 21—

μεν¹⁸ ὁ ^rλογίζομαι γὰρ ὅτι οὐκ st ἄξια τὰ ^u παθήματα ^v τοῦ
 νῦν ^v καιροῦ ^{sw} πρὸς τὴν ^{xy} μέλλουσαν ^{yz} δόξαν ^{ya} ἀποκα-
 λυφθῆναι ^b εἰς ἡμᾶς. 19 ἡ γὰρ ^c ἀποκαταδοκία τῆς ^d κτίσεως

24. Prov. iii. 15. viii. 11. Sir. xxvi. 15. (see note.) u ch. vii. 5 reff.
 w = Jer. xxiii. 28. x = ver. 13. v. inf. aor., Gal. iii. 23. Rev. i. 19. iii. 2. xii. 4. transp. of
 words, Gal. iii. 23. 1 Cor. xii. 22. y 1 Pet. v. 1. z = ch. ii. 7 reff. v ch. iii. 25 reff.
 xviii. 30. ch. i. 18. b = here only. c Phil. i. 20 only. (-κεῖν, Ps. xxvii.
 7 Aq. Jos. B. J. iii. 7. 26. Polyb. xvi. 2. 8.) d = Mark xvi. 15. (ver. 39.) Judith xvi. 14.

18. for γαρ, δε Δ[P] 9 aeth: ergo Ambrst [om Lucif₁].

23; John xvii. 22. In the *joint-heirship* we must not bring out this point, that Christ is the *rightful Heir*, who shares His inheritance with the other children of God: it is as adoptive children that they get the inheritance, and Christ is so far only the means of it, as He gives them power to become sons of God, John i. 12²³; if at least (see above on ver. 9) we are suffering with Him, that we may also be glorified with Him: i.e. 'if (provided that) we are found in that course of participation in Christ's sufferings, whose aim and end, as that of His sufferings, is to be glorified as He was, and with Him.' But the *εἴπερ* does not regard the *subjective* aim, q. d. 'If at least our aim in suffering is, to be glorified,'—but the *fact* of our being partakers of that course of sufferings with Him, *whose aim is, wherever it is found*, to be glorified with Him.

Thol. takes the *ἴνα* as dependent on *συγκληρ.* (= ὥστε), and *εἴπερ συντ.* as quasi-parenthetical; but the above seems to me more satisfactory. The connexion of *suffering with Christ, and being glorified with Him* is elsewhere insisted on, see 2 Tim. ii. 11; 1 Pet. iv. 13; v. 1. This last clause serves as a transition to vv. 18—30, in which the Apostle treats of the *complete and glorious triumph of God's elect, through sufferings and by hope, and the blessed renovation of all things in and by their glorification.*

18.] For (= this suffering with Him in order to being glorified with Him is no casting away of toil and self-denial, seeing that) I reckon (implying, 'I myself am one who have embraced this course, being convinced') that the sufferings of this present period (of trial and sorrow, contrasted with the period of triumph following the *παρουσία* of Christ) are insignificant (οὐκ ἄξια = ἀνάξια,—no gen. or verb understood. ἄξιος and ἀνάξιος are found in the sense of 'worthy (or unworthy) to be compared with' in the classics: so Hom. Il. θ. 234, νῦν δ' οὐθ' ἐνδὸς ἔξιοι ἐσμέν Ἐκτορος, and Plato, Protag. (Wetst.), ἀνάξιά ἐστι τ' ἀγαθὰ τῶν κακῶν, and again τὴν ἄλλην ἀναξία ἡδονὴν πρὸς λύπην ἐστίν;) in comparison with the glory which is to be revealed (μέλλ. put first, as in reff., but apparently not, as De W., for the sake of

emphasis. Thol. cites Demosth., p. 486. 10, ἐν τοῖς οὖσι νόμοις κυρίως, in which there is no emphasis, as neither in ref. 1 Cor.

ἀποκαλ., at the ἀποκάλυψις of Christ. On the sentiment, see 2 Cor. iv. 17) with regard to us (not merely ἡμῖν, as spectators, but εἰς ἡμᾶς, as the subjects of the revelation; the E. V. is not far wrong, 'in us,' taking the *εἰς* in a pregnant sense as ἡ κηρύσσω εἰς τὰς συν., Luke iv. 44 [but it must not be understood as meaning *within us*, in our hearts]). Bernard amplifies this—de Convers. ad Cleric. c. xxi. 37 (30), vol. i. p. 494,—'non sunt condignæ passionis hujus temporis ad præteritam culpam quæ remittitur, non ad præsentem consolationis gratiam quæ immittitur, non ad futuram gloriam quæ promittitur nobis.'

19 ff.] *The greatness of this glory is shewn by the fact that ALL CREATION, now under the bondage of corruption, shall be set free from it by the glorification of the sons of God.* For (proof of this transcendent greatness of the glory, not, as De W., of the certainty of its manifestation, though this secondary thought is perhaps in the background) the patient expectation (hardly = ἡ σφόδρα προσδοκία, as Chrys., whom Luther and E. V. follow; but better προσδοκία εἰς τὸ τέλος,—the ἀπό denoting, as also in ἀπεκδέχεται, that the expectation continues till the time is exhausted, and the event arrives) of the creation (= *all this world except man*, both animate and inanimate: see an account of the exegesis below) waits for (see above) the revelation of the sons of God ('*revelatur gloria: et tum revelantur etiam filii Dei.*' Beng.

νῶν, not τέκνων, because their sonship will be complete, and possessed of all its privileges and glories).

ἡ κτίσις has been very variously understood. There is a full history of the exegesis in Tholuck. De Wette sums it up thus: "The Creation,—i.e. things created,—has by many been erroneously taken in an arbitrarily limited sense; e.g. as applying only, 1. to *inanimate creation*, as Chrys., Theophyl., Calv., Beza, Aret., '*mundimachina*,' Luther, the Schmidts, al., Fritz., '*mundi machina, cæli sidera, aer, terra*:'—against this are the words οὐχ ἐκοῦσα and συνσπενδάξει κ. συνδίδνει, implying *life* in the κτίσις,—

ε ch. ii. 5. τὴν ^ε ἀποκάλυψιν τῶν ^φ υἱῶν τοῦ θεοῦ ^ε ἀπεκδέχεται. ²⁰ τῇ ABCDEF
 1 Cor. i. 7. γὰρ ^h ματαιότητι ἡ ^κ κτίσις ^ι ὑπετάγη οὐχ ^κ ἐκούσα ἀλλὰ KL[P]N
 2 Thess. i. 7. α b c d f
 al. N. xi. 27. διὰ ^ι τὸν ^ι ὑποτάξαντα, ^μ ἐπ' ἐλπίδι, ²¹ ὅτι καὶ αὐτὴ ἡ g h k l
 f Matt. v. 9. Luke vi. 35. m n o l 7
 xx. 36. ver. [47]
 14. Gal. iii. 26. Rev. xxi. 7. g here &c., 3ce. 1 Cor. i. 7. Gal. v. 5. Phil. iii. 20. Heb. ix. 28. 1 Pet.
 iii. 20 only. h = here (Eph. iv. 17. 2 Pet. ii. 19) only. Eccles. i. 2. (-οὔσθαι, ch. i. 21.)
 i ver. 7 refl. k 1 Cor. ix. 17 only. Exod. xxi. 13 only. 1 act., 1 Cor. xv. 27 & Heb. ii. 8, from
 Ps. viii. 6. Eph. i. 22. Phil. iii. 21. m ch. iv. 18 refl.

19. om του F.

20. for ουχ εκουσα, ου θελουσα F.

εφ B¹D¹FN.21. διοτι D¹FN.

om η F.

for to set these down to mere personification is surely arbitrary:—and one can imagine no reason why bestial creation should be excluded. II. to *living creation*: (1) to *mankind*; Aug., Turret., all., take it of *men not yet believers*: (2) Locke, Lightf., Hammond, Semler, of the *yet unconverted Gentiles*: (3) Cramer, Gersdorf, al., of the *yet unconverted Jews*: (4) Le Clerc, al., of the *converted Gentiles*: (5) al., of the *converted Jews*; (6) al., of *all Christians*:—"but," as he proceeds, "against (II.) lies this objection, that if the Apostle had wished to speak of the *enslaving and freeing of mankind*, he hardly would have omitted reference to sin as the ground of the one and faith of the other, and the judgment on unbelievers. But on the other hand we must not extend the idea of *κτίσις* too wide, as Theodoret, who includes the *angels*, Köllner, who understands the *whole Creation*, animate and inanimate, rational and irrational, and Olsh., who includes the *unconverted Gentiles*: nor make it too indefinite, as Koppe and Rosenm.: '*tota rerum universitas*.' The right explanation is, *all animate and inanimate nature as distinguished from mankind*: so Irenæus, Grot., Calov., Wolf, Rückert, Reiche, al., Meyer, Neander, Schneckenburger, Thol." The idea of the renovation and glorification of all nature at the revelation of the glory of our returned Saviour, will need no apology nor seem strange to the readers of this commentary, nor to the students of the following, and many other passages of the prophetic word: Isa. xi. 6 ff.; lxxv. 17 ff.; Rev. xxi.; 2 Pet. iii. 13; Acts iii. 21.

20.] *Explanation of the REASON WHY all creation waits, &c. For the creation was made subject to vanity* (= ἡζν, Ps. xxxix. 6,—where (xxxviii. 5) the LXX have τὰ σύμπαντα ματαιότης. So also Eccles. i. 2 and passim. It signifies the *instability, liability to change and decay*, of all created things) *not willingly* ('cum a corruptione naturâ res omnes abhorreant.' Bucer in Thol.) *but on account* of (διὰ is so far from losing its proper meaning by the reference of τὸν ὑποτάξαντα to God, as Jowett affirms, that it gains its strictest and most proper mean-

ing by that reference: see ver. 11. He is the occasion, and His glory the end, of creation's corruptibility) *Him who made it subject* (i. e. God. Chrys., al., interpret it of *Adam*, who was the occasion of its being subjected; and at first sight the acc. with διὰ seems to favour this. But I very much doubt whether this view can be borne out. For (1) does not ὑποτάξαντα imply a conscious act of intentional subjugation, and not merely an unconscious occasioning of the subjugation? Thus we have it said of God, ref. 1 Cor., πάντα γὰρ ὑπέταξεν ὑπὸ τοῖς πόδας αὐτοῦ ὅταν δὲ κ.τ.λ., δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. And (2) the acc. aft. διὰ is in reality no reason against this. He is speaking of the *originating cause* of this subjection, not of the efficient means of it. He says that creation was not subjected ἐκούσα, i. e. διὰ τὸ θέλημα ἐαυτῆς, but διὰ τὸν ὑποτάξαντα. At the same time such a way of putting it, removing as it were the supreme will of God to a wider distance from corruption and vanity, and making it not so much the worker as the occasion of it, as well as this indefinite mention of Him, is quite intelligible on the ground of that reverential awe which so entirely characterizes the mind and writings of the Apostle. If the occasion pointed at by ὑποτάξαι be required, I should hardly fix it at the Fall of man, but at his *creation*, in the eternal counsels,—when he was made *capable of falling, liable to change*.

The explanation of ὁ ὑποτάξας as meaning '*the devil*' (Locke, al.), hardly needs refutation. See Matt. x. 28, and note,—in ('on condition of,' 'in a state of,' see ch. iv. 18, and note on ἐφ' ᾧ, ch. v. 12) *hope* (ἐπ' ἐλπίδι must not be joined with ὑποτάξαντα, because then the ἐλπίς becomes the *hope of the υποτάξας*,—but with ὑπετάγη, being the hope of the ὑποταγεῖσα), because (not '*that*,' after ἐλπίς,—for then it is not likely that αὐτὴ ἡ κτίσις would be so emphatically repeated: the clause now announces a *new fact*, and thus the emphasis is accounted for. To suppose the whole clause *subjective to the ἐλπίς*, would be to attribute to the yearnings of creation, *intelligence and rationality*,—consciousness of itself and of

^d κτίσις ⁿ ἐλευθερωθήσεται ἀπὸ τῆς ^o δουλείας τῆς ^p φθορᾶς
εἰς τὴν ^q ἐλευθερίαν τῆς ^r δόξης τῶν ^s τέκνων τοῦ ^s θεοῦ.
²² οἶδαμεν γὰρ ὅτι πᾶσα ἡ ^d κτίσις ^t συνστενάζει καὶ ^u συν-
ωδίνει ^v ἄχρι τοῦ ^w νῦν ²³ οὐ μόνον δέ, ^x ἀλλὰ καὶ
αὐτοὶ τὴν ^y ἀπαρχὴν τοῦ πνεύματος ἔχοντες ἡμεῖς καὶ ^q
αὐτοὶ ἐν ^z ἑαυτοῖς ^a στενάζομεν, ^b υἰοθεσίαν ^c ἀπεκδεχόμενοι,
s ver. 16 reff. t here only +. u here only +. v = ch. i. 13. 1 Cor. iv. 11. 2 Cor.
iii. 14. Gal. iv. 2 al. w Phil. i. 5. x ch. v. 3. 2 Cor. viii. 19 al. fr. y ch. xi.
16. xvi. 5. 1 Cor. xv. 20, 23. xvi. 15. 2 Thess. ii. 13. James i. 18. Rev. xiv. 4 only. Exod. xxiii. 19 al. fr.
x 1st pers., 2 Cor. iii. 1 reff. Mark vii. 34. 2 Cor. v. 2, 4. Heb. xiii. 17. James v. 9 only. Isa.
xxiv. 7. b ver. 15 reff. c ver. 19.

22. for γαρ, δε A: om æth.

(συνστενάζει, so B¹DF 17.)

for συνωδ.,

ωδυνει F.

23. rec 2nd και bef ημεις, with (DF)KL[P] 17 rel [syrr] Chr₁ Thdr₁ (readg κ. ημ.
αυτ. before) [Thl] (Ec: txt ACN [47] Damasc.—DF transpose και ημεις αυτοι and και
αυτοι: B [Meth₁ Orig-int₁ Aug₁] (omg ημεις) have και αυτοι both times: for other
variations see Scholz. συνστενάζομεν (or συστ.) D f 38. 72. om υιοθεσιαν
DF Ambrst.

God) the creation itself also (not only we, the sons of God, but even creation itself) shall be delivered from the bondage of corruption (its subjection to the law of decay, see Heb. ii. 15) into (pregnant: shall be delivered from, &c., and admitted into) the freedom of the glory (beware of the fatal *hendiadys*: 'the freedom of the glory' is not in any sense = 'the glorious freedom'; in the latter, 'glorious' is merely an epithet whereby the freedom is characterized, as in 'His rest shall be glorious': in the former the freedom is described as consisting in, belonging to, being one component part of, the glorified state of the children of God: and thus the thought is carried up to the state to which the freedom belongs) of the children

(τέκνων and not υἱῶν here, perhaps as embracing God's universal family of creation, admitted, each in their share, to a place in incorruptibility and glory). 22.] For we know (said of an acknowledged and patent fact, see ch. ii. 2; iii. 19; vii. 14) that the whole creation groans together and travails together (not, groans and travails with us or with mankind, which would render the οὐ μόνον δὲ ἀλλὰ of the next verse superfluous. On the figure in συνωδίνει see John xvi. 21, note) [until now (i.e.) up to this time = from the beginning till now: no reference to time future, because οἶδαμεν γὰρ expresses the results of experience]. 23.] The text here is in inextricable confusion (see var. read.), but the sense very little affected.

But (moreover) not only (the creation), but even ourselves, possessing (not 'who possess,' οἱ ἔχοντες, but 'though we possess') the firstfruit of the Spirit (i.e. the indwelling and influences of the Holy Spirit here, as an earnest of the full harvest of His complete possession of us, πνεῦμα and σὰρξ and ψυχή, hereafter.

That this is the meaning, seems evident from the analogy of St. Paul's imagery regarding the Holy Spirit: he treats of Him as an earnest and pledge given to us, Eph. i. 14; 2 Cor. i. 22; v. 5, and of His full work in us as the efficient means of our glorification hereafter, ver. 11; 2 Cor. iii. 18. Various other renderings are,—(1) 'the first outpouring of the Spirit,' in point of time, —Wetst., Reiche, Kölln., Mey., al.,—which would be irrelevant: (2) 'the highest gifts of the Spirit,' as the Schmidts, al.

The gen. πν. may be partitive or subjective:—the firstfruit of the Spirit,—which Spirit is the harvest,—or the firstfruit of the Spirit,—which the Spirit gives:—or even in apposition, the firstfruit of the Spirit, i.e. which consists in (the gift of) the Spirit. I prefer the first, from analogy—the Spirit being generally spoken of as given, not as giving,—and God as the Giver), even we ourselves (repeated for emphasis, and ἡμεῖς inserted to involve himself and his fellow-workers in the general description of the last clause. Some (Wolf, Kölln.) have imagined the Apostles only to be spoken of: some, that the Apostles are meant in one place, and all Christians in the other) groan within ourselves, awaiting the fullness of [the (or,) our] adoption (ἀπεκδ., as above, ver. 19, but even more strongly here, 'wait out,' 'wait for the end of.' Our adoption is come already, ver. 15, so that we do not wait for it, but for the full manifestation of it, in our bodies being rescued from the bondage of corruption and sin. This which in Gr. is expressed by the verb, in Eng. must be joined to the substantive. The omission of the art. before υἰοθ. is probably on account of its preceding its verb, —υἰοθ. ἀπεκδ. = ἀπεκδ. τὴν υἰοθ., for emphasis' sake) the redemption (in apposition with υἰοθ., or rather with the fullness

d. ch. ii. 24 ^{ref.} ¹ 1 Cor. iv. 15 (4 times).
 f. 1 Cor. xv. 29, 30.
 g. Heb. xii. 1.
 h. ch. ii. 7 ^{ref.}
 i. 1 Cor. xi. 25 ^{ref.}
 k. Luke x. 40 only. Gen. xxx. 8 Ed. var. B def. Exod. xviii. 22. Num. xi. 17. Ps. lxxxviii. 21 only. (ἀντλ., Acts xx. 35.)
 62. Acts xxii. 30. 1 Thess. iv. 1. principally L.P. Winer, edn. 6, § 18. 3.
 iv. 13 only. Levit. ix. 5 B. p here only t.
 only τ. = ἀντλ., 1 Pet. i. 3.
 24. τὴν ἁπολύτρωσιν τοῦ σώματος ἡμῶν. ²⁴ τῇ γὰρ ἐλπίδι ἐσώθημεν, ἐλπίς δὲ ^ε βλεπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τίς, ^τ τί [^{καὶ}] ἐλπίζει; ²⁵ εἰ δὲ ὁ οὐ βλέπομεν, ἐλπίζομεν, ^σ δι' ^{gh} ὑπομοιῆς ^ε ἀπεκδεχόμεθα. ²⁶ ὡσαύτως δὲ καὶ τὸ πνεῦμα ^k συναντιλαμβάνεται τῇ ¹ ἀσθενείᾳ ἡμῶν. ^m τὸ γὰρ τί προσευξάμεθα ^ο καθὼς δεῖ οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ πνεῦμα ^p ὑπερεντυγχάνει ^q στεναγμοῖς ^τ ἀλαλήτοις.

24. ins η bef βλεπομένη F 55. om τι B¹ (added by original scribe: see table) N¹ [47 copt]. rec ins και, with ACKL⁸ [P 47¹]: om BDF 47-marg (noting τὸ παλαιὸν οὕτως ἔχει [ο γαρ βλεπει τις ελπιζει]) latt. for ελπιζει, υπομενει AN¹ 47-marg [but see above]: *expectat* syr Ambr¹.

26. rec ταις ἀσθενείαις (see note), with KL[P] 17 rel [syr copt] Chr, Thdrt Thl (Ec: της δεησεως F: txt ABCD⁸ m [47] vulg Syr [æth arm] Cyr-jer, Damasc [Orig-int₂] lat-fl. [om ημων D¹ (and lat¹)]]. προσευξομεθα DKL[P] rel Orig¹ Naz Cyr-jer¹ Mac, Chr₂ [Cyr₁-p] Damasc (Ec: προσευχομεθα F: txt ABC⁸ Chr, Thdrt, Thl. rec att ὑπερεντυγχanei ins υπερ ημων, with CKL[P] 8² 17 rel vulg D³-lat [F-lat] Syr [syr copt arm-mss] Cyr-jer¹, [Eus.] Did Epiph¹-ms,] Chr¹ Thdrt Aug¹ Jer: [pref 47 Hil₂:] om ABDFN¹ arm¹-zoh] Orig³ (always adds τω θεω) Epiph¹-ed] Damasc Aug¹.

of sense implied in *νιοθ. ἀπεκδ.*, q. d. 'expecting that full and perfect adoption which shall consist in . . .' of our body (not, 'rescue from our body,' as Erasmi., Le Clerc, Reiche, Fritz., al.,—which though allowable in grammar,—see Heb. ix. 15,—is inconsistent with the doctrine of the change of the vile and mortal into the glorious and immortal body,—Phil. iii. 21; 2 Cor. v. 2—4,—but the (entire) redemption,—rescue,—of the body from corruption and sin).

24, 25.] For (confirmation of the last assertion, proving *hope to be* our present state of salvation)—in *hope were we* (not, 'are we,' nor 'have we been') *saved*: i. e. our first apprehension of, and appropriation to ourselves of, salvation which is by faith in Christ, was effected in the condition of *hope*: which hope (Thol.) is in fact *faith in its prospective attitude*,—that faith which is *ὑπόστασις ἐλπιζομένων*, Heb. xi. 1. The dat. ἐλπίδι is not a dat. of reference,—'according to hope,'—but of the form or condition. Now *hope that is seen* (the object or fulfilment of which is present and palpable) is not *hope*: for that which any one sees, why does he [also (or, at all)] *hope* for? If *καὶ* is to stand in the text, it conveys, after an interrogative word, a sense of the utter *superfluity* of the thing questioned about, as being irrelevant, and out of the question. 'Qui interrogat τί χρὴ προσδοκᾶν; expectat aliquid, sed dubius est quid eveniat. Qui interrogat τί χρὴ καὶ προσδοκᾶν; desperat de salute, nec eam usquam expectari posse existimat.' Bremi in Demosth. Phil. i. 46, cited in Hartung, Par-

tikellehre, i. 137. 25.] But if that which we do not see, we hope for, with patience we wait for it. Patience (endurance) is the state, in which,—through which as a medium,—our waiting takes place: hence δι' ὑπομονῆς, as ἔγραψα ὑμ. διὰ πολλῶν δακρύων, 2 Cor. ii. 4.

26.] Likewise (another help to our endurance, co-ordinate with the last—our patience is one help to it, but not the only one) the Spirit also (the Holy Spirit of God) helps our weakness (not, helps us to bear our weakness, as if the weakness were the burden, which the Spirit lifts for and with us,—but, helps our weakness,—us who are weak, to bear the burden of ver. 23. And this weakness is not only inability to pray aright, which is only an example of it, but general weakness. This has been seen, and the reading consequently altered to the plural, which was at first perhaps a marginal gloss. For (example of the help above mentioned;—the τὸ binding together the clause,—see *reff.*,—and here implying 'exempli gratia,'—'for this viz. what to &c.') what we should pray as we ought (two things;—what we should pray,—the matter of our prayer;—and how we should pray it,—the form and manner of our prayer) we know not: but the Spirit itself (Thol. remarks,—αὐτό brings into more prominence the idea of the πνεῦμα, so as to express of what dignity our Intercessor is,—an Intercessor who knows best what our wants are) intercedes (ὑπέρ here does not intensify the verb, as in ὑπερνικᾶν and the like, and as Ec., Erasmi., Luth., Bengel, render it,—but implies

ABCDEF
 KL[P]⁸
 a b c d f
 g h k l
 m n o 17
 [47]

27 ὁ δὲ ^s ἐρευνῶν τὰς καρδίας οἶδεν τί τὸ ^t φρόνημα τοῦ ^s πνεύματος, ὅτι ^u κατὰ ^u θεὸν ^v ἐντυγχάνει ὑπὲρ ^w ἁγίων.
 28 οἶδαμεν δὲ ὅτι τοῖς ^x ἀγαπῶσιν τὸν ^x θεὸν πάντα ^y συνεργεῖ
 u 2 Cor. vii. 9—11. v Acts xxv. 24 reff.
 x 1 Cor. viii. 3 reff. y Mark xvi. 20. 1 Cor. xvi. 16. 2 Cor. vi. 1. James ii. 22 only + Esdr.
 vii. 2. 1 Macc. xii. 1 only. (-γος, ch. xvi. 3.) w ch. i. 7 al. fr. Acts ix. 13 reff.
 t vv. 6, 7 reff.

27. (εραυνων **Σ**: txt B (Verc expr, Tischdf) [&c.: ευρεων m].) L [Tischdf] 73: εντυχανει **Σ**.

υπερεντυχανει

the *advocacy*,—‘convenire aliquem super negotio alterius,’ as Grot.,—to express which the ὑπὲρ ἡμῶν of the rec. has been inserted) with **groanings which cannot be expressed**.—i.e. the Holy Spirit of God dwelling in us, knowing our wants better than we, Himself pleads in our prayers, raising us to higher and holier desires than we can express in words, which can only find utterance in sighings and aspirations: see next verse. So De W., Thol., Olsh. Chrys. (Hom. xiv., p. 586) interprets it of the χάρισμα of prayer—and adds ὁ γὰρ τοιαύτης καταξιώθεις χάριτος, ἐστὼς μετὰ πολλῆς τῆς κατανύξεως, μετὰ πολλῶν τῶν στεναγμῶν τῶν κατὰ διάνοιαν τῷ θεῷ προσπίπτων, τὰ συμφέροντα πᾶσιν ἤτει:—similarly Œc. and Theophyl. Calv. understands, that the Spirit suggests to us the proper words of acceptable prayer, which would *otherwise have been unutterable by us*: and similarly Beza, Grot. ἀλαλήτοις may bear three meanings—1, *unspeakable*: 2, *that does not speak*,—mute (see LXX, Job xxxviii. 14; Sir. xviii. 33 compl.): 3, *that cannot be spoken*. The analogy of verbals in -τος in the N. T. favours the latter meaning: compare ἀνεκδήγητος, 2 Cor. ix. 15,—ἄρρητος, 2 Cor. xii. 4,—ἀνεκλάλητος, 1 Pet. i. 8 (Thol.).

Macedonius gathered from this verse that the Holy Spirit is a *creature*, and *inferior to God*, because He *prays to God for us*. But as Aug. Tract. vi. in Joan. 2, vol. iii. p. 1425, remarks, ‘non Spiritus Sanctus in semetipso apud semetipsum in illa Trinitate gemit, sed in nobis gemit, quia gemere nos facit.’ No *intercession in heaven* is here spoken of, but a *pleading in us* by the indwelling Spirit, of a nature above our comprehension and utterance. 27.] But (opposed to ἀλαλήτοις—‘though unutterable by us’) He who searcheth the hearts (God) knoweth what is the mind (*intent*, or *bent*, as hidden in those sighs) of the Spirit. A difficulty presents itself in the rendering of the next clause. If ὅτι be *causal*, because He (the Spirit) pleads for the saints according to the will of God, it would seem that οἶδεν must bear the meaning ‘*approves*,’ otherwise the connexion will not be apparent; and so Calv. and Rückert have rendered it. Hence Grot., Reiche, Meyer, Fritz. render ὅτι, ‘*that*,’ and construe,—

‘*knows what is the mind of the Spirit*,—that He pleads with God (so Reiche and Fritz., and Winer, edn. 6, § 49. d, for κατὰ θ.) for the saints: justifying the repetition of θεόν, implied before, by 1 John iv. 8, ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν. But I must confess that the other rendering seems to me better to suit the context: and I do not see that the ordinary meaning of οἶδεν need be changed. The assurance which we have that God the Heart-Searcher interprets the inarticulate sighings of the Spirit in us, is,—not strictly speaking, His Omniscience,—but the fact that the very Spirit who thus pleads, does it κατὰ θεόν,—in pursuance of the divine purposes and in conformity with God’s good pleasure. So that, as its place before the verb would suggest, κατὰ θεόν is emphatic, and furnishes the reason of the οἶδεν. A minor objection against the explicative ὅτι is, that we have οἶδαμεν ὅτι immediately following. All these pleadings of the Spirit are heard and answered, even when *inarticulately uttered*; we may extend the same comforting assurance to the *imperfect and mistaken verbal utterances* of our prayers, which are not themselves answered to our hurt, but the answer is given to the voice of the Spirit which speaks through them, which we *would* express, but *cannot*. Compare 2 Cor. xii. 7—10, for an instance in the Apostle’s own case.

28.] Having given an example, in *prayer*, how the Spirit helps our *weakness*, and out of our ignorance and discouragement brings from God an answer of peace, he now extends this to *all things*—all circumstances by which the Christian finds himself surrounded. These may seem calculated to dash down hope, and surpass patience; but we know better concerning them. But (the opposition seems most naturally to apply to ver. 22, the groaning and travailling of all creation) we know (as a point of the assurance of faith) that to those who love God (a stronger designation than any yet used for believers) all things (every event of life, but especially, as the context requires, those which are adverse. To include, with Aug. de Corrept. et Grat., c. ix. (24), vol. x. pt. i. p. 930, the *sins* of believers in this πάντα, as making them ‘humiliores et doctiores,’ is manifestly to introduce an element which did not enter

z = ch. xiii. 4. * z εἰς ἰ ἀγαθόν, τοῖς κατὰ ἰ πρόθεσιν ἰ κλητοῖς οὖσιν. ABCDF
 self. 19 ὅτι οὖς ἰ προέγνω, καὶ ἰ προώρισεν ἰ συμμόρφους τῆς KL[P]S
 a Acts xviii. 13 reff. 20 ὅτι οὖς ἰ προέγνω, καὶ ἰ προώρισεν ἰ συμμόρφους τῆς a b c d f
 b ch. i. 7 al. c ch. xi. 2. Acts xxvi. 5. 1 Pet. i. 20. 2 Pet. iii. 17 only τ. Wisd. vi. 13. viii. 8. xviii. 6. (-γνωσις, Acts ii. 23.) g h k l
 c ch. i. 7 al. d 1 Cor. ii. 7 reff. e Phil. iii. 21 only τ. (-φίξεσθαι, Phil. iii. 10.) m n o 17
 [47]

28. * aft συνεργεῖ ins ὁ θεὸς AB (Orig. [æth]): om CDFKL[PN] rel vulg [syrr
 copt arm] Clem. Orig. [int, Eus, Cyr-c.] (Cyr-jer,) Chr, Thdrt Ec Thl Lucif, Ambr
 Aug[sæpe]. ins το bef αγαθον L a f k 48. 72-3-4. 109-77 lectt-8-13 Clem, Orig,
 Cyr-jer, Chr-ms [Ephr, Thdrt-txt Antch,] Thl.

into the Apostle's consideration; for he is here already viewing the believer as *justified by faith, dwelt in by the Spirit, dead to sin* *work together* (συνεργεῖ, absolute, or ἀλλήλοις implied: not, '*work together for good with those who love God*,'—'*loving God*' being a '*working for good*': which, though upheld by Thol., seems to me harsh, and inconsistent with the emphatic position of τοῖς ἀγ. τ. θ. Surely also in that case πάντα would have been τὰ πάντα, *all things*, as *one party working*, set over against οἱ ἀγαπάντες τ. θ., the *other party working*: whereas πάντα συνεργεῖ gives rather the sense of *all things co-operating one with another*. If the reading of AB be adopted, we should understand either (1) that God causeth all things to work, &c.: taking συνέργει as from συνέργω, *concludo*: or (2) that, as Syr. renders it, "*in every thing He helpeth them for good*." But in this last case, we should require τὰ πάντα for (towards, to bring about) *good* (their eternal welfare;—the fulfilment of the purpose of the ἀγάπη τ. θεοῦ ἡ ἐν χριστῷ Ἰησοῦ τ. κυρ. ἡμῶν, ver. 39),—to those who are called (not only *invited*, but effectually called—see below) according to (His) purpose.

In this further description the Apostle designates the believers as not merely *loving God*, but being *loved by God*. The *divine side* of their security from harm is brought out, as combining with and ensuring the other. They are sure that all things work for their good, not only because *they love Him who worketh all things*, but also because *He who worketh all things hath loved and chosen them*, and carried them through the successive steps of their spiritual life. The calling here and elsewhere spoken of by the Apostle (compare especially ch. ix. 11) is the working, in men, of "the everlasting purpose of God whereby before the foundations of the world were laid, He hath decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation." Art. X. of the Church of England. To specify the various ways in which this calling has been understood, would far exceed the limits of a general commentary.

It may suffice to say, that on the one hand, Scripture bears constant testimony to the fact that all believers are chosen and called by God,—their whole spiritual life in its origin, progress, and completion, be *eng* from Him:—while on the other hand its testimony is no less precise that He willeth all to be saved, and that none shall perish except by *wilful rejection* of the truth. So that, on the one side, GOD'S SOVEREIGNTY, —on the other, MAN'S FREE WILL,—is plainly declared to us. *To receive, believe, and act on both these, is our duty, and our wisdom*. They belong, as truths, no less to *natural* than to revealed religion: and every one who believes in a God must acknowledge both. But all attempts to *bridge over the gulf between the two* are futile in the present imperfect condition of man. The very reasonings used for this purpose are clothed in language framed on the analogies of this lower world, and wholly inadequate to describe God regarded as He is in Himself. Hence arises confusion, misapprehension of God, and unbelief. I have therefore simply, in this commentary, endeavoured to enter into the full meaning of the sacred text, whenever one or other of these great truths is brought forward; not explaining either of them away on account of possible difficulties arising from the recognition of the other, but recognizing as fully the *elective and predestinating decree of God* where it is treated of, as I have done, in other places, the *free will of man*. If there be an inconsistency in this course, it is at least one in which the nature of things, the conditions of human thought, and Scripture itself, participate, and from which no Commentator that I have seen, however anxious to avoid it by extreme views one way or the other, has been able to escape. See, for a full treatment of the subject, Tholuck's Comm. in loc.

29, 30.] The Apostle now goes backward from κλητοῖς, to explain *how* this CALLING came about. It sprung from God's *foreknowledge*, co-ordinate with His *fore-determination* of certain persons (to be) conformed to the image of His Son, that Christ might be exalted as the Head of the great Family of God. These persons, thus foreknown and predetermined, He, in the course of His Providence actually, but

^f εἰκόνας τοῦ υἱοῦ αὐτοῦ, ^g εἰς τὸ εἶναι αὐτὸν ⁿ πρωτό- ^f Matt. xxii.
 τοκον ἐν ⁱ πολλοῖς ἀδελφοῖς. ³⁰ οὗς δὲ ^d προώρισεν, ³⁰ II. ch. i.
 τούτους καὶ ^k ἐκάλεσεν· καὶ οὗς ^k ἐκάλεσεν, τούτους καὶ ²³ I Cor.
ⁱ ἐδικαίωσεν· οὗς δὲ ¹ ἐδικαίωσεν, τούτους καὶ ^m ἐδόξασεν. ^{xi. 7. xv. 49.}
³¹ ⁿ Τί οὖν ⁿ ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, ² Cor. iv. 4.
 τίς ^o καθ' ἡμῶν; ³² ὃς γε τοῦ ἰδίου υἱοῦ οὐκ ^p ἐφείσατο, ^{al. Gen. i.}
^{iv. 4 al.} ⁱ Matt. xx. 28. ^{Heb. ii. 10.} ^{ix. 28.} ^{k = ch. ix. 11.} ¹ Cor. vii. 15. ^{Gal.}
^{v. 8.} ^{Eph. iv. 1.} ² Thess. ii. 14 al. ¹ ch. ii. 13 reff. ^{m = (of Christ), John vii. 39 and}
^{passim.} ^{Of us, here only.} ^{See Esther iii. 1. vi. 6, 7.} ⁿ ch. iii. 5 reff. ^{o = Matt.}
^{xii. 30.} ^{Gal. iii. 21.} ^{v. 32.} ^p ch. xi. 21 reff. ^{Gen. xxii. 16.}

30. for προωρισεν, προεγνω A [Orig-int.].

και ους εδικ. A æth [Syr Orig-int.].

32. os ουδε υιου ιδιου εφεισ. F; os (add γε D³) ουδε του ιδιου υιου εφεισ. D.

in His eternal decree implicitly, called, bringing them through justification to glory;—and all this is spoken of as *past*, because to *Him who sees the end from the beginning*,—*past, present, and future* ARE NOT, but ALL IS ACCOMPLISHED WHEN DETERMINED. Because whom He foreknew (but in what sense? This has been much disputed: the Pelagian view,—‘*eos quos præsceperat credituros*,’ is taken by Orig., Chrys., Ec., Theophyl., Augustine (prop. 55, in Ep. ad Rom. vol. iii. p. 2076), Ambr., Erasm. in paraphrase, Calov., Reiche, Meyer, Neander, and others; the sense of *fore-loved*, by Erasm. in commentary, Grotius, Estius, the Schmidts, &c.: that of *fore-decreed*, by Thol. edn. 1, and Stuart,—which however Thol. in subsequent editions suspects to be ungrammatical without some infinitive following, and prefers a sense combining foreknowledge and recognition-as-His:—that of *elected, adopted as His sons*, by Calvin,—‘*Dei autem præcognitio, ejus hic Paulus meminit, non nuda est præscientia, ut stulte fingunt quidam imperiti, sed adoptio qua filios suos ab improbis semper discevit*,’—Rückert, De Wette, al. That this latter is *implied*, is certain: but I prefer taking the word in the ordinary sense of *foreknew*, especially as it is guarded from being a ‘*nuda præscientia*’ by what follows: see below and Gal. iv. 9). He also *fore-ordained* (His foreknowledge was not a mere *being previously aware* how a series of events would happen: but was co-ordinate with, and inseparable from, His having *pre-ordained* all things) *conformed* (i.e. to be conformed) *to the image of His Son* (the dat. and gen. are both found after words like *σύμμορφος*; compare *σύμνυτος*, ch. vi. 5). The *image* of Christ here spoken of is not His moral purity, nor His sufferings, but as in 1 Cor. xv. 49, that entire form, of *glorification in body and sanctification in spirit*, of which Christ is the perfect pattern, and all His people shall be partakers. To accomplish this transformation in us is the end, *as regards us*, of our election by God; not merely to rescue us

from wrath. Compare 1 John iii. 2, 3; Phil. iii. 21: and on the comprehensive meaning of *μορφή*, Phil. ii. 6, 7,—where it expresses both ‘the form of God’ in which Christ was, and ‘the form of a servant’ in which He became incarnate), that He might (or *may*, as Calv., but the reference in the aorist is to the *past* decree of God) *be firstborn among many brethren* (i. e. that He might be shewn, acknowledged to be, and glorified as THE SON OF GOD, pre-eminent among those who are by adoption through Him the sons of God. This is the further end of our election, *as regards Christ*: His glorification in us, as our elder Brother and Head): 30.] but whom He fore-ordained, those He also called (in making the decree, He left it not barren, but provided for those circumstances, all at His disposal, by which such decree should be made effectual in them.

ἐκάλεσεν, supply, εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν 1 Thess. ii. 12; other expressions are found in 1 Cor. i. 9; 2 Thess. ii. 14; 1 Tim. vi. 12; 1 Pet. v. 10): and whom He called, these He also justified (the Apostle, remember, is speaking entirely of *God’s acts* on behalf of the believer: he says nothing *now* of that faith, through which this justification is, *on his part*, obtained): but whom He justified, them He also glorified (He did not merely, in His premundane decree, acquit them of sin, but also *clothe them with glory*: the aorist ἐδόξασεν being used, as the other aorists, to imply the completion in the divine counsel of all these, which are to us, in the state of time, so many successive steps,—simultaneously and irrevocably. So we have the perfect in John xvii. 10, 22).

31—39.] *The Christian has no reason to fear, but all reason to hope; for nothing can separate him from God’s love in Christ.* 31.] What then shall we say to these things—what answer can the hesitating or discouraged find to this array of the merciful acts of God’s love on behalf of the believer? If God is for us (and this He has been proved to be, vv. 28—30,—in having foreknown, predesti-

ἵλλα ὑπὲρ ἡμῶν πάντων ^aπαρέδωκεν αὐτόν, πῶς οὐχ
 καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν ^rχαρίζεται; ³³ τίς ^sἐγ-
 καλέσει κατὰ ^wἐκλεκτῶν ^uθεοῦ; θεὸς ὁ ^vδικαιῶν; ³⁴ τίς ^{...}θεοῦ
 ὁ ^wκατακρίνων; χριστὸς ὁ ἀποθανών, ^xμᾶλλον δὲ [καὶ] ^{ABCDF}
^yἐγερθεῖς, ὃς καὶ ἔστιν ^zἐν ^zδεξιᾷ τοῦ θεοῦ, ὃς καὶ ^{KLNS ab}
^aἐντυγχάνει ὑπὲρ ἡμῶν; ³⁵ τίς ἡμᾶς ^bχωρίσει ἀπὸ τῆς ^{cd f g h}
^tΜατ. xx. 16. ^{xxiv. 22. &c.} ^uCol. iii. 12. ^{Tit. i. 1. gen., ch. i. 6, 7.} ^vver. 30.
^{ch. xvi. 13 al.} ^{Isa. xxviii. 16.} ^uEsth. ii. 1. ^xGal. iv. 9. ^{Eph. iv. 28. v. 11.}
^yMat. xxvii. 3. ^[John viii. 10, 11.] ^{ch. ii. 1 al.} ^zEph. i. 20. ^{Col. iii. 1.} ^{Heb. i. 3. viii. 1. x. 12. xii. 2.} ^{1 Pet. iii. 22 only.} ^{Ps. xv. 11.}
^yver. 11. ^zEph. i. 20. ^{Col. iii. 1.} ^{Heb. i. 3. viii. 1. x. 12. xii. 2.} ^{1 Pet. iii. 22 only.} ^{Ps. xv. 11.}
^aand w. ὑπὲρ. ^{Heb. vii. 25.} ^(Acts xxv. 24 reff.) ^bMat. xix. 6. ^{Ezek. xlii. 19.} ^{w. ἀπὸ,}
^{ver. 39.} ^{Heb. vii. 26.} ^{Wisd. i. 3.}

(αλλά, so BD¹FN.) om τα D¹F [arm].

34. aft χριστος ins ιησους ACFLN 17 vulg copt æth arm Did, Cyr[-p] Damasc
 [Orig-int.] Aug, Maximin; om BDK rel syrr Cyr-jer, Chr, Thdrt [Euthalm's Iren-
 int, Hil]. rec ins 1st kai, with DFKL rel latt (but not am¹) [Syr(omg μαλλον
 δε)] syr Cyr-jer, Chr, Thdrt, Iren-int Hil, Ambr Aug Maximin: om ABCN g k l 17
 copt [æth arm] Did, Damasc [Orig-int,]. (kai is left out in B ed Mai. as in Tischdf
 and in the collations of Bly and Beh; but Mai has got into some confusion with re-
 gard to Beh's reading.) aft ἐγερθ. add εκ νεκρων ACN¹(om N³?) 17 copt
 æth[("ut solet," Tischdf) Did,] Chr, Damasc. om kai (bef εστιν) ACN¹ b c o
 [47] vulg D¹-lat copt [goth] Cyr-jer Did, Chr, Cyr[-p], Damasc Thdrt Iren-int, [Orig-
 int, Hil, Ambr, Aug,]: ins B D[and lat³] FKL¹N¹ am harl² syrr Ec Thl Maximin,
 Ambrst. om του B o.

35. aft τις ins ουν F latt(not am) [arm Orig-int,]ins_{εμπε}. χωρησθ A c Orig₁
 (txt_{εμπε}.)

nated, called, justified, glorified us), who
 (is) against us? 32.] (God) Who

even (taking one act as a notable example
 out of all) did not spare His own Son (His
 own,— His υἱὸς μονογενής, the only one of
 God's sons who is One with Him in nature
 and essence, begotten of Him before all
 worlds. No other sense of ἰδίου will suit
 its position here, in a clause already made
 emphatic by γε, in consequence of which
 whatever epithet is fixed to υἱοῦ must par-
 take of the emphasis), but delivered Him
 up (not necessarily εἰς θάνατον only, but
 generally, as ἔδωκεν, John iii. 16: 'largitus
 est, quem sibi retinere poterat,' as Tho-
 luck, from Winer) on behalf of us all (so
 that every one of us believers, even the
 most afflicted, has an equal part in Him.
 Of others, nothing is said here), how shall
 He not (how can it be that He will not)
 also with Him (in consequence of and in
 analogy with this His greatest gift: it is
 a question 'a majori ad minus') give
 freely to us all things (all that we need
 or hope for; or even more largely, all
 created things for ours, to subserve our
 good, and work together for us: compare
 1 Cor. iii. 22)? 33.] The punctua-
 tion of these verses is disputed. Many

(Aug., Ambr., Reiche, Köllner, Olsh.,
 Meyer, De Wette, and Griesb., Knapp,
 Lachmann) follow, in vv. 33, 34, the un-
 doubted form of ver. 35, and place an in-
 terrogation after each clause, as in the
 text; while Luther, Beza, Grot., Wolf,
 Tholuck, al., make θεὸς ὁ δικ. and χριστὸς
 ὁ ἀποθ. κ.τ.λ. the reply to and rejection of

the questions preceding them. The former
 method is preferable, as preserving the form
 of ver. 35, and involving no harshness of con-
 struction, which the other does, in the case
 of χριστὸς followed by the two participles.

Who shall lay (τι) any charge against
 the elect of God (ἐγκαλέω usually with a
 dat. see reff.)? Shall God (ἐγκαλέσει),
 who justifies them (Chrys. strikingly says,
 οὐκ εἶπε "θεὸς ὁ ἀφείς ἁμαρτήματα," ἀλλ'
 ὁ πολλῶ μείζων ἦν θεὸς ὁ δικαιῶν. θταν
 γὰρ ἡ τοῦ δικαστοῦ ψήφος δίκαιον ἀπο-
 φήνη, καὶ δικαστοῦ τοιοῦτου, τίνος ἄξιος ὁ
 κατηγορῶν; Hom. xv. p. 597)? Who is
 he that condemns them (the pres. part.
 as expressing the official employment, 'is
 their accuser,' is better than the fut., as cor-
 responding more closely with δικαιῶν)? (Is
 it) Christ who died, yea who rather is also
 risen, who also is at the right hand of
 God, who also intercedes for us? "All the
 great points of our redemption are ranged
 together, from the death of Christ to
 His still enduring intercession, as reasons
 for negating the question above." De W.

35.] Who (i. e. what: but masc.
 for uniformity with vv. 33, 34) shall se-
 parate us from the love of Christ? Is
 this (1) our love to Christ, or (2) Christ's
 love to us, or (3) our sense of Christ's love
 to us? The first of these is held by Origen,
 Chrys., Theodoret, Ambr., Erasm., al. But
 the difficulty of it lies in consistently inter-
 preting ver. 37, where not our endurance in
 love to Him, but our victory by means of
 His love to us, is alleged. And besides, it
 militates against the conclusion in ver. 39,

ἀγάπης τοῦ χριστοῦ; ἡ ὁ θλίψις ἡ ὁ στενοχωρία ἡ ὁ διωγμὸς
 ἡ ὁ λιμὸς ἡ ὁ γυμνότης ἡ ὁ κίνδυνος ἡ ὁ μάχαιρα; 36 καθὼς
 γέγραπται ὅτι ἕνεκεν σοῦ ἱθανατούμεθα ὅλην τὴν ἡμέραν,
 κ¹ ἐλογίσθημεν ὡς πρόβατα ἡ σφαγῆς. 37 ἀλλ' ἐν τού-
 τοις πᾶσιν ἡ ὑπερνικῶμεν διὰ τοῦ ὁ ἀγαπήσαντος ὁ ἡμᾶς.
 38 ἡ πέπεισμαι γὰρ ὅτι οὔτε ὁ θάνατος οὔτε ὁ ζωή, οὔτε
 ἡ ἄγγελοι οὔτε ὁ ἄρχαί, οὔτε ὁ ἐνεστῶτα οὔτε ὁ μέλλοντα,

c ch. ii. 9 reff.
 d 2 Cor. xii. 10
 reff.
 e Paul, 2 Cor.
 xi. 27 only.
 Acts xi. 28 al.
 f 2 Cor. xi. 27.
 Rev. iii. 18
 only. Deut.
 xxviii. 46
 only.
 g 2 Cor. xi. 26
 (8 times)
 only. Ps.
 cxiv. 3.
 h = Matt. x. 34.
 Jer. ix. 16.
 Job xii. 20.
 n here only t.
 acc. and inf.
 Eph. i. 21 al. Dan.
 t Acts xv. 25 reff.

i ch. vii. 4 reff. Ps. xliii. 22.
 m Acts viii. 32. James v. 5 only.
 o of Christ, Gal. v. 20. Eph. v. 2.
 2 Macc. ix. 27.
 vii. 27 Theod.

k = ch. ix. 8 reff.
 gen., Zech. xi. 4.
 p constr., ch. xiv. 14. xv. 14.
 q so 1 Cor. iii. 22.
 s = 1 Cor. vii. 26 reff.

11 Cor. iv. 1. 2 Cor. x. 2. 2 Tim. i. 5, 12.
 r = (see note) 1 Cor. xv. 24. Eph. i. 21 al. Dan.
 t Acts xv. 25 reff.

for χριστου, θεου B([adding] της εν χριστου ιησου) N a¹ [Cyr-p₁(txt₃)]. om 2nd η
 D¹(and lat¹) F-gr].

36. rec ενεκα (so LXX-B), with CK [Ephr, Bas₁] Thdrt Damasc Thl Ec: txt (so
 LXX-AN) ABDFLN m n 17 [47] Clem₁ Orig₁ Meth₁ Chr₁.

37. τον αγαπησαντα DF latt [Tert, Cypr₃ Hil, Lucif₁].

38. αγγελος DF [copt] Aug₃ Ambrst: not Hil, Aug_{sape}. aft ουτε αρχαι add
 ουτε εξουσαι (see Col ii. 15 al) C f n 46. 73. 80. 109-21 syr-w-ast [Bas₁ Antch₁] :
 pref, D[not D¹-lat]. rec ουτε δυναμεις bef ουτε ενεστῶτα o. μ., with KL rel
 vulg[-ed demid harl²] Syr goth Chr, Thdrt, Ec Thl Aug: txt ABCDFN m [47 am
 fuld harl¹] tol syr copt [eth arm-zoh] Eus, Ephr, Cyr[-p₁] Damasc Orig[-int_{sape}] lat-ff
 (out. don. has been suspected as spurious (Fritz., Tholuck, in De Wette): but no mss
 omit it, uncless (appy) [116](Mt) and [Clem₁ Antch₁ Orig-int₁ and] one or two lat-ff
 who have ουτε εξουσαι).

which ought certainly to respond to this question. The third meaning is defended by Calvin. But the second, as maintained by Beza, Grot., Est., al., Thol., Reiche, Meyer, De Wette, appears to me the only tenable sense of the words. For, having shewn that God's great love to us is such that none can accuse nor harm us, the Apostle now asserts the permanence of that love under all adverse circumstances—that none such can affect it,—nay more, that it is by that love that we are enabled to obtain the victory over all such adversities. And finally he expresses his persuasion that no created thing shall ever separate us from that love, i.e. shall ever be able to pluck us out of the Father's hand. 36.]

The quotation here expresses,—‘all which things befall us, as they befall God's saints of old,—and it is no new trials to which we are subjected:—What, if we verify the ancient description?’ 37.]

But (negation of the question θλίψις . . . μάχαιρα;) in all these things we are far the conquerors (hardly, ‘more than conquerors’ the ὑπέρ intensifies the degree of νικᾶν, as in ὑπερπερισεύειν and the like, but does not express a superiority over νικᾶν) through Him who loved us (i.e. so far from all these things separating us from His love, that very love has given us a glorious victory over them).

The reading διὰ τὸν ἀγαπήσαντα ἡμᾶς would amount to the same in meaning:—‘on account of Him who loved us’ im-

plying, as in vv. 11, 20, that He is the efficient cause of the result.

It is doubted whether ‘He who loved us’ be the Father, or our Lord Jesus Christ. This is, I think, decided by τῷ ἀγαπῶντι ἡμᾶς καὶ λούσαντι ἡμᾶς . . . ἐν τῷ αἵματι αὐτοῦ, Rev. i. 5. The use of such an expression as a title of our Lord in a doxology, makes it very probable that where unexplained, as here, it would also designate Him.

38.] For I am persuaded (a taking up and amplifying of the ὑπερνικῶμεν—our victory is not only over these things, but I dare assert it over greater and more awful than these) that neither death, nor life (well explained by De W. as the two principal possible states of man, and not as = ‘any thing dead or living,’ as Calvin and Koppe), nor angels, nor principalities (whether good or bad; ἀρχή is used of good, Col. i. 16; ii. 15 (see note); of bad (1 Cor. xv. 24?), Eph. vi. 12; here, as Eph. i. 21, generally.

ἄγγελοι, absolutely, seems never to be used of bad angels: if it here means good angels, there is no objection, as Stuart alleges, to the rhetorical supposition that they might attempt this separation, any more than to that of an angel from heaven preaching another gospel, Gal. i. 8), nor things present nor things to come (no vicissitudes of time), nor powers (some confusion has evidently crept into the arrangement. Ephr. Syr. reads, οὐτ. ἀρχαί οὐτ. ἐξουσίαι οὐτ. ἐνεστ. οὐτ. μέλλ. οὐτ. δυνάμεις οὐτ. ἄγγελοι.)

2 = Matt.

xxiv. 29 II.

1 Pet. iii. 22.

Isa. XXXIV. 4
O. O. = 5

2 Cor. x. 5
only job

xxiv. 24.

Judith x. 8.

xiii. 4 only.

Eph. iii. 18 :

xiii. 9. 1
-ii. 6. E

xiii. 6. Ep
i. 20. 1 T

1. 30. 1 10

82

39. om

August.

“Bæpe”

Basil. oŭte

 $\chi^2 = 1$

2, i, 25. (v)

Heb. iv. 13

Judith ix. 12.

$y = \text{ch.}$

z ver. 35.

a - ch. v.

5. 2 Cor. :

$$b = 2 \text{ Кор.}$$

c = 2 Cor

Eph. iv. 17.

d 2 Cor. xi. 31. Gal.

οὔτε ἡ δυνάμεις, ³⁹ οὔτε ἡ ὕψωμα οὔτε ἡ βάθος, οὔτε τις
^x κτίσις ^y ἑτέρα δυνήσεται ἡμᾶς ^z χωρίσαι ἀπὸ τῆς ^a ἀγά-
 πης τοῦ ^a θεοῦ τῆς ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

IX. ¹ ^b Ἀλήθειαν λέγω ^c ἐν χριστῷ, οὐ ^d ψεύδομαι,

39. om τῆς DF latt syrr [copt goth æth Orig₁(txt₁)-int₁(txt₅) Tert, Hil, Ambrst Aug_{æpe}]. του κυρίου AC F[-gr].

Basil, οὐτε ἀγγ. οὐτ. ἀρχ. οὐτ. ἐξουσ. οὐτ. δυνάμεις οὐτ. ἐνεστ. οὐτ. μέλλ. I follow, with Griesb., Lachm., Tischdfr., the very strong consent of the ancient MSS.), nor height nor depth (no extremes of *space*), nor any other created thing (κτίσις cannot here be the whole creation, as Chrys., —δ λέγει τοιοῦτόν ἐστιν· εἰ καὶ ἄλλη τοσαύτη κτίσις ἦν ὅση ἡ ὁρωμένη, ὅση ἡ νοητή, οὐδὲν ἂν με τῆς ἀγάπης ἐκείνης πείσθησε,—but any *creature*, such as are all the things named) shall be able to sever us from the love of God which is in Christ Jesus our Lord (here plainly enough *God's love to us in Christ*,—to us, as we are in Christ, to us, manifested in and by Christ).

CHAP. IX.—[XI.] The Gospel being now established, in its fulness and freeness, as the power of God unto salvation to every one that believeth,—a question naturally arises, not unaccompanied with painful difficulty, respecting the exclusion of that people, as a people, to whom God's ancient promises were made. With this national rejection of Israel the Apostle now deals: first (ix. 1—5) *expressing his deep sympathy with his own people*: then (vv. 6—29) *justifying God, Who has not* (vv. 6—13) *broken His promise, but from the first chose a portion only of Abraham's seed, and that* (vv. 14—29) *by His undoubted elective right, not to be murmured at nor disputed by us His creatures: according to which election a remnant shall now also be saved.* Then, as to the rejection of so large a portion of Israel, *their own self-righteousness* (vv. 30—33) *has been the cause of it, and* (x. 1—12) *their ignorance of God's righteousness,—notwithstanding that* (vv. 13—21) *their Scriptures plainly declared to them the nature of the Gospel, and its results with regard to themselves and the Gentiles, with which declarations Paul's preaching was in perfect accordance. Has God then cast off his people* (xi. 1—10)? *No—for a remnant shall be saved according to the election of grace, but the rest hardened, not however for the purpose of their destruction, but* (xi. 11—24) *of mercy to the Gentiles: which purpose of mercy being*

fulfilled, Israel shall be brought in again to its proper place of blessing (xi. 25—32). He concludes the whole with a humble admiration of the unsearchable depth of God's ways, and the riches of His Wisdom (xi. 33—36).

In no part of the Epistles of Paul is it more requisite than in this portion, to bear in mind his habit of *INSULATING the one view of the subject under consideration, with which he is at the time dealing.* The *divine side* of the history of Israel and the world is in the greater part of this portion thus *insulated*: the facts of the divine dealings and the divine decrees insisted on, and the *mundane* or *human side* of that history kept for the most part out of sight, and only so much shewn, as to make it manifest that the Jews, on their part, failed of attaining God's righteousness, and so lost their share in the Gospel.

It must also be remembered, that, whatever inferences, with regard to God's disposal of *individuals*, may justly lie from the Apostle's arguments, the assertions here made by him are universally spoken with a *national* reference. Of the eternal salvation or rejection of any individual Jew there is here no question : and however logically true of any individual the same conclusion may be shewn to be, we know as matter of fact, that in such cases *not the divine, but the human side*, is that ever held up by the Apostle—the universality of free grace for all—the riches of God's mercy to all who call on Him, and consequent exhortation to all, to look to Him and be saved. De Wette has well shewn, against Reiche and others, that the apparent inconsistencies of the Apostle, at one time speaking of absolute decrees of God, and at another of culpability in man,—at one time of the election of some, at another of a hope of the conversion of all,—resolve themselves into the necessary conditions of thought under which we all are placed, being compelled to acknowledge the divine Sovereignty on the one hand, and human free will on the other, and alternately appearing to lose sight of one of these, as often as for the time we confine our view to the other.

[X.1-5.] *The Apostle's deep sympathy*

^e συμμαρτυρούσης μοι τῆς ^f συνειδήσεώς μου ἐν πνεύματι ^e ch. ii. 15.
 ἀγίῳ, ² ὅτι λύπη μοί ἐστιν μεγάλη καὶ ^g ἀδιάλειπτος ^f 2 Cor. i. 12
^h ὁδὴν τῇ καρδίᾳ μου. ³ ἡνυχόμην γὰρ ^k ἀνάθεμα εἶναι ^g 2 Tim. i. 3
 αὐτὸς ἐγὼ ¹ ἀπὸ τοῦ χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, ^h 1 Tim. vi. 10
 viii. 18. i Acts xxvii. 29 reff. imperf., = Acts xxv. 22 reff. k Acts xxiii. 14. 1 Cor.
 xii. 3. xvi. 22. Gal. i. 8, 9 only. Deut. vii. 26. = ch. vii. 2. 2 Cor. xi. 3. Col.
 ii. 20. 2 Thess. i. 9.

CHAP. IX. 1. aft χριστῶ add ἰησου D¹ [and lat] F [arm-mss Orig-int₁(om₂)] Ps-
 Ath, Ambrst. for 2nd ἐν, συν F[-gr].

2. τῆς καρδίας K 17. 219¹.

3. ευχομην DKL c k l n 17 [Orig-c.] Thdrt-ms: ευχομαι 41. εἶναι bef αναθεμα
 N. rec autos εγω bef αναθεμα εἶναι, with CKL rel vss [Orig-c₁-int₁] Atl₁ Thdrt
 [Damasc] Cyp₁: txt ABDF(N) syr goth Chr₁ [Orig-int₁] Ambr₁ Pac₁. vno DG.

with his own people Israel. The subject on which he is about to enter, so unwelcome to Jews in general, coupled with their hostility to himself, and designation of him as a *πλάνος* (2 Cor. vi. 8: compare also 2 Cor. i. 17; ii. 17; iv. 1, 2; vii. 2 al.), causes him to begin with a *προπαραίτησις* or deprecation, bespeaking credit for simplicity and earnestness in the assertion which is to follow. This deprecation and assertion of sympathy he puts in the forefront of the section, to take at once the ground from those who might charge him, in the conduct of his argument, with hostility to his own alienated people. I say (the) truth in Christ (as a Christian, —as united to Christ; the ordinary sense of the expression ἐν χριστῷ, so frequent with the Apostle. It is not an oath,

‘by Christ,’—for though ἐν with ὁμνυμι bears this meaning, we have no instance of it where the verb is not expressed),—I lie not (confirmation of the preceding, by shewing that he was aware of what would be laid to his charge, and distinctly repudiating it),—my conscience bearing me witness of the same (the σύν in composition, as in reff., denoting *accordance with the fact*, not *joint testimony*) in the Holy Spirit (much as ἐν χριστῷ above:—a conscience not left to itself but informed and enlightened by the Spirit of God. Strangely enough, Griesb., Knapp, and Koppe take these words also for a formula jurandi, and connect them with οὐ ψεύδομαι), that (not *because*, or *for*, as Bengel: ὅτι, as in 2 Cor. xi. 10, introducing the *matter* to which the asseveration was directed,—I say the truth, when I say, that . . .) I have great sorrow and unceasing anguish in my heart. The reason of this grief is reserved for a yet stronger description of his sympathy in the next verse.

3.] For I could wish (the imperf. is not *historical*, alluding to his days of Pharisaism, as Pelag. and others, but *quasi-optative*, as in reff. ‘I was wishing,’ had it been possible,—ἡνυχόμην εἰ ἐλεγχόμην, εἰ

ἐνεδέχετο, Phot. The sense of the imperf. in such expressions is the proper and strict one (and no new discovery, but common enough in every schoolboy’s reading): the act is unfinished, an obstacle intervening. So in Latin, ‘faciebam, ni . . .,’ the completed sentence being, ‘faciebam, et perfecissem, ni . . .’) that I myself (on αὐτὸς ἐγὼ see ch. vii. 25; it gives emphasis, as ἐγὼ Παῦλος, [2 Cor. x. 1] Gal. v. 2: ‘I, the very person who write this and whom ye know’) were a curse (a thing accursed, ἀνάθεμα in the LXX = עֲרֻךְ, an irrevocable devotion to God, or, a thing or person so devoted. All *persons* and *animals* thus devoted were put to death; none could be redeemed, Levit. xxvii. 28, 29. The subsequent scriptural usage of the word arose from this. It never denotes simply an exclusion or excommunication, but always devotion to perdition,—a curse. Attempts have been made to explain away the meaning here, by understanding *excommunication*, as Grot., Hammond, Le Clerc, &c.; or even *natural death* only, as Jerome, al.: but excommunication included cursing and delivering over to Satan:—and the mere wish for natural death would, as Chrys. eloquently remarks, be altogether beneath the dignity of the passage. Perhaps the strangest interpretation is that of Dr. Burton: “St. Paul had been set apart and consecrated by Christ to His service; and he had prayed that this devotion of himself might be for the good of his countrymen:”—it is however no unfair sample of a multitude of others, all more or less shrinking from the full meaning of the fervid words of the Apostle) from Christ (i. e. cut off and separated from Him for ever in eternal perdition. No other meaning will satisfy the plain sense of the words. ἀπό in the sense of ὑπό, making Christ the *agent* of the curse, would be hardly admissible: still less the joining,—as Carpzov and Elsner,—ἀπό with ἡνυχόμην. On this wish, compare Exod. xxxii. 32) in behalf

^m = ch. xvi. 7, &c. (?) Levit. xxv. 45.
ⁿ ch. i. 3 reff.
^o = Acts x. 41 reff.
^p ch. viii. 15 reff.
^q = Heb. ix. 5, Exod. xl. 34, 3 Kings viii. 11.
^r = Acts iii. 25, vii. 8. Heb. passim. (plur., Gal. iv. 24. Eph. ii. 12 only.) Gen. xvii. 2 al. s here AB: F
^s only + 2 Macc. vi. 23 only. (-θετειν, Heb. vii. 11. -της, James iv. 12.) t John xvi. 2, ch. xii. K1, N a t
¹ Heb. ix. 1, 6 only. Exod. xii. 25, 26. u see ch. iv. 13. x. 8. Gal. iii. 16. v absol., c d f g i
¹ Acts vii. 19 reff. w = Eph. iv. 6 al. x ch. i. 25. 2 Cor. xi. 31. Ps. lxxviii. 52. k l m n
^y (see note.) as above (x). Mark xiv. 61. Luke i. 68. 2 Cor. i. 3. Eph. i. 3. 1 Pet. i. 3 only. o 17 [47]

om αδελφ. μ. των B¹ (ins B²-marg (see table)).

om 2nd μου D¹ F[-gr goth

Chr, Ambr, Aug¹]: add τον DF a² Syr Cyr[-p¹ Bas-2-mss.] Thdr̄t.

4. om ων η υιοθ. το επαγγελια A: om και αι διαθ. κ. η νομοθ. L. η διαθηκη BD
 F[-gr vulg-clem] denid harl² [eth Ps.] Ath Chr-mss Cyp̄r, Jer, Sedul: txt CKS rel latt
 (inclg am harl¹ tol) syrr copt goth [arm] Epiph¹ Chr¹ Thdr̄t Phot¹ [Euthal-ms Damase
 Orig-int¹] Hil¹ [Ambrst Aug¹]. η επαγγελια D [copt] Chr-mss: επαγγελια F.

5. om οι F. om και F Hip² [Epiph¹ Hil²] Cyp̄r¹ Pelag (not Iren¹-int¹ Hil¹)
 Aug). for το, τα C¹: om το F Epiph¹ Tb¹rt¹.

of (in the place of; or, if thus I could benefit, deliver from perdition) **my brethren, my kinsmen according to the flesh.**

The wish is evidently not to be pressed as entailing on the Apostle the charge of inconsistency in loving his nation more than his Saviour. It is the expression of an affectionate and self-denying heart, willing to surrender all things, even, if it might be so, eternal glory itself, if thereby he could obtain for his beloved people those blessings of the Gospel which he now enjoyed, but from which they were excluded. Nor does he describe the wish as ever actually formed; only as a conceivable limit to which, if admissible, his self-devotion for them would reach. Others express their love by professing themselves ready to give their life for their friends; he declares the intensity of his affection by reckoning even his *spiritual* life not too great a price, if it might purchase their salvation.

4.] Not only on their relationship to himself does he ground this sorrow and this self-devotion: but on the recollection of their ancient privileges and glories.

Who are Israelites (a name of honour, see John i. 48; 2 Cor. xi. 22; Phil. iii. 5); whose (is) the adoption (see Exod. iv. 22; Deut. xiv. 1; xxxii. 6; Isa. i. 2 al.), and the glory (perhaps their general preference and exaltation, consequent on the *υιοθεσία*,—but far more probably, as all the other substantives refer to separate matters of fact,—the Shechimah or visible manifestation of the divine Presence on the mercy-seat between the cherubims: see reff.), and the covenants (not, *the two tables of the law*,—as Beza, Grot., al.,—which formed but one covenant, and are included in *νομοθεσία*; nor, *the Old and New Testament Covenants*,—as Aug., Jer., Calov., Wolf,—see Gal. iv. 24 ff.: but *the several renewals of the covenant*

with Abraham, Isaac, Jacob, and finally with the whole people at Sinai:—see Gen. xv. 9—21; xvii. 4, 7, 10; xxvi. 24; xxviii. 13; Exod. xxiv. 7, 8 al.), and the law-giving ('si alii Solonibus et Lycurgis gloriantur, quanto iustior est gloriandi materia de Domino!') Calv. *νομοθ.* is both the act of giving the Law, and the Law thus given), and the service (ordinances of worship: see ref. Heb.), and the promises (probably only those to the patriarchs, of a Redeemer to come, are here thought of, as the next two clauses place the patriarchs and Christ together without any mention of the prophets. So Abraham is described, Heb. vii. 6, as *τὸν ἔχοντα τὰς ἐπαγγελίας*),—whose are the fathers (probably to be limited to Abraham, Isaac, and Jacob:—so De W., but Stephen gives *οἱ πατ.* a much wider meaning in Acts vii. 11, 12, 19, 39, 44, and so apparently Paul himself, Acts xiii. 17. In all those places, however, except Acts vii. 19, *ἡμῶν* follows, whereas here the word is absolute: so that the above limitation may be true),—and of whom is Christ, as far as regards the flesh (*τό*,—acc., as also in ch. xii. 18, —implies that He was not *entirely* sprung from them, but had another nature: q. d. 'on his human side,'—*duntaxat quod attinet ad corpus humanum*, as Erasmus), who is God over all (prob. neuter; for *τὰ πάντα*, not *οἱ πάντες*, is the equivalent nominative in such sentences: see ch. xi. 36) blessed for ever. Amen. The punctuation and application of this doxology have been much disputed. By the early Church it was generally rendered as above, and applied to Christ,—so Iren., Tert., Orig. h. l., Athan., Epiph., Chrys., Theodoret, Theophyl., &c. Wetstein has, it is true, collected passages from the fathers to shew that they applied the words *ὁ ἐπὶ πάντων θεός* to the FATHER

6 οὐχ^z οἶον δὲ ὅτι^a ἐκπέπτωκεν ὁ^b λόγος τοῦ^c θεοῦ οὐ^z = here only.
Winer, edn.
6, §64. 6.
b Acts

a = here only. see James i. 11. = πίπτειν, Luke xvi. 17. διαπ., Josh. xxi. 43 (45). Judith vi. 9.
xi. 1 reff.

alone, and protested against their application to the Son; but these passages themselves protest only against the erroneous Noetian or Sabellian view of the *identity* of the Father and the Son, whereas in Eph. iv. 5, 6, εἰς κύριος, and εἰς θεός κ. πατήρ πάντων, ὁ ἐπὶ πάντων, are plainly distinguished. That our Lord is not, in the strict exclusive sense, ὁ ἐπὶ πάντων θεός, every Christian will admit, that title being reserved for the Father: but that He is ἐπὶ πάντων θεός, none of the passages goes to deny. Had our text stood ἐξ ὧν ὁ χρ. τὸ κατὰ σάρκα, ὁ ἐπὶ πάντων θεός ὁ εὐλογητός εἰς τοὺς αἰῶνας, it would have appeared to countenance the above error, which as it now stands it cannot do. The first

trace of a different interpretation, if it be one, is found in an assertion of the emperor Julian (Cyril, p. 321. Wetst.) τὸν γοῦν Ἰησοῦν οὔτε Παῦλος ἐτόλμησεν εἰπεῖν θεόν, οὔτε Ματθαῖος οὔτε Μάρκος, ἀλλ' ὁ χρηστὸς Ἰωάννης. The next is in the punctuation of two cursive mss. of the twelfth century (5 and 47), which place a period after σάρκα, thus insulating ὁ ὧν ἐπὶ πάντων . . . ἀμήν, and regarding it as a doxology to God over all, blessed for ever. This is followed by Erasmus, Wetst., Semler, Reiche, Köllner, Meyer, Fritzsche, Krehl, al. The objections to this rendering are, (1) ingenuously suggested by Socinus himself (Thol.), and never yet obviated,—that without one exception in Hebrew or Greek, wherever an ascription of blessing is found, the predicate εὐλογητός (ἡρι) precedes the name of God. (In the one place, Ps. lxxv. 19 LXX, κύρ. ὁ θ. εὐλογητός, εὐλογητός κυρ. ἡμέραν καθ' ἡμέραν, which seems to be an exception, the first εὐλ. has no corresponding word in the Heb. and perhaps may be interpolated. So Stuart, and even Eichhorn, Einleit. ius A. T. p. 320. In Yates's vindication of Unitarianism, p. 180, this is the only instance cited. Such cases as 3 Kings x. 9; 2 Chron. ix. 8; Job i. 21; Ps. cxii. 2, are no exceptions, as in all of them the verb εἶη or γένοιτο is expressed, requiring the substantive to follow it closely.) And this collocation of words depends, not upon the mere aim at perspicuity of arrangement (Yates, p. 180), but upon the circumstance that the stress is, in a peculiar manner, in such ascriptions of praise, on the predicate, which is used in a pregnant sense, the copula being omitted. (2) That the ὧν, on this rendering, would be superfluous altogether (see below). (3) That the doxology would be unmeaning and frigid

in the extreme. It is not the habit of the Apostle to break out into irrelevant ascriptions of praise; and certainly there is here nothing in the immediate context requiring one. If it be said that the survey of all these privileges bestowed on his people prompts the doxology,—surely such a view is most unnatural: for the sad subject of the Apostle's sympathy, to which he immediately recurs again, is the apparent *inanity* of all these privileges in the exclusion from life of those who were dignified with them. If it be said that the *incarnation* of Christ is the exciting cause, the τὸ κατὰ σάρκα comes in most strangely, depreciating, as it would on that supposition, the greatness of the event, which then becomes a source of so lofty a thanksgiving. (4) That the expression εὐλογητός εἰς τοὺς αἰῶνας is twice besides used by Paul, and each time unquestionably not in an ascription of praise, but in an *assertion regarding the subject of the sentence*. The places are, ch. i. 25, ἐλάτρευσαν τῇ κτίσει παρὰ τὴν κτίαντα, ὅς ἐστιν εὐλογητός εἰς τοὺς αἰῶνας. ἀμήν,—and 2 Cor. xi. 31, ὁ θεός κ. πατήρ τ. κυρ. Ἰησοῦ οἶδεν, ὁ ὧν εὐλογητός εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι: whereas he twice uses the phrase εὐλογητός ὁ θεός as an ascription of praise, without joining εἰς τοὺς αἰῶνας. (5) That in the latter of the above-cited passages (2 Cor. xi. 31), not only the same phrase as here, but the same construction, ὁ ὧν, occurs, and that there the whole refers to the subject of the sentence. I do not reckon among the objections the want of any contrast to τὸ κατὰ σάρκα, because that might have well been left to the readers to supply. Another mode of punctuation has been suggested (Locke, Clarke, al.), and indeed is found in one ms. of the same date as above (71): to set a period after πάντων and refer ὁ ὧν ἐπὶ πάντων to Christ, understanding by πάντων all the preceding glorious things, or the πατέρες only, or even 'all things.' This lies open to all the above objections except (5), and to this in addition, that as Bp. Middleton observes, we must in that case read ὁ θεός.

Variety of reading there is none worth notice: the very fathers [Ephr. Cypr-ed. Hil-ed. Leo] generally cited as omitting θεός, *having* it in the best manuscripts and editions. Crell (not Schlichting, see Thol. p. 484, note, edn. 1842) proposed (and is followed by Whiston, Whitby, and Taylor) to transcribe ὁ ὧν into ὧν ὁ;—but besides the objection to the sense thus arising, εὐλογη-

e John viii. 37. ἄρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ. ἡ οὐδ' ὅτι εἰσὶν ABDF
 37. (Acts iii. c σπέρμα c Ἀβραάμ, πάντες τέκνα, ἀλλ' Ἐν Ἰσαὰκ d κλη- KLSa b
 26. vi. 5, 6.] ch. xi. 1. θίσεται σοι σπέρμα. 8 e τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς c d f g h
 2 Cor. xi. 22. Gal. iii. 29. Heb. ii. 16. n σαρκός, ταῦτα f τέκνα τοῦ f θεοῦ, ἀλλὰ τὰ g τέκνα τῆς
 d GEN. xli. 8. = Isa. xlviii. 1. g ἐπαγγελίας h λογίζεται b εἰς σπέρμα. 9 ἐπαγγελίας γὰρ
 e Acts xix. 4. ὁ λόγος οὗτος, i Κατὰ τὸν i καιρὸν i τοῦτον i ἐλεύσομαι
 f ch. viii. 16. καὶ ἔσται τῇ Σάρρᾳ υἱός. 10 k οὐ μόνον δέ, ἀλλὰ καὶ
 g Gal. iv. 28. only: i GEN. xviii. 10 (see note). see Acts
 h ch. iii. 26 (reff.). v. 3, &c. viii. 36. Acts xix. 27. Wisd. ix. 6. i ch. v. 3, 11. viii. 23. 2 Cor. viii. 19.
 xii. 1. xix. 23. j see John xiv. 23.

6. for 2nd Ἰσραηλ, Ἰσραηλείται DF latt(not tol) [arm] Chr-ms₁(and Mtt's mss₂) [Orig-int₃] Ambrost Aug₁: txt ABKLX rel Orig₂ Cæs₁ [Nys₁ Cyr-p Procop] Aug₃ape Tich.

7. ἰσακ N¹[DG fuld (so D ver 10)].

8. aft τοῦτ' ἔστιν add ὅτι B¹(sic: see table) N³ m 116 [arm] Orig₁. om του F m 67². 70. 114-20.

9. om o D.

τὸς would probably in that case (not necessarily, as Bp. Middleton in loc.) have the art.: not to mention that no conjecture arising from doctrinal difficulty is ever to be admitted in the face of the consensus of MSS. and versions.

The rendering given above is then not only that most agreeable to the usage of the Apostle, but the only one admissible by the rules of grammar and arrangement. It also admirably suits the context: for, having enumerated the historic advantages of the Jewish people, he concludes by stating one which ranks far higher than all,—that from them sprung, according to the flesh, He who is God over all, blessed for ever.

ἀμὴν implies no optative ascription of praise, but is the accustomed ending of such solemn declarations of the divine Majesty; compare ch. i. 25.

6—13.] God has not broken His promise: for He chose from the first but a portion of the seed of Abraham (6—9), and again only one out of the two sons of Rebecca (10—13).

6.] Not however that (οὐχ οἶον δέ, ὅτι = οὐ τοῖον δὲ λέγω, οἶον ὅτι . . . , 'but I do not mean such a thing, as that . . . ,') or 'the matter however is not so, as that' De W. cites from Athen. vi. p. 244, οὐχ οἶον βαδίζει, and from Phrynich. p. 332, οὐχ οἶον ὀργίζουσι, in a similar sense. The rendering, 'it is not possible that,' would require ordinarily οἶον τε with an infinitive,—and St. Paul is asserting, not the impossibility, however true, of God's word being broken, but the fact, that it was not broken) the word (i. e. the promise) of God has come to nothing (see reff., so Lat., *excidit*); viz. by many, the majority of the nominal Israel, missing the salvation which seemed to be their inheritance by promise.

For not all who are sprung from Israel (= Jacob, according to Tholuck: but this

does not seem necessary: Israel here as well as below may mean the *people*, but here in the popular sense, there in the divine idea), (these) are Israel (veritably, and in the sense of the promise).

7.] Nor, because they are (physically) the seed of Abraham, are all children (so as to inherit the promise), but (we read), "In Isaac shall thy seed be called" (i. e. those only shall be called truly and properly, for the purposes of the covenant, thy seed, who are descended from Isaac, not those from Ishmael or any other son. Thol. renders καλεῖν here by *erwecken*, 'to raise up'):

8.] that is (that amounts, when the facts of the history are recollected, to saying) not [they which are] the children of the flesh (begotten by natural generation, compare John i. 13, and Gal. iv. 29) are the children of God; but the children of the promise (begotten not naturally, but by virtue of the divine promise (Gal. iv. 23, 28), as Isaac) are reckoned for seed.

9.] For this word was (one) of promise, (not, 'For this was the word of promise,' i. e. οὗτος γὰρ ὁ λ. τῆς ἐπαγγ.). The stress is on ἐπαγγελίας: the children of *promise* are reckoned for seed: for this word, in fulfilment of which Isaac was born, was a word of *promise*), According to this time (τῇ ᾗ, 'when the time (shall be) reviscent,'—as De W., Thol., al.:—i. e. next year at this time. The citation is a free one; the LXX has ἐπαναστρέφων ἦξω πρὸς σε κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας, κ. ἔξει υἱὸν Σάρρᾳ ἢ γυνή σου. The change into ἔσται τῇ Σάρρᾳ υἱός is probably made for the sake of emphasis—the promise was *to Sarah*) I will come, and Sarah shall have a son.

10, 11.] And not only (so) (i. e. not only have we an example of the election of a son of Abraham by one woman, and the rejection of a son by an-

Ῥεβέκκα ἐξ ἑνὸς ¹κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ¹ = here (Luke
 ἡμῶν, ^{11 m}μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τὶ
 ἀγαθὸν ἢ ⁿφάυλον, ἵνα ἡ κατ' ^oἐκλογὴν ^pπρόθεσις τοῦ
 θεοῦ ^qμένῃ, οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ ^rκαλοῦντος,
¹² ἐρρήθη αὐτῇ ὅτι ὁ ^sμεῖζων ^tδουλεύσει τῷ ^uἐλάσσονι,
 xxii. 8. o Acts ix. 15. ch. xi. 5, 7, 28. 1 Thess. i. 4. 2 Pet. i. 10 only τ. Isa. xxii. 7 Aq.
 p Acts xxvii. 13 reff. q = Matt. xi. 23. 1 Cor. iii. 14. 2 Cor. ix. 9. 1 Pet. i. 23, 25, from Isa. xl. 6.
 r = ch. viii. 30 reff. s = Heb. xi. 24. Gen. x. 21. xxix. 16. GEN. xxv. 23. t = John
 viii. 33. Acts vii. 7, from Gen. xv. 14. u = 1 Tim. v. 9 (John ii. 10. Heb. vii. 7) only. 1 c. (Gen.
 i. 16.)

11. for μηδε, η F latt [Ambrst]. rec (for φαυλ.) κακον (*more usual word*), with
 DFKL rel Chr₁ [Euthal-ms] Thdrt Thl Ec: txt ABN in [47] Orig₃ Cyr[-p₁] Damasc.
 rec του θεου bef προθεσις, with Chr[-montf]: txt ABDFKL[P]N rel latt
 Orig₃[int₃] Chr-2-mss Thdrt. μενη F [μενει P 17].
 12. rec ερρηθη, with B²D²L rel Orig₂ Chr₁: txt AB¹D¹FK[P]N b d f h k n o [Chr₃
 Damasc] Thdrt. [—add γαρ P]. om αυτη D¹(and lat) harl¹ Orig₃[int₂(ins int₁)]
 Ambrst Bede. μειζον N¹.

other, but also of election and rejection of the children of the same woman, Rebecca, and that before they were born. οὐ μόνον δέ introduces an *à fortiori* consideration.

In the construction supply τοῦτο only), but when Rebecca also had conceived (see ref. Num. and ch. xiii. 13, where the meaning is not exactly the same though cognate) by one man (in the former case, the children were by two wives; the difference between that case and this being, that there, was diversity of parents, here, identity. The points of contrast being then this diversity and identity, the identity of the father also is brought into view. This is well put by Chrys.: ἡ γὰρ Ῥεβέκκα καὶ μόνη τῷ Ἰσαὰκ γέγονε γυνή, καὶ δύο τέκοντα παῖδας, ἐκ τοῦ Ἰσαὰκ ἔτεκεν ἀμφοτέρους: ἀλλ' ὅμως οἱ τεχθέντες τοῦ αὐτοῦ πατρὸς ὄντες, τῆς αὐτῆς μητρός, τὰς αὐτὰς λύσαντες ὀδίνας, καὶ ὁμοπαῖτρι οὖντες καὶ ὁμομήτριαι, καὶ πρὸς τοσαύτοις καὶ διδυμοί, οὐ τῶν αὐτῶν ἀπήλυσαν. Hom. xvi. p. 610), our father Isaac (τ. πατ. ἡμ., probably said without any special reference, the Apostle speaking as a Jew. If with any design it might be, as Thol. remarks, to shew that even among the Patriarchs' children such distinction took place.

Christians being τέκνα ἐπαγγελίας, the expression might apply to them: but, as the same Commentator observes, the argument here is to shew that not all the children of promise belonged to the ἐκλογή. See ch. iv. 1—12. As to the construction here, it is best to regard ἀλλὰ καὶ . . . ἔχουσα . . . ἡμῶν as a sentence begun but intercepted by the remark following, and resumed in another form at ἐρρ. αὐτῇ),—for (not answering to 'furnishes us an example' supplied after ἔχουσα, but elliptically put, answering to the apprehension in the Apostle's mind of the force of the example which he is about to adduce. For this use of γὰρ see John

iv. 44, note; Herod. i. 8, Γύγη, οὐ γὰρ . . . ; 30, ξεῖνε Ἀθ. παρ' ἡμέας γὰρ . . . Thucyd. i. 72, τῶν δὲ Ἀθ. ἔτυχε γὰρ . . . ; and other examples in Hartung, Partikellehre, i. 467) without their having been yet born (the subject, the children, is to be supplied partly from the fact of her pregnancy just stated, partly from the history, well known to the readers. μή instead of οὐ is frequently used by later Greek writers in participial clauses: Winer, edn. 6, § 55. 5; so Acts ix. 9, ἦν . . . μὴ βλέπων κ. οὐκ ἔφαγεν . . . , and Luke xiii. 11, μὴ δυναμένη ἀνακύψαι. See Schäfer, Demosth. iii. 395, and Hartung, ii. 130—132) or having done anything good or ill (φαῦλ. an unusual word with Paul = properly ἀπλοῦν, ῥάδιον, εὐτελές, as Timæus in Lex. to Plato, with whom it is a very common word in this sense. Ruhnken, on the word in Timæus, gives from the Lex. Rhetor. MS., τὸ φ. σημαίνει δέκα: ἐπὶ τε προσώπου καὶ πράγματος τὸ κακόν. τὸ μικρόν, κ. τὸ εὐκαταφρόνητον, κ. τὸ ἀσθενές. κ. τὸ ἄδρον. κ. τὸ ἀνόνην, κ.τ.λ. This will shew the connexion of the strict and the wider meaning), [to the end] that the purpose of God according to (purposed in pursuance of, or in accordance with, or (Thol.) with reference to His) election (Thol. prefers taking κατ' ἐκλ. adjectively, as Bengel has rendered it, 'propositum electivum,' and as in Polyb. vi. 34. 8, εἰς ἐκάστης ἀνὴρ λαμβάνεται κατ' ἐκλογήν, 'electively') may (not might; the purpose is treated as one in all time, which would be nullified if once thwarted) abide (stand firm; the opposite of ἐκπίπτειν, see ref. 1 Pet., Isa.),—not [depending on] works (ch. iii. 20; iv. 2) but on Him that calleth,—(this clause does not seem to depend on any one word of the foregoing or following, as on ἐρρήθη, Calv., Luth.;—or μένη, Rückert, Meyer;—or κατ' ἐκλογήν, Fritz.;—but to be a general

v MAL. i. 2, 3. w Luke iii. 5 reff. x Luke xiii. 27. ch. i. 29 al. Ps. xci. 15. y ch. ii. 11. Demosth., p. 318. 13. z ch. iii. 4 reff. a Matt. ix. 27 al. Exod. xxxiii. 19. -άν (pres.) here bis. Jude 23 only. Prov. xxi. 26 A (not F &c.) B¹N. d = 1 Cor. ix. 24. Gal. v. 7. Ps. cxviii. 32, gen., Acts i. 7. Heb. v. 14. b here bis only. 4 Kings xiii. 23. c ch. v. 18 reff.

13. καθὼς γέγραπται

14. om τω D¹F.

15. rec γὰρ βέβαιον, with AKL rel Chr Thdrt: txt BDF[P]^N Damasc. μωυσ. FKLN[P rel]: txt ABD [g].—σει B²F c d g Chr-2-mss [Damasc]: -ση AB¹DKL^N [P rel] Thdrt.

16. rec ἐλεωντος, with B²K [rel Orig, Eus, Chr Thdrt Damasc]; ευδοκουντος L: txt AB¹DF[P]^N.

characteristic of the whole transaction; see a similar ἐκ in ch. i. 17. Thol., De W.

Thus viewed, or indeed however taken, it is decisive against the Pelagianism of the Romanists, who by making our faith as foreseen by God the cause of our election, affirm it to be ἐξ ἔργων. See the matter discussed in Thol.,—it was said to her (ἔτι is recitantis; the LXX have καί), "The elder shall serve the younger" (this prophecy is distinctly connected in Gen. xxv. with the prophetic description of the children as two nations,—λαὸς λαοῦ ὑπερέξει, καὶ ὁ μείζων κ.τ.λ. But the nations must be considered as spoken of in their progenitors, and the elder nation = that sprung from the elder brother. History records several subjugations of Edom by the kings of Judah; first by David (2 Sam. viii. 14);—under Joram they rebelled (2 Kings viii. 20), but were defeated by Amaziah (2 Kings xiv. 7), and Elath taken from them by Uzziah (2 Kings xiv. 22); under Ahaz they were again free, and troubled Judah (2 Chron. xxviii. 16, 17, compare 2 Kings xvi. 6, 7),—and continued free, as prophesied in Gen. xxvii. 40, till the time of John Hyrcanus, who (Jos. Antt. xiii. 9. 1) reduced them finally, so that thenceforward they were incorporated among the Jews): as it is written, **Jacob I loved, but Esau I hated** (there is no necessity here to soften the 'hated' into 'loved less': the words in Malachi proceed on the fullest meaning of ἐμίσησα, see ver. 4 there, "The people against whom the LORD hath indignation for ever").

14—29.] *This election was made by the indubitable right of God, Who is not therefore unjust.*

14.] **What then shall we say** (anticipation of a difficulty or objection, see reff.,—but not put into the mouth of an objector)? **Is there unrighteousness** (injustice) **with (in) God** (viz. in that He chooses as He will, without any reference to previous desert)? **Let**

it not be:

15.] for He saith to Moses, "I will have mercy on whomsoever I have mercy, and [I] will have compassion on whomsoever I have compassion." The citation is from the LXX, who insert the indefinite ἄν, the Heb. being יְהוָה יְהוָה יְהוָה; the meaning apparently being, 'whenever I have mercy on any, it shall be pure mercy, no human desert contributing;' which agrees better with the next verse than the ordinary rendering, which lays the stress on the ὃν ἄν; and is not inconsistent with ver. 18, ὃν θέλει, ἐλεῶ; because if God's mercy be pure mercy without any desert on man's part, it necessarily follows that he has mercy on whom He will, His will being the only assignable cause of the selection.

16.] So then (inference from the citation) it is not of (God's mercy 'does not belong to,'—'is not in the power of,' see reff.) him that willeth (any man willing it) nor of him that runneth (any man contending for it, see reff. and Phil. iii. 14. There hardly can be any allusion to Abraham's wish for Ishmael, Gen. xvii. 18, and Esau's running to hunt for venison, as Stuart, Burton, al.), but of God that hath mercy. I must pause again here to remind the student, that I purposely do not enter on the disquisitions so abundant in some commentaries on this part of Scripture, by which it is endeavoured to reconcile the sovereign election of God with our free will. *We shall find that free will asserted strongly enough for all edifying purposes by this Apostle, when the time comes.* At present, he is employed wholly in asserting the divine Sovereignty, the glorious vision of which it ill becomes us to distract by continual downward looks on this earth. I must also protest against all endeavours to make it appear, that no inference lies from this passage as to the salvation of individuals. It is most true (see remarks at the beginning of this chapter) that the immediate subject is

17 λέγει γὰρ ἡ γραφή τῷ Φαραὼ ὅτι ἑῖς αὐτὸ τοῦτο^{e sing., Mark}
 ἡ ἐξήγειρά σε, ὅπως ἔνδειξωμαι ἐν σοὶ τὴν δύναμίν μου^{28. John ii.}
 καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.^{22 and}
 18 ἄρα οὖν ὃν θέλει *ἔλεει, ὃν δὲ θέλει σκληρύνει.^{passim. ch.}

g Acts xxiv. 15 reff.

h = here (1 Cor. vi. 14) only. Judg. v. 12. Ps. vii. 6 al. Jos. Antt. viii. 11.

i and constr., 1 Tim. i. 16. (see ver. 22.) Exod. ix. 16.

k Luke ix. 60. Acts xxi. 26 only. l. c.

1 Acts xix. 9. Heb. iii. 8, 13, 18. iv. 7 only. Exod. iv. 21 (פָּרַח). vii. 3 (פָּשַׁח), al.

17. ἐνδείξωμαι F[not G] L[P 17] c¹ Chr-ms. aft [2nd] ὅπως ins αν F. δια-
 γελει L[P] f o [-γελει m].

18. In A, from ον δε θ. to η ουκ εχει ver. 21 is in a later hand. [aft 1st θελει
 ins ο θεος D.] *ἐλεᾷ D¹F.—aft ελ. ins ον δε θελει ελεει B¹(Tischdf: om
 B²).

the national rejection of the Jews: but we must consent to hold our reason in abeyance, if we do not recognize the inference, that the sovereign power and free election here proved to belong to God extend to *every exercise* of His mercy—whether temporal or spiritual—whether in Providence or in Grace—whether national or individual. It is in parts of Scripture like this, that we must be especially careful *not to fall short of what is written*: not to allow of any compromise of the plain and awful words of God's Spirit, for the sake of a caution which He Himself does not teach us.

17.] The same great truth shewn on its *darker side*:—not only as regards God's *mercy*, but His *wrath* also. For (confirmation of the *universal* truth of the last inference) the **Scripture** (identified with God, its Author: the case, as Thol. remarks, is different when merely something *contained* in Scripture is introduced by ἡ γραφή λέγει: there ἡ γρ. is merely personified. The justice of Thol.'s remark will be apparent, if we reflect that this expression could not be used of the *mere ordinary words of any man* in the historical Scriptures, Ahab, or Hezekiah,—but only where the *text itself* speaks, or where *God spoke*, or, as here, *some man under inspiration of God*) saith to Pharaoh, **For this very purpose** (ὅτι recitantis; the LXX have καὶ ἔνεκεν τούτου) **did I raise thee up** (LXX διετηρήθης, 'thou wert preserved to this day': Heb. פָּרַחְתָּ from פָּרַח, *stetit*, in Hiph. *stare fecit*; hence taken to signify (1) '*constituit, muneri præfecit*,' as 1 Kings xii. 32; Isa. xxi. 6 (LXX σεαυτῷ στήσων σκόπον); Esth. iv. 5,—(2) '*confirmavit*,' as 1 Kings xv. 4 al.,—and (3) '*prodire fecit, excitavit*,' Dan. xi. 11; Neh. vi. 7: the meaning '*incolumem præstitit*,' given in the Lexicons, seems to be grounded on the following of the LXX in this passage, who apparently understood it of Pharaoh being kept safe through the plagues. This has been done by modern interpreters [perhaps] to avoid the strong

assertion which the Apostle here gives, purposely deviating from the LXX, that Pharaoh was '*raised up*,' called into action in his office, to be an example of God's dealing with impenitent sinners. The word chosen by the Apostle, ἐξείρω, in its transitive sense, is often used by the LXX for '*to rouse into action*': see besides reff. Ps. lvi. 8; lxxix. 2; Cant. iv. 16 al. So that the meaning (3) given above for the Heb. verb—'*prodire fecit, excitavit*,' was evidently that intended by ἐξήγειρα), **that I may shew in thee** ('in thee as an example,'—'in thy case,'—'by thee') **my power** (τ. ἰσχύν μου LXX-B: δύν. (which is read in A) is perhaps chosen by the Apostle as more *general*, ἰσχύος applying rather to those deeds of miraculous power of which Egypt was then witness), **and that my Name may be proclaimed in all the earth** (compare as a comment, the words of the song of triumph, Exod. xv. 14—16).

18.] **Therefore He hath mercy on whom He will** (ref. to ver. 15, where see note), **and whom He will, He hardeneth**.

The frequent recurrence of the expression σκληρύνει τὴν καρδίαν in the history of Pharaoh should have kept Commentators (Carpzov, Ernesti, al., and of Lexicographers, Wahl and Bretschneider) from attempting to give to σκληρύνω the sense of '*treating hardly*,' against which the next verse would be decisive, if there were no other reason for rejecting it. But it is very doubtful whether the word can ever bear the meaning. The only passage which appears to justify it (for in 2 Chron. x. 4 it clearly has the import of *hardening, making severe*) is Job xxxix. 16, where ἀπασκλήρυνε τὰ τέκνα αὐτῆς (αὐτῆς AN) the LXX version of the Heb. פָּשַׁח, is supposed to mean, '*treats her offspring hardly*.' But the LXX by this compound seem to have intended, '*casts off her offspring in her hardness*;' the E. V. has, 'She is hardened against her young ones.' Whatever difficulty there lies in this assertion, that

m ch. iii. 7.
Gal. v. 11.
n Heb. viii. 8
(Mark vii. 2
rec.) only.
Sir. xi. 7. xii.
7. 2 Macc.
ii. 7 only.
q ch. x. 16 (Luke xi. 28 v. r.) only.

19 ἐρεῖς μοι οὖν ^m τί [οὖν] ἔτι ⁿ μέμφεται; τῇ γὰρ ^o βουλή-
ματι αὐτοῦ τίς ^p ἀνθέστηκεν; ²⁰ ὦ ἄνθρωπε, ^q μενοῦνγε
σύ τίς εἶ ὁ ^r ἀνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ τὸ

ARDF
KL[P]N
a b c d f
g h k l
m n o p
[47]

o Acts xxvii. 43. 1 Pet. iv. 3 only. 2 Macc. xv. 5 only. Acts vi. 10 reff.
r Luke xiv. 6 only. Judg. v. 29 A Ald. compl. Job xvi. 9. xxxii. 12 only.

19. rec 1st οὖν bef μοι, with DFKL [rel] latt [copt] Orig₃[int₂] Chr₁ Thdrt: om οὖν 73. 118 arm: txt ABN [P 47] in syr goth Orig₁ [Damasc]. rec om 2nd οὖν, with AKL[P]N rel vulg [syrr copt aeth arm] Orig₃ Chr₁ Thdrt Aug_[sape] Ambrst: ins BDF Jer₁ Sedul. elz om γὰρ, with G-lat: ins ABDFKL[P]N rel [vss] Orig₄[int₃] Ath₁ Chr₁ Thdrt Thdor-mops Damasc Aug.

20. rec μενοῦνγε bef ὦ ἀνθρ. (to suit the arrangement in other places: see reff. Had the μενοῦνγε been transposed in A & to avoid placing it first in the sentence (see Phryn Lobeck, p. 342), the same various reading would have occurred in the other places, which it does not), with D³KL³ [P 47-marg(-ic)] rel syr copt [goth (arm)] Orig₃ Chr₁ Thdrt Thdor mops, (Ec Thl: om μενοῦνγε D¹F latt aeth [(Methi) Orig-int₃ Aug_{sape}] Jer: txt A(B)N¹ m [47-txt Orig₁] Chr-ms₁ Damasc.—om γε B.

God *hardeneth* whom He will, lies also in the daily course of His Providence, in which we see this hardening process going on in the case of the prosperous ungodly man. The fact is patent, whether declared by revelation or read in history: but to the solution of it, and its reconciliation with the equally certain fact of human responsibility, we shall never attain in this imperfect state, however we may strive to do so by subtle refinements and distinctions. The following is the admirable advice of Augustine (ad Sixtum, Ep. exciv. 6. 23, vol. ii. p. 882), from whom in this case it comes with double weight: "Satis sit interim Christiano ex fide adhuc viventi, et nondum cernenti quod perfectum est, sed ex parte scienti, nosse vel credere quod neminem Deus liberet nisi gratuita misericordiâ per Dominum nostrum Jesum Christum, et neminem damnet nisi acquissimâ veritate per eundem Dominum nostrum Jesum Christum. Cur autem illum potius quam illum liberet aut non liberet, scrutetur qui potest judiciorum ejus tam magnum profundum,—veruntamen caveat præcipitum." 19.] Thou wilt say then to me (there seems no reason to suppose the objector a Jew, as Thol. after Grot., Calov., Koppe, al.:—the objection is a general one, applying to all mankind, and likely to arise in the mind of any reader. The expression ὦ ἄνθρωπε seems to confirm this), Why then doth He yet find fault (ἐτι as ch. iii. 7, assuming your premises,—'if this be so': at the same time it expresses a certain irritation on the part of the objector: 'exprimit morosum fremitum,' Bengel. μέφομαι has a stronger sense than mere blame here: Hesych. interprets it αἰτιάται, ξουθενεῖ, καταγινώσκει: see the apocryphal reff. Thol.)? For who resists (not, 'hath resisted': ἀνέστηκεν, like ἔστηκεν, is present, see Winer, edn. 6, § 40. 4. b, and compare ἐφέστηκεν, 2 Tim. iv. 6)

His will (i. e. if it be His will to harden the sinner, and the sinner goes on in his sin, he does not resist but goes with the will of God)? Yea rather (μενοῦνγε, see reff., takes the ground from under the previous assertion and supersedes it by another: implying that it has a certain show of truth, but that the proper view of the matter is yet to be stated. It thus conveys, as in ref. Luke, an intimation of rebuke; here, with severity: 'that which thou hast said, may be correct human reasoning—but as against God's sovereignty, thy reasoning is out of place and irrelevant'). O man (perhaps without emphasis implying the contrast between man and God,—for this is done by the emphatic σύ following, and we have ἄνθρωπε unemphatic in ch. ii. 1), who art thou that repliest against (the ἀντί seems to imply contradiction, not merely dialogue: see besides reff., ἀνταπῳκρινύ, Job xiii. 22, BCN) God?—implying, 'thou hast neither right nor power, to call God to account in this manner.' Notice, that the answer to the objector's question does not lie in these vv. 20, 21, but in the following (see there);—the present verses are a rebuke administered to the spirit of the objection, which forgets the immeasurable distance between us and God, and the relation of Creator and Disposer in which He stands to us. So Chrys.,—καὶ οὐδὲ τὴν λύσιν εὐθέως ἐπάγει, συμφερόντως καὶ τοῦτο ποιῶν· ἀλλ' ἐπιστομίζει πρῶτον τὸν ζητοῦντα, λέγων οὕτω μενοῦνγε . . . θεῷ; ποιεῖ δὲ τοῦτο, τὴν ἄκαιρον αὐτοῦ περιεργίαν ἀναστέλλων, κ. τὴν πολλὴν πολυπραγμοσύνην, κ. χαλινὸν περιτιθεῖς, κ. παιδεύων εἰδέναι τί μὲν θεὸς τί δὲ ἄνθρωπος, κ. πῶς ἀκατάληπτος αὐτοῦ ἡ πρόνοια, κ. πῶς ὑπερβαίνουσα τὸν ἡμέτερον λογισμόν, κ. πῶς ἅπαντα αὐτῷ πείθεσθαι δεῖ· ἵνα ὅταν τοῦτο κατασκευάσῃ παρὰ τῇ ἀκρατῇ, κ. καταστείλῃ κ. λεάνῃ τὴν γνῶμην, τότε μετὰ πολλῆς εὐκολίας ἐπ-

^s πλάσμα τῷ ^t πλάσαντι Τί με ἐποίησας οὕτως; ²¹ ἢ ^e here only. Job xl. 14 (19). Isa. xxix. 16. ¹ Tim. ii. 13 only. Gen. ii. 7, 8. u and constr., 1 Cor. ix. 12 reff. ^v Matt. xxvii. 7, 10 only. Ps. ii. 9. Isa. xlv. 9. (-μακός, Rev. ii. 27.) w John ix. 6, &c. 5 times only. Gen. xi. 3. z = ch. b ch. i. 26 reff. 1 Cor. ix. 11, see ver. c Acts xxiii. 9. d constr., ch. ii. 15. Eph. ii. 7. Tit. ii. 10. iii. 2. Heb. vi. 10, 11, see ver. 17. P. H. Gen. i. 15, 17. e 1 Cor. xii. 3 reff. f = here only. constr., ch. i. 19, 20. viii. 3. g = Heb. xii. 20 only. (see Heb. xiii. 13.) φέρειν τι πρῶτος, Xen. Cyr. ii. 2. 9. h ch. i. 4 reff. i see ver. 21. Jer. xxvii. (l.) 25. constr., Acts ix. 15. k = Heb. x. 5 (from Ps. xxxix. 6) xi. 3. (Matt. iv. 21.) l = Acts vii. 20 reff. John xvii. 12. Jer. xxvii. (xli.) 21. m constr., see Winer, edn. 6, § 63. I. 1. n ch. ii. 4 reff. o Eph. i. 18. iii. 16. (Phil. iv. 19.) Col. i. 27. p Luke i. 50 &c. Eph. ii. 4. Exod. xx. 6. q Eph. ii. 10 only. Isa. xxviii. 24. Wisd. ix. 8 only.

for ἐποίησας, ἐπλάσας D[-gr] Syr Thl-marg.

22. om ἤνεγκεν F D¹-lat Julian,

23. om 1st καὶ B m 39. 47-marg 67². 80. 116 vulg copt goth arm[Griesb, not Treg] ins eis bef σκευή F [D¹-lat] Ambrst Julian. (Orig[-int₅]) Jer Pel Sedul Fulg₁. for τον πλουτον, το πλουτος F. [for δοξης, χρηστότητος P.]

ἀγων τὴν λύσιν, εὐπαράδεκτον αὐτῷ ποιῆσαι τὸ λεγόμενον. Hom. xvi. p. 614. Similarly Calvin: 'Hac priori responsione nihil aliud quam improbitatem illius blasphemiae retundit, argumento ab hominis conditione sumpto. Alteram mox subijciat, qua Dei justitiam ab omni criminatione vindicabit.' Shall the thing formed (properly of a production of *plastic* art, moulded of clay or wax) say to him who formed it, "Why madest thou me thus?"

These words are slightly altered from Isa. xxix. 16 LXX,—μη ἐρεῖ τὸ πλάσμα τῷ πλάσαντι αὐτό(om. αὐτό AN), Οὐ σύ με ἐπλάσας; ἢ τὸ ποίημα τῷ ποιήσαντι, Οὐ συνετὸς με ἐποίησας; Or (introduces a new objection, or fresh ground of rebuke, see ch. ii. 4; iii. 29; vi. 3; xi. 2) hath not the potter power over the clay (the similitude from ref. Isa. In Sir. xxxvi. (xxxiii.) 13, we have a very similar sentiment: ὡς πηλὸς κεραμῆς ἐν χειρὶ αὐτοῦ . . . οὕτως ἄνθρωποι ἐν χειρὶ τοῦ ποιήσαντος αὐτούς. And even more strikingly so, Wisd. xv. 7: καὶ γὰρ κεραμεὺς ἀπαλὴν γῆν θλίβων ἐπιμοχθον πλάσσει πρὸς ὑπερσίαν ἡμῶν ἑκαστον(ἐν ἑκ. ACN), ἀλλ' ἐκ τοῦ αὐτοῦ πηλοῦ ἀνεπλάσαστο τὰ τε τῶν καθαρῶν ἔργων δοῦλα σκευὴ τὰ τε ἐναντία πάνθ(πάντα AN) ὁμοίως· τούτων δὲ ἐκατέρου(ἐτέρου BN²³, ἐτέρων N¹) τίς ἐκάστου ἐστὶν ἡ(om. ἡ N) χρῆσις, κριτὴς ὁ πηλουργός. See also Jer. xviii. 6), out of the same lump to make one vessel unto honour (honourable uses) and another unto dishonour (dishonourable uses). See ref. 2 Tim. The honour and dishonour are not here the *moral purity or impurity* of the human vessels, but their *ultimate glorification or perdition*. The Apostle in asking

this question, rather aims at striking dumb the objector by a statement of God's undoubted right, against which it does not become us men to murmur, than at unfolding to us the actual state of the case. This he does in the succeeding verses; see above, from Chrys. and Calv.)? 22.] But what if (by the elliptical εἰ δὲ the answer to the question of the objector, ver. 19, seems to be introduced; εἰδὼν οὖν occurs in a similar connexion John vi. 62; and ἀλλ' εἰ, Soph. (Ed. Col. 590,—ἀλλ' εἰ θέλοντας γ' οὐδὲ σοὶ φυνεῖν καλόν; See Hartung, Partikellehre, ii. 212. 6) (1) God, purposing to shew forth His wrath, and to make known His power (that which He could do), endowed with much long-suffering vessels of wrath fitted [prepared, made complete and ready] for destruction; and (what if this took place) (2) that He might make known the riches of His glory on (not to, as De Wette, who joins it with γνῶριση, — but 'toward,' on, 'with regard to,' dependent on πλούτον, as πλουτῶν εἰς. ch. x. 12) the vessels of mercy, which He before prepared for glory? I have given the whole, that my view of the construction might be evident: viz. that (1) and (2) are parallel clauses, both dependent on εἰ δὲ; θέλων giving the purpose of the 1st, and ἵνα γν. that of the 2nd. They might be cast into one form by writing the 1st ὁ θ., ἵνα ἐνδείξηται . . . γνῶριση,—or the 2nd, καὶ θέλων γνῶρισαι. Only I do not, as Calv., Beza, Grot., Bengel, De Wette, Meyer, and Winer, understand the same ἤνεγκεν . . . ἀπὼλ., as belonging to both, but only to the 1st, and supply before the 2nd, 'What if this took place,' viz. this ὃν θέλει, ἐλκεῖ. Other constructions

^r = ch. ii. 7
^s = Mark i. 2.
^t = Heb. iv. 7.
^u = see ch. xi. 2.
^v = Hosea ii. 23.
^w = B.
^x = Hosea i. 10.

εἰς ἰδόξαν; ²⁴ οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν, ²⁵ ὡς καὶ ἐν τῷ Ὠσηέ λέγει Καλέσω τὸν οὐ λαόν μου λαόν μου, καὶ τὴν οὐκ ἡγαπημένην ἡγαπημένην. ²⁶ καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρήθη αὐτοῖς Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται

ABDF
 K1.[P]N
 a b c d f
 g h k l
 m n o p
 [47]

25. om εν B.

26. for οὗ, ω Ν¹(txt N-corr?) [Thdrt].
 AB¹ D¹-gr K[P]N d f h k l²[evp. P] n 17 [Euthal-ms Damase] Thdrt Thl.—for εpp. αυτ., αν κληθησονται F[-gr] (D¹-lat Ambrst): *in loco liberata* (ερρυσθη?) *in quo vocabatur* Iren-int.

rec εppηθη, with B²D³L rel Cc: txt

have been,—to make ἴνα depend on *κατηρτισμένα*—‘*prepared to destruction for this very purpose, that &c.*’ So Fritz. and Rückert, ed. 2; but this seems to overlook καί, or to regard it as = καὶ τοῦτο:—to take ver. 23 as a new sentence, supplying ἐκάλεσεν ἡμᾶς, as Tholuck. Stuart supplies θέλων before ἴνα γιν., and ἡλέησεν before οὓς ἐκάλεσεν ἡμᾶς. This in fact amounts to nearly the same as my own view, but appears objectionable, inasmuch as it joins ver. 24 to ver. 23: see below.

The argument is, ‘What if God, in the case of the vessels of wrath prepared for destruction, has, in willing to manifest His power and wrath, also exhibited towards them long-suffering (to lead them to repentance, ch. ii. 4,—a mystery which we cannot fathom), and in having mercy on the vessels of mercy prepared for glory, has also made manifest the riches of His glory?’ Then in both these dispensations will appear, not the arbitrary power, but the rich goodness of God. The theological difficulties in *κατηρτισμένα* and *προητοίμασεν* (in both cases *God* is the agent; not they themselves, as Chrys., Theophyl., Olsh. Bengel, however, rightly remarks, ‘non dicit quæ προκατήρτισε, cum tamen ver. seq. dicat ‘quæ præparavit.’ Cf. Matt. xxv. 34 cum ver. 41, et Act. xiii. 46 cum ver. 48”) are but such as have occurred repeatedly before, and, as Stuart has well observed, are inherent, not in the Apostle’s argument, nor even in revelation, but in *any consistent belief of an omnipotent and omniscient God*. See remarks on ver. 18.

σκεύη ὀργῆς and σκεύη ἐλέους are *vessels prepared to subserve*, as it were to hold, His ὀργή and ἔλεος: hardly, as Calvin, *instruments to shew forth: that is done*, over and above their being σκεύη, but is not necessary to it.

The σκ. ὀργ. and σκ. ἐλ. are not to be, with a view to evade the general application, confined to the instances of Pharaoh and the Jews: these instances give occasion to the argument, but the argument itself is general, extending to all the

dealings of God.

24.] Of which kind (*quales*, agreeing with ἡμᾶς—i. e. σκεύη ἐλέους) He also called us, not only from among the Jews, but also from among the Gentiles. It being entirely in the power of God to preordain and have mercy on whom He will, He has exercised this right by calling not only the remnant of His own people, but a people from among the Gentiles also. 25, 26.] It is difficult to ascertain in what sense the Apostle cites these two passages from Hosea as applicable to the Gentiles being called to be the people of God. That he *does so*, is manifest from the words themselves, and from the transition to the Jews in ver. 27. In the prophet they are spoken of *Israel*; see ch. i. 6—11, and ch. ii. throughout: who after being rejected and put away, was to be again received into favour by God. Two ways are open, by which their citation by the Apostle may be understood. Either (1) he brings them forward to shew that it is consonant with what we know of God’s dealings, to *receive as His people*, those who *were* formerly *not His people*—that this may now take place with regard to the Gentiles, as it was announced to happen with regard to Israel,—and even more,—that Israel in this as in so many other things was the prophetic mirror in which God foreshewed on a small scale His future dealings with mankind,—or (2) he adduces them from mere applicability to the subject in hand, implying, ‘It has been with us Gentiles, as with Israel in the prophet Hosea.’ I own I much prefer the former of these, as more consonant with the dignity of the argument, and as apparently justified by the καί,—as He saith *also* in Hosea, implying perhaps that the matter in hand was not that directly prophesied in the citation, but one analogous to it. Chrys. takes the same view: εἰ γὰρ ἐπὶ τῶν ἀγνωμονησάντων μετὰ πολλὰς εὐεργεσίας, καὶ ἀλλοτριωθέντων, καὶ τὸ λαὸς εἶναι ἀπολυλεκότων, τοσαύτη γέγονεν ἡ μεταβολή, τί ἐκώλυε καὶ τοὺς οὐ μετὰ τὴν οἰκείωσιν ἀλλοτριωθέντας, ἀλλ’ ἐξ ἀρχῆς

ται υἱοὶ θεοῦ ζῶντος. 27 Ἡσαΐας δὲ ὁ κρᾶζει ὑπὲρ τοῦ Ἰσραὴλ ὅτι ἂν ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται. 28 λόγον γὰρ συντελῶν καὶ συντέμνων [ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον] ποιήσει κύριος ἐπὶ τῆς γῆς. 29 καὶ καθὼς προεῖρηκεν Ἡσαΐας Εἰ μὴ κύριος σαβαὼθ ἔγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὁμοιωθήμεν. 30 Τί οὖν ἐροῦμεν; ὅτι

ii. 17. Jer. vi. 11. Isa. xxviii. 22. d here only. 1. c. e Acts xxi. 27 reff. i = Acts xiv. f = 2 Pet. iii. 2. Jude 17. g Isa. i. 9. h 2 Cor. iv. 9 reff. k ch. iii. 5 reff. 11. Heb. ii. 17. elsw. Mt. Mk. L. only. Ps. xxvii. 1.

v John i. 15 al. w = 2 Cor. i. 6 vii. 4. Phil. i. 7. x Isa. x. 22, 23. y Rev. xii. 18. xx. 8 only. Gen. xxiii. 12. see Heb. xi. 12. z as above (y). Matt. vii. 26. a here only. Mic. v. 7, 8 al. b constr. part. ch. v. 3, 11. c Acts xxi. 27 reff. = Lam. e Acts xvii. 31 reff. i = Acts xiv.

[aft κληθ. ins αυτοι P: αυτοι 71-3 arm.]

27. rec καταλειμμα (corrū to LXX where no MS has υπολ.), with DFKL[P] N-corr¹ rel Thdrt: εγκαταλειμμα Chr: υποκαταλειμμα 47: txt ABN¹ Eus₂.

28. om εν δικαιοσυνη οτι λογον συντετμημενον (by mistake from similarity of συντεμνων and συντετμημενον?) ABN¹ [47¹] Syr copt Eus₂ Damasc Aug₂ (æth has the ver thus: quia consummationem et præcisum verbum enarret Deus in mundo: om συντελ. to λογον Thdrt): ins DFKL[P] N³ rel latt syr goth [arm(omg οτι) Euthal₁] Eus₁ Chr₁ Ec Thl Jer Ambrst Bede.

29. εγκατελειπεν AD³ FKL[P n]. AFL[P Euthal-ms].

εγενηθεν B¹ (Tischdf).

ομοιωθημεν

ἀλλοτρίους ὄντας, κληθῆναι, κ. ὑπακούσαντας τῶν αὐτῶν ἀξιώθηται; Hom. xvi. p. 618.

The fem. τῆν is used because the Jewish people was typified by the daughter of the prophet, Hos. i. 6, who was called Lo-ruhamah, 'not having obtained mercy.' The sense, not the words of the LXX, is quoted. By ἐν τῷ τόπῳ . . . ἐκεῖ must not I think be understood, in any particular place, as Judæa, nor among any peculiar people, as the Christian Church: but as a general assertion, that in every place where they were called 'not His people,' there they shall be called 'His people.'

27.] A proof from Scripture of the fact, that a part of Israel are excluded. Here again the analogy of God's dealings, in the partial deliverance of Israel from captivity, and their great final deliverance from death eternal, is the key to the interpretation of the prophecy cited. The words are spoken by Isaiah of the return from captivity of a remnant of Israel. 28.] The reference of this latter part of the citation is not very plain. It is almost verbatim from the LXX, the γὰρ (which is found in AN but not in B) being perhaps adopted by the Apostle as continuing the testimony, = 'for the prophet proceeds,'—and the LXX having κατάλειμμα for ὑπόλειμμα (see digest), and ἐν τῇ οἰκουμένῃ ὅλη for ἐπὶ τῆς γῆς. The literal rendering of the Heb. is, "The consummation (or consumption) decided, overfloweth with righteousness: for a decision (or consumption) and a decree shall the Lord Jehovah of Sabaoth make in the midst of all the land." As it stands in the LXX, the meaning seems to be,

the Lord will complete and soon fulfil His word in righteousness (viz. His denunciation of consuming the Assyrian and liberating the remnant of His people): for the Lord will make a rapidly accomplished word in the midst of all the land. The E. V., Calv., and others, render λόγον, 'work,' a signification which it never has. If the above interpretation be correct, and the view which I have taken of the analogy of prophecy, it will follow that this verse is adduced by the Apostle as confirming the certainty of the salvation of the remnant of Israel, seeing that now, as then, He with whom a thousand years are as a day, will swiftly accomplish His prophetic word in righteousness. 29.] Another proof of a remnant to be saved, from a preceding part of the same prophecy. (Such seems to be the sense of προεῖρ. here,—and so Beza, Calv., Grot., al.; De W., Thol., al., prefer 'prophesied;' but surely there is no necessity for affixing an unusual sense to the word, where the ordinary one (see all the reff.) suits much better.)

ὁμοιωθῆναι ὡς is a construction in which two ideas, 'to become as,' and 'to become like to,' are mingled, as in Heb. ἵσχυρῶς, Ps. xlix. 13, 21; compare Mark iv. 30." Tholuck. On 'Jehovah Sabaoth,' Bengel remarks, "Pro Hebraico סבא in libro 1 Sam. et Jesaia σαβαὼθ ponitur; in reliquis libris omnibus παντοκράτωρ." (This is not strictly the case: δυνάμειον is found in several places: and σαβαὼθ occurs in Zech. xiii. 2 BN.)

The citation is verbatim from the LXX, who have put σπέρμα for the Heb. תרומה, 'residuum,'—implying a remnant

1 = ch. xii. 13. xiv. 19. Phil. iii. 12, 14. 1 Thess. v. 15. Isa. li. 1. Sir. xxvii. 8. m 1 Tim. vi. 11. 2 Tim. ii. 22. o = ch. x. 6. Gal. iii. 8. p = Phil. iii. 16. n = 1 Cor. ix. 24. Phil. iii. 12. Exod. xv. 9. Deut. xxviii. 45. 5. w. ἀρχή, 2 Cor. x. 14. w. ἐπί, Matt. xii. 28 || L. 1 Thess. ii. 16 only. Eccl. viii. 14. Dan. iv. 25 (38) Theod. [47]

ἐπι-η τὰ μὴ^{lm} διώκοντα^m δικαιοσύνην, ⁿ κατέλαβεν δικαιο-
σύνην, δικαιοσύνην δὲ τὴν ^o ἐκ πίστεως. ³¹ Ἰσραὴλ δὲ
1 διώκων νόμον δικαιοσύνης, ^p εἰς νόμον οὐκ ^q ἐφθασεν. ABDE
KL[P]a
a b c d f
g h k l
m n o 17
[47]

[30. for την, της F.]

31. [δικαιοσ. bef 1st νομον P: δικαιοσύνην omg νομ. k ?] ree aft 2nd νομον ins δικαιοσύνης (corrⁿ for clearness' sake? see notes), with F (but with a mark inserted before it) KL[P]³ rel D³-lat vulg syrr goth [arm Euthal-us] Chr, Thdor-mops, Thdrt C²e Thl Jer₃ Aug₄: om ABDGN¹ [47] copt Procop, Damasc Orig-int₄ Ambrst-comm Sedul. [—om eis νομ. also o 17.] εφθοχεν F (and G).

for a fresh planting. 30—33.] *The Apostle takes up again the fact of Israel's failure, and shews how their own pursuit of righteousness never attained to righteousness, being hindered by their self-righteousness and rejection of Christ.* These verses do not contain, as Chrys., C²e., Theophyl., the τοῦ χωρίου παντὸς λύσις—this λύσις is simply in the creative right of God, as declared ver. 18;—but they are a comment on ver. 16, that it is not of him that willeth, nor of him that runneth: the same similitude of running being here resumed, and it being shewn that, so far from man's running having decided the matter, the Jews *who pressed forward* to the goal attained not, whereas the Gentiles, *who never ran*, have attained. If this is lost sight of, the connexion of the whole is much impaired, and from doctrinal prejudice, a wholly wrong turn given to the Apostle's line of reasoning,—who resolves the awful fact of Israel's exclusion not into any causes arising from man, but into the supreme will of God,—which will is here again distinctly asserted in the citation from Isaiah (see below).

What then shall we say? This question, when followed by a question, implies of course a *rejection* of the thought thus suggested—but when, as here, by an *assertion*, introduces a further unfolding of the argument from what has preceded. I cannot agree with Flatt, Olsh., al., that ὅτι κ.τ.λ. is to be regarded as a question: for, as Rückert has observed, (1) Paul could not put interrogatively, as a supposition in answer to τί οὖν ἐροῦμεν, a sentiment not intimated in nor following from the foregoing; (2) there would be no answer to the question thus asked, but the διὰ τί, ver. 32, would ask another question, proceeding on the assumption of that which had been before by implication negatived; and (3) the answer, ὅτι κ.τ.λ. ver. 32, would touch only the case of the Jews, and not that of the Gentiles, also involved, on this supposition, in the question. **That the Gentiles** (not, as Meyer and Fritz., 'some Gentiles'), **which pursue not after** (see especially ref.

Phil.) righteousness (not *justification*, which is merely 'the being accounted righteous,' 'the way in which righteousness is ascribed:' not this, but *righteousness itself*, is the aim and end of the race) attained to (the whole transaction being regarded as a historical fact) righteousness, even (δέ brings in something new, different from the foregoing, but not strongly opposed to it, see Winer, edn. 6. § 53. 7. b:—the opposition here, though fine and delicate, is remarkable: righteousness—not however that arising from their own works, but the righteousness, &c.) the righteousness which is of faith: 31.]—but Israel, pursuing after the law of righteousness (what is the νόμος δικαιοσύνης? Certainly not = δικαιοσύνη νόμου, as Chrys., Theodoret, C²ecum., Calv., Beza, Bengel, by the so-called, but as Thol. observes, unlogical figure of Hypallage:—it may mean either (1) as Meyer, Fritz., Thol., an *ideal law of righteousness*, a *justifying law*,—or (2) as Chrys., al.,—see above,—the *law of Moses*, thus described: or (3) which I believe to be the true account of the words, νόμος δικαιοσ. is put regarding the Jews, rather than merely δικαιοσ., because in their case there was a prescribed norm of apparent righteousness, viz. the law, in which rule and way they, as *matter of fact*, followed after it. The above, as I believe, mistaken interpretations arise from supposing νόμον δικαιοσ. to be = δικαιοσ., which it is not. The Jews followed after, aimed at the fulfilment of 'the law of righteousness,' thinking by the observance of that law to acquire righteousness. See ch. x. 3, 5, and note; and compare John's coming ἐν ὁδῷ δικαιοσύνης, Matt. xxi. 32), arrived not at [notice the change in the verb] the law (fell far short even of that law, which was given them. It is surprising, with ch. x. 3—5 before them, how De Wette and Tholuck can pronounce the reading νόμον without δικαιοσύνης to be without sense. The Jews followed after, thinking to perform it entirely, their νόμος δικαιοσύνης: which δικαιοσ. ἐκ τοῦ νόμου the Apostle defines, ch. x. 5, to

32^r διὰ τί; ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὥς ἐξ ἔργων [νόμου] ^r Paul, 1 Cor. vi. 7 (bis).
 ἡ προσέκοψαν τῷ λίθῳ τοῦ ἡ προσκόμματος, ³³ καθὼς ² Cor. xi. 11 only.
 γέγραπται ἡ Ἰδοὺ τίθημι ἐν Σιών λίθον ἡ προσκόμματος ^s = Philem. 14.
 καὶ ἡ πέτραι ^w skandálon, καὶ ὁ ἡ πιστεύων ἡ ἐπ' αὐτῷ οὐ ^t Matt. iv. 6
 ἡ κατασχυνήσεται. ^u L. vii. 27.
^v John xi. 9.
¹⁰ ch. xiv. 21.
¹¹ 1 Pet. ii. 8 only. Prov. iii. 23.
^v Isa. (viii. 14) xxviii. 16.
^y ch. x. 11. 1 Pet. ii. 6

u ch. xiv. 13, 20. 1 Cor. vii. 9. 1 Pet. ii. 8 only. Isa. xxix. 21.
 w 1 Pet. ii. 8. x = Matt. xviii. 7. ch. xiv. 13 al. Ps. xlviii. 14.
 (from l. c. AN Ald. compl.). z = ch. v. 5. x. 11 al. Ps. xxiv. 20.

32. om νόμου (see notes) ABF⁸ [47-txt] vulg copt [Orig int₂] Jer, Aug^{ssape} Ambrst: ins DKL[P]N³ rel syrr goth [arm] Chr, (οὐκ εἶπεν Ἐξ ἔργων, ἀλλ' Ὡς ἐξ ἔργων νόμου δεικνύς ὅτι οὐδὲ ταύτην εἶχον τὴν δικαιοσύνην) Thdor-mops, Thdrt [Damasc] (Ec Thl. [προσεκοψεν N¹ l, προεκ. o.] rec aft προσέκοψαν ins γαρ (see note), with D³KL[P]N³ rel vulg [fuld] syrr Chr, Thdor-mops, Thdrt Aug, Jer, Sedul: om AB D¹ [and lat] F⁸ N¹ a¹ [47-txt] am (with tol) copt goth [Damasc Orig-int₂] Ambrst.

33. rec ins πας bef ο πιστευων (insd to conform this ver to ch x. 11, rather than omd to suit the LXX: not one ms omits it in ch x. 11), with KL[P] rel D³-lat vulg syr [arm Euthal-ms] Chr, Thdor-mops, Thdrt Jer: om ABDFN [47] Syr copt goth eth Orig, [int₂ Cyr-p.] Damasc Aug, Ambrst. ου μη κατασχυνηθ (see LXX) DF.

be ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς, but they did not attain to—not in this case κατέλαβεν, but ἔφθασεν εἰς—the law—they therefore never attained *righteousness*. It is surely far more easy to imagine how a transcriber should have inserted δικαιοσύνης, than how he should have omitted it. It probably was a marginal gloss to explain the second νόμον, and thence found its way into the text (I may notice, that ch. x. 3 is not a case in point, the νόμον here having an independent and exceptional meaning of its own, which introduces an element not belonging to ἰδῆαν there). Wherefore? because (*pursuing it*) not by faith, but as (used subjectively, as 'if about to obtain their object by:' see Winer, edn. 6, § 65. 9, and compare 2 Pet. i. 3) by [the] works [of the law (the evidence for and against νόμον is about equally balanced. On the one side we have the Apostle's usage, see ch. iii. 28 reff.,—and the possibility of a transcriber omitting νόμον, either as having twice occurred already, or for more complete antithesis,—and on the other we have the temptation to correct ἔργων to ἔργων νόμον to suit that very usage. On the whole I incline to omit νόμον, but do not regard the evidence as sufficiently clear to justify its exclusion from the text)], they stumbled at the stone of stumbling (the similitude of a race is still kept up. The insertion of γὰρ has arisen from a period being placed at νόμον. It confuses the sense, making it appear as if the stumbling was the cause of, or at all events coincident with, their pursuing οὐκ ἐκ π. κ.τ.λ., whereas it was this mistaken method of pursuing which caused them to stumble against the stone of stumbling. Thus we have instances in the Greek

chariot races, of competitors, by an error in judgment in driving, striking against the στήλη round which the chariots were to turn, see Soph. Elect. 730 f. There is a close analogy between our text and the exhortation in Heb. xii. 1 f. There, after the triumphs of faith have been related, we are exhorted to run with patience the race set before us, looking to Jesus, the Author and Finisher of *our faith*: where notice, that the sacred Writer seems to have had in his mind the same comparison of Him to the pillar or goal, to which the eyes of the runners would be exclusively directed). 33.] *Appeal to the prophecy of Isaiah*, as justifying this comparison of Christ to a stone of stumbling. The citation is gathered from two places in Isaiah. The 'stone of stumbling and rock of offence,' mentioned ch. viii. 14, is substituted for the 'corner-stone elect, precious,' of ch. xxviii. 16. The solution of this is very simple. Isa. viii. 14 was evidently interpreted by the Jews themselves of the Messiah: for Simeon, Luke ii. 34, when speaking of the child Jesus as the Messiah, expressly adduces the prophecy as about to be fulfilled. Similarly Isa. xxviii. 16 was interpreted by the Chaldee Targum, the Babylonish Talmud (Tract Sanhedrin, fol. xxxviii. 1, Stuart), &c. What was there then to prevent the Apostle from giving to this Stone, plainly foretold as to be laid in Zion, that designation which prophecy also justifies, and which bears immediately on the matter here in hand? The translation of Isa. viii. 14 is after the Heb.,—the LXX having apparently read differently. See 1 Pet. ii. 6—8, where the same two texts are joined, and also Ps. cxviii. (cxvii.) 22. οὐ κατασχυνήσεται, LXX (Isa. xxviii. 16),

a = here only.
Sir. xviii. 31.
(Matt. xi. 26
al.)
b Acts xi. 18.
ch. xi. 32.
Jude 21.
c Acts xxii. 5.
Gal. iv. 15.
Col. iv. 13.
d = John ii.
17, from Ps.
lxviii. 9.
2 Cor. vii. 7,
11.

e 2 Cor. xi. 2. see Acts xxii. 3.
27 reff.
xxx. 14.

i ch. i. 17 reff.
m = 1 Cor. xv. 28.

f Acts iii. 17 reff.

k = Acts xiii. 8 reff.

2 Macc. xiii. 23. see ch. viii. 7 reff.

g ch. iii. 20 reff.

l = ch. iii. 31.

h Acts xiii.
x. 9. Num.

X. ¹ Ἀδελφοί, ἡ μὲν ^a εὐδοκία τῆς ἐμῆς καρδίας καὶ ^{ABDF} ^{KL[P]N} ^{a b c d f} ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν ^b εἰς σωτηρίαν. ^{g h k l} ^{m n o 17} ^[47] ^{2 c} μαρτυρῶ γὰρ αὐτοῖς ὅτι ^{de} ζήλον ^e θεοῦ ἔχουσιν, ἀλλ' οὐ ^f κατ' ^g ἐπίγνωσιν. ^{3 h} ἀγνοοῦντες γὰρ τὴν τοῦ ⁱ θεοῦ ⁱ δικαιοσύνην, καὶ τὴν ⁱ ἰδίαν [δικαιοσύνην] ^k ζητοῦντες ¹ στήσαι, τῇ ⁱ δικαιοσύνῃ τοῦ ⁱ θεοῦ οὐχ ^m ὑπετάγησαν.

CHAP. X. 1. rec aft η δεησις ins η (corrū: see note), with KL rel Chr Thdrt [Euthal-ms Damasc: μου P]: om ABDFN [47 arm]. *pros ton thn* is written over an erasure by N¹. rec for αυτων, του ισραηλ (explanatory gloss), with KL rel Thdrt (Ec Thl: txt ABDF [P]N 17 [47-txt] latt syr copt arm Chr₁ Cyr[-c] Damasc [Orig-int₂] Ambrst Aug_{sape} Pel Sedul Bede. rec ins εστιν bef εις σωτηριαν, with KL [P]N³ rel syr Chr₁ Thdrt [Euthal-ms Thl Ec]: om ABDFN¹ [47-txt] Syr goth [(æth) arm] Cyr[-c] Damasc Aug₁.

3. for γαρ, δε A 57 Leo. om 2nd δικαιοσυνην ABD[P 47-txt] vulg copt arm Clem₁ Cyr[-p₂] Bas₁ Chr₁ Procop₁ Damasc [Ambrst] Aug_{sape}: ins FKl₁N rel [D-lat¹] syr goth æth Chr₄ Thdrt (Ec Thl [Orig-int₂] Iren[-int₁]-mss Tert₁ Ambr₁ Aug₂, and aft ζητουντες m.

οὐ μὴ κατασχυνθῇ, gives a secondary meaning of the Heb. וְיִפְתָּח, 'shall not make haste:' i. e. shall not fly in terror, shall not be confounded.

CHAP. X. 1—13.] *The Jews, though zealous for God, are yet ignorant of God's righteousness (1—3), as revealed to them in their own Scriptures (4—13).*

1.] Brethren ('nunc quasi superata præcedentis tractationis severitate comiter appellat *fratres*.' Bengel), the inclination of my heart (εὐδοκία is seldom, if ever, used to signify the motion of desire, but imports the rest of approving satisfaction. Possibly there is here a mixture of constructions: the Apostle's εὐδοκία would be their salvation itself,—his δέησις πρὸς τὸν θ. ὑπὲρ αὐτ. was εἰς σωτ.

The μὲν requires a corresponding δέ, not expressed, but implied in the course of vv. 2, 3, where the obstacle to their σωτήρ. is brought out, and my supplication to God on their behalf (Israel, see ch. ix. 32, προσέκοψαν), (is) for (their) salvation (lit. 'towards salvation.'

The insertion of the art. after δέησις has apparently been an over-careful grammatical correction: it is by no means universal in the N. T., even where the Greek writers insert it,—and here, seeing that there could be no δέησεις to any other than God, the omission would be more natural. τοῦ Ἰσραὴλ has been substituted by the adoption of a gloss: ἐστίν to complete the sense). The Apostle's meaning seems to be, to destroy any impression which his readers may have received unfavourable to his love of his own people, from the stern argument of the former chapter. 2.] For (reason why I thus sympathize with their efforts, though

misdirected) I bear witness to them that they have a zeal for God (for this meaning of the gen. see reff., especially 2 Cor. xi. 2, and note there), but not according to (in accordance with, founded upon, and carried on with) knowledge (accurate apprehension of the way of righteousness as revealed to them).

3.] For (explanation of οὐ κατ' ἐπίγνωσιν) not recognizing ('being ignorant of') is liable to the objection, that it may represent to the reader a state of excusable ignorance, whereas they had it before them, and overlooked it) the righteousness of God (not, the way of justification appointed by God, as Stuart, al.: but that only righteousness which avails before God, which becomes ours in justification; see De Wette's note, quoted on ch. i. 17), and seeking to set up their own righteousness (again, not justification, but righteousness: that, namely, described ver. 5; not that it was ever theirs, but the Apostle speaks subjectively. Notwithstanding the MS. authority against δικαί. after ἰδίαν, it would seem as if it had been written for emphasis' sake by the Apostle, and omitted on account of the word occurring thrice in the sentence), they were not subjected (historical: implying, but not itself bearing, a perfect sense. The passage,—not in a middle sense, as De Wette and Thol.,—expresses the result only; it might be themselves, or it might be some other, that subjected them,—but the historical fact was, that they were not subjected) to the righteousness of God (the δικ. τ. θ. being considered as a rule or method, to which it was necessary to conform, but to which they were never subjected as they were to the law of Moses).

⁴ τὸ τέλος γὰρ νόμου χριστὸς ^b εἰς δικαιοσύνην παντὶ τῷ ^{n = 1 Pet. i. 9.}
πιστεύοντι. ⁵ Μωυσῆς γὰρ ^o γράφει τὴν ^p δικαιοσύνην
τὴν ^p ἐκ ^p νόμου, ^q ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται
n = 1 Pet. i. 9. see note and 2 Cor. iii. 13. o constr., John i. 46. see Luke xviii. 31. p Phil. iii. (6) 9. see Gal. iii. 21. q Lev. xviii. 5. see Neh. ix. 29: Ezek. xx. 12.

5. rec ins του bef νομου, with DFKL[P] rel [arm Chr Thdrt Damasc]: om (A)BN. —for νομου, πιστεως A. οτι bef τ. δικ. τ. εκ ν. AD¹N¹ 17¹ vulg Damasc [Orig-int₄ Ambrst Cassiod₁]. om αυτα (as LXX-AB(not Ed-vat. [&c]) A D-gr N¹ vulg Damasc [Orig-int₄]: eam D²-lat copt[-wilk] goth Cassiod₁: ταυτα 17¹ m¹ aeth. om ανθρωπος F Syr Chr₁ Hil.

4—13.] The δικαιοσύνη τ. θ. is now explained to be summed up in that Saviour who was declared to them in their own Scriptures. For (establishing what was last said, and at the same time unfolding the δικ. τ. θ. in a form which rendered them inexcusable for its non-recognition) Christ is the end of the Law (i. e. the object at which the law aimed: see the similar expression 1 Tim. i. 5, τὸ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη. Various meanings have been given to τέλος. (1) End, finis, chronological: 'Christ is the termination of the law.' So the latt., Augustine, Luther, al., Olsh., Meyer, Fritz., De Wette, al. But this meaning, unless understood in its pregnant sense, that Christ, who has succeeded to the law, was also the object and aim of the law, says too little. In this pregnant sense Tholuck takes the word 'end,' the end in time and in aim. It may be so; but I prefer simply to take in the idea of Christ being the end, i. e. aim of the law, as borne out by the following citations, in which nothing is said of the transitoriness of the law, but much of the notices which it contains of righteousness by faith in Christ. (2) Clem. Alex.,—πλήρωμα γὰρ ν. χρ. εἰς δικ. π. τῷ πιστ., De Div. Serv. § 9, p. 940 P. Theodoret, Calv., Grot., al., take τέλος for 'accomplishment,' a sense included in the general meaning, but not especially treated here,—the following quotations not having any reference to it. (3) The meaning, end in the sense of object or aim, above adopted, is that of the Syr., Chrys., Theophyl., Beza, Bengel, al. Chrys. observes: εἰ γὰρ τοῦ νόμου τέλος ὁ χριστός, ὁ τὸν χριστὸν οὐκ ἔχων, κὰν ἐκείνην (i. e. δικαιοσύνην) δοκῇ ἔχειν, οὐκ ἔχει· ὁ δὲ τὸν χριστὸν ἔχων, κὰν μὴ ἦ κατωρθώκως τὸν νόμον, τὸ πᾶν εἴληφε. καὶ γὰρ τέλος ἱατρικῆς ὑγίεια. ὥπερ οὖν ὁ δυνάμενος ὑγιᾶ ποιεῖν, κὰν μὴ τὴν ἱατρικὴν ἔχη, τὸ πᾶν ἔχει. ὁ δὲ μὴ εἰδὼς θεραπεύειν, κὰν μετιέναι δοκῇ τὴν τέχνην, τοῦ παντὸς ἐξέπεσεν· οὕτω ἐπὶ τοῦ νόμου καὶ τῆς πίστεως, ὁ μὲν ταύτην ἔχων, καὶ τὸ ἐκείνου τέλος ἔχει· ὁ δὲ ταύτης ἔξω ὢν, ἀμφοτέρων ἐστὶν ἀλλότριος. Hom. xvii. p. 622. νόμου is here plainly the law of Moses: see Middleton in loc.)

unto righteousness (i. e. so as to bring about righteousness, which the law could not do) to (dat. commodi) every one that believeth. "Had they only used the law, instead of abusing it, it would have been their best preparation for the Saviour's advent. For indeed, by reason of man's natural weakness, it was always powerless to justify. It was never intended to make the sinner righteous before God; but rather to impart to him a knowledge of his sinfulness, and to awaken in his heart earnest longings for some powerful deliverer. Thus used, it would have ensured the reception of the Messiah by those who now reject Him. Striving to attain to real holiness, and increasingly conscious of the impossibility of becoming holy by an imperfect obedience to the law's requirements, they would gladly have recognized the Saviour as the end of the law for righteousness." Ewbank.

5.] For (proof of the impossibility of legal righteousness, as declared even in the law itself) Moses describes (reff.) the righteousness which is of (abstr.—not implying that it has ever been attained, but rather presupposing the contrary) the law, that (ὅτι recitantis, not γράφ. ὅτι, in which case we should have αὐτήν. The eam of some versions has apparently arisen from misunderstanding ὅτι) the man who hath done them (the ordinances of the law) shall live in (in the strength of, by means of, as his status) it (the righteousness accruing by such doing of them).

As regards the life here promised, the Jewish interpreters themselves included in it more than mere earthly felicity in Canaan, and extended their view to a better life hereafter: see Wetst. in loc. Earthly felicity it doubtless did impart, compare Deut. xxx. 20; but even there, as Thol. observes, 'life' seems to be a general promise, and length of days a particular species of felicity. "In the N. T.," he continues, "this idea (of life) is always exalted into that of life blessed and eternal:—see Matt. vii. 14; xviii. 8, 9; Luke x. 28."

6—8.] The righteousness which is of faith is described, in the words spoken in Scripture by Moses of the commandment given by him,—as not dependent on a long and

r ch. ix. 30.
Gal. iii. 8.
• Deut. xxx.
12.
† Acts ii. 34
ref.
u = ch. ix. 8.
v Acts xiii. 15 ref.

ἐν αὐτῇ. ⁶ ἡ δὲ ¹ ἐκ πίστεως δικαιοσύνη οὕτως λέγει, ^{ABDF} ^{KL[P]N} ^{ab c d f} ^{g h k l} ^{m n o 17} ^[47]
⁵ Μὴ εἶπης ἐν τῇ καρδίᾳ σου Τίς ἀναβήσεται εἰς τὸν
οὐρανόν; ^u τοῦτ' ἔστιν χριστὸν ^v καταγαγῆν ⁷ ἡ Τίς

rec (for αὐτῇ) αὐτοῖς (from LXX), with DFL[KP]N³ rel [syrr arm(Treg) Chr, Thdr̄t
Ambrst]: txt ABB¹ 17 [47] vulg D².lat copt goth arm[ed.ven(Sz) Orig-int₄]
Damasc Pel Sedul Bede.

difficult process of search, but near to every man, and in every man's power to attain. I believe the account of the following citation will be best found by bearing in mind that the Apostle is speaking of Christ as the *end of the law* for righteousness to the believer. He takes as a confirmation of this, a passage occurring in a prophetic part of Deut., where Moses is foretelling to the Jews the consequences of rejecting God's law, and His mercy to them even when under chastisement, if they would return to Him. He then describes the law in nearly the words cited in this verse. Now the Apostle, regarding Christ as the *end of the law*, its great central aim and object, quotes these words not merely as suiting his purpose, but as bearing, where originally used, an *à fortiori* application to faith in Him who is the end of the law, and to the commandment to believe in Him, which (1 John iii. 23) is now '*God's commandment*.' If spoken of *the law* as a manifestation of God in man's heart and mouth, much more were they spoken of Him, who is *God manifest in the flesh*, the *end of the law and the prophets*. This view is, it is true, different from that of almost all eminent Commentators, ancient and modern,—who regard the words as merely *adapted* or *parodied* by the Apostle as suiting his present purpose. Thus, with minor shades of difference, Chrys., Beza, Grot., Vatabl., Luther, Wolf, Bengel, Koppe, Platt, Rückert, De Wette, Thol., Stuart, Hodge, al. But we must remember that it is in this passage Paul's object not merely to *describe* the righteousness which is of faith in Christ, but to *show it described already in the words of the law*. The Commentators who have taken more or less the view that the Apostle cites the words as *bearing the sense put on them*, are Calvin, Calovius, Reiche, Meyer, Fritz., Olsh. But the righteousness which is of faith speaketh on this wise (personified, as Wisdom in the Prov.), Say not in thine heart (i.e. 'think not,' a Heb. idiom. The LXX has merely λέγων, ῥαβδ.). The Apostle cites freely, giving the explanation of λέγων, viz. *thinking*), Who shall go up to heaven (LXX, ἀναβ. ἡμῶν(ἡμῶν, A) εἰς τ. οὐρ., see Prov. xxx. 4) ?—that is (see note above:—that imports in its full and unfolded mean-

ing), to bring down Christ:—or who shall go down into the abyss (LXX, τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης; The Apostle substitutes τίς κατ. εἰς τ. ἄβ. as the direct contrast to τίς ἀν. εἰς τ. οὐρ., as in ref. Ps.; see also Amos ix. 2:—and as better suiting the interpretation which follows)?—that is, to bring up Christ from the dead. There is some difficulty in assigning the precise view with which the Apostle introduces these questions. Tholuck remarks, "The different interpretations may be reduced to this, that the questions are regarded either (1) as questions of *unbelief*, or (2) as questions of *embarrassment*, or (3) as questions of *anxiety*." The first view is represented by De Wette, who says, "In what sense these questions, from which the righteousness which is of faith dissuades men, are to be taken, is plain from ver. 9, where the Resurrection of Christ is asserted as the one most weighty point of historical Christian belief:—they would be *questions* of unbelief, which regards this fact as not accomplished, or as now first to be accomplished. Thus also, probably, are we to understand the *first question*, as applying to the *Incarnation of Christ*." This is more or less also the view of Chrys., Theodoret, Theophyl., Ec., Erasm., Estius, Semler, Koppe, Meyer, al., Rückert (who refers the doubt or the unbelief to the *full accomplishment* of redemption by the Incarnation and Resurrection of Christ), Reiche, and Köllner (who refer καταγ. to the *ascended Saviour*, thereby destroying the symmetry of the whole,—because the latter question undoubtedly refers to bringing Christ not from a *present* but from a *past* state, from which He has historically come). (2) The second view, that they are questions of *embarrassment*, is taken by L. Capellus, Wolf, Rosenm., and Stuart, which last says, "The whole (of Moses's saying) may be summed up in one word, omitting all figurative expression: viz. *the commandment is plain and accessible*. You can have, therefore, no excuse for neglecting it. So in the case before us. *Justification by faith in Christ* is a plain and intelligible doctrine. It is not shut up in mysterious language. . . . It is like what Moses says of the statutes which he gave to Israel, plain, intelligible, accessible. . . .

^w καταβήσεται εἰς τὴν ^x ἄβυσσον; ^u τοῦτ' ἔστιν χριστὸν ^{w = Eph. iv. 9, 10. Ps. cxxxviii. 8. Luke xiii. 31 only, exc. Rev. ix. 1, 2, 11 al4. Gen. i. 2. y = Heb. xiii. 20. Ps. 1 Pet.} ^z ἔκ νεκρῶν ^y ἀναγαγείν. ⁸ ἀλλὰ τί λέγει; ^z Ἐγγύς σου ^x τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου ^y ^u τοῦτ' ἔστιν τὸ ^a ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. ⁹ ὅτι ^{a = Acts x. 37. 1 Pet.}

xxix. 3.
i. 25. (John vi. 63. xiv. 10, plur.)

z DEUT. xxx. 14. constr., John iii. 23. vi. 19, 23.

a = Acts x. 37. 1 Pet.

* 8. aft λέγει ins η γραφη D [17] vulg(not demid tol) [arm] Orig₁[-int₂] Cyr[-p₂(om₂)] Thdrt Hil, Ambrst Pel Sedul Bede: aft τι, F [copt æth]. 1st ἐστιν bef 1st το ρημα (see LXX) DF [vulg goth arm Orig-int₂ Hil, Ambrst].

It is brought before the mind and heart of every man: and thus he is without excuse for unbelief." (3) The third view, that they are questions of *anxiety*, is that of Calv., Beza, Pisc., Bengel, Knapp, Fritz., and Tholuck:—by none perhaps better expressed than by Ewbank, Comm. on the Ep. to the Rom., p. 74: "Personifying the great Christian doctrine of free justification through faith, he represents it as addressing every man who is anxious to obtain salvation, in the encouraging words of Moses: 'Say not in thine heart, (it says to such an one) &c. . . .' In other words, 'Let not the man, who sighs for deliverance from his own sinfulness, suppose that the accomplishment of some impossible task is required of him, in order to enjoy the blessings of the Gospel. Let him not think that the personal presence of the Messiah is necessary to ensure his salvation. Christ needs not to be brought down from heaven, or up from the abyss, to impart to him forgiveness and holiness. No. Our Christian message contains no impossibilities. We do not mock the sinner by offering him happiness on conditions which we know that he is powerless to fulfil. We tell him that Christ's word is near to him: so near, that he may speak of it with his mouth, and meditate on it with his heart' Is there any thing above human power in such a confession, and in such a belief? Surely not. It is graciously adapted to the necessity of the very weakest and most sinful of God's creatures." [I will now take up the three views afresh, and state the objections.] (1) The objection to this view, as alleged by Tholuck, is, that in it, the contrast with ver. 5 is lost sight of. And this is so far just, that it must be confessed we thus lose the ideas which the Apostle evidently intended us to grasp, those of insuperable difficulty in the acquisition of righteousness by the law, and of facility,—by the gospel. Also,—it puts *too forward* the allegation of the great matters of historical belief, which are not *here* the central point of the argument, but introduced as the objects which *faith, itself that central point*, apprehends. (2)

The last objection has some force as against *this* view. The regarding the questions as mere questions of difficulty and intellectual bewilderment does not adequately represent the *ζῆλος θεοῦ* predicated of the Jews, on the assumption of which the whole passage proceeds. Here, however, it seems to me, we have more truth than in (1): for the plainness and simplicity of the truth to be believed is unquestionably one most important element in the righteousness which is of faith. (3) Here we have the important element just mentioned, not indeed made the prominent point of the questions, but, as it appears to me, properly and sufficiently kept in view. The anxious follower after righteousness is not disappointed by an impracticable code, nor mocked by an unintelligible revelation: the word is *near him*, therefore *accessible*; *plain and simple*, and therefore *apprehensible*; and, taking (1) into account, we may fairly add,—deals with *definite historical fact*, and therefore *certain*: so that his salvation is not contingent on an amount of performance which is *beyond him*, and therefore *inaccessible*: *irrational*, and therefore *inapprehensible*: *undefined*, and therefore *involved in uncertainty*. Thus, it seems to me, we satisfy all the conditions of the argument: and thus also it is clearly brought out, that *the words themselves* could never have been spoken by Moses of the righteousness which is of *the law*, but of that which is of *faith*. 8.] But

what says it? The word is near thee, in thy mouth (to confess), and in thine heart (to believe): that is (see above), the word of faith (which forms the substratum and object of faith, see Gal. iii. 2; 1 Tim. iv. 6) which we (ministers of Christ: or perhaps, I Paul) preach. This verse has been explained in dealing with vv. 6 and 7.

9.] Because (explanation of the word being near thee: so Thol., De Wette, Stuart, al. Others take ὅτι here as in ver. 5, merely recitantis, making ἐὰν κ.τ.λ. the ῥῆμα preached. But as Thol. observes, (1) the duty of confessing the Lord Jesus can hardly be called part of the contents of the preaching of faith, but the prominence

b = John ix. 22, xii. 42. Acts xxiii. 5. 1 Tim. vi. 12. c = ch. xv. 6 only. Ps. lxxxviii. 1. d Acts ix. 26 reff. e = 1 Cor. xv. 12 reff. f vv. 1, 4. g sing., ch. ix. 17 reff. h ch. ix. 33, from Isa. xxviii. 16. see Sir. ii. 10. i ch. iii. 22. 1 Cor. xiv. 7 only. = Exod. viii. 23. 1 Acts ii. 21 reff. Joel ii. 32. ABDF KL[P]N a b c d f g h k l m n o 17 [47]

ἐὰν ^b ὁμολογήσῃς ^c ἐν τῷ ^c στόματί σου κύριον Ἰησοῦν, καὶ ^d πιστεύσῃς ἐν τῇ καρδίᾳ σου ^d ὅτι ὁ θεὸς αὐτὸν ἐγγείρεν ἐκ νεκρῶν, σωθήσῃ ¹⁰ καρδίᾳ γὰρ πιστεύεται ^f εἰς δικαιοσύνην, στόματι δὲ ^b ὁμολογείται ^f εἰς σωτηρίαν. 11 λέγει γὰρ ἡ γραφὴ Πᾶς ὁ ^h πιστεύων ἐπ' αὐτῷ οὐ ^h κατασχυνιθήσεται. ¹² οὐ γάρ ἐστιν ⁱ διαστολὴ Ἰουδαίου τε καὶ Ἑλλήνος· ὁ γὰρ αὐτὸς κύριος πάντων ^k πλουτῶν εἰς πάντας τοὺς ^l ἐπικαλουμένους αὐτόν.

k = Luke xii. 21. 1 Tim. vi. 18. Exod. xxx. 15.

9. aft ὁμολογήσῃς ins το ρημα B 71 Clem₁. for κυριον ιησουν, οτι κυριος ιησους B Clem₁ Cyr[·p(sometimes omg oti)]: so, addg εστιν, copt Hil Aug. aft ιησουν ins χριστον A Bas[-ed(omg κυρ.)]. πιστευεις P: -σεις m, σις 17.] ηγειρεν bef αυτον A b k o [arm Clem₁] Cyr[er] Cyr[sæpe][-p].

[10. for στοματι, στομα P m.]

11. ins μη κατασχυνησεται (see ch ix. 23 v. r.) DF.

12. ιουδαιω και ελληνι D[-gr].

given to that duty shews a reference to the words of Moses: (2) the making *ὅτι* render a reason for *ἐγγύς σου κ.τ.λ.* suits much better the context and form of the passage: (3) the fact of the confession with the mouth standing *first*, also shews a reference to what has gone before: for when the Apostle brings his own arrangement in ver. 10, he puts, as natural, the belief of the heart first), if thou shalt confess with thy mouth (same order as ver. 8) the Lord Jesus (not, I think, 'Jesus as the Lord' (see the readg of B al.): this might very well be,—and κύριον might, as Thol., be the predicate placed first for emphasis, did not Paul frequently use κύριος Ἰησοῦς for 'the Lord Jesus,'—see (ch. xiv. 14 after a prep.) 1 Cor. i. 3 al.; Phil. (ii. 19) iii. 20; Col. iii. 17 (1 Thess. i. 1; iv. 1). 1 Cor. xii. 3 is hardly an example on the other side: see note there, but 2 Cor. iv. 5 is, cf. note there), and believe in thine heart that God raised Him from the dead (here, as in 1 Cor. xv. 14, 16, 17, regarded as the great central fact of redemption), thou shalt be saved (inherit eternal life). Here we have the two parts of the above question again introduced: the *confession of the Lord Jesus* implying his having come down from heaven, and the *belief in His resurrection* implying His having been brought up from the dead. 10.] For (refers back to ver. 6, where the above words were ascribed to ἡ ἐκ πίστεως δικαιοσύνη, and explains how πιστεύσ. ἐν τῇ καρδίᾳ refer to the acquiring of righteousness) with the heart faith is exercised (πιστεύεται, men believe) unto (so as to be available to the acquisition of) righteousness, but (q. d. 'not only so: but there must be an outward confession, in order for justification to be carried forward

to salvation') with the mouth confession is made unto salvation.

Clearly the words δικ. and σωτ. are not used here, as De W., al., merely as different terms for the same thing, for the sake of the parallelism: but as Thol. quotes from Crell., σωτ. is the 'terminus ultimus et apex justificationis,' consequent not merely on the act of justifying faith as the other, but on a good confession before the world, maintained unto the end. 11.] For (proof of the former part of ver. 10) the Scripture saith, Every one who believeth on Him shall not be ashamed. πᾶς is neither in the LXX nor the Heb., but is implied in the indefinite participle. The Apostle seems to use it here as taking up παντὶ τῷ πιστεύοντι, ver. 4. See ch. ix. 33.

12.] For (an explanation of the strong expression πᾶς ὁ πιστεύων, as implying the universal offer of the riches of God's mercy in Christ) there is no distinction of Jew and Greek (Gentile. See ch. iii. 22); for the same Lord of all (viz. Christ, who is the subject here: vv. 9, 11, 13 cannot be separated. So Orig., Chrys., Ec., Calov., Wolf, Bengel, Rück., Meyer, Fritz., De Wette, Tholuck, al. So πάντων κύριος of Christ, Acts x. 36. Most modern Commentators make ὁ αὐτός the subject, and κύριος the predicate. But I prefer the usual rendering, both on account of the strangeness of ὁ αὐτός thus standing alone, and because this Apostle uses the expression ὁ αὐτός κύριος, 1 Cor. xii. 5, and even ὁ αὐτός θεός, ib. 6, for 'the same Lord,' and 'it is the same God.' Stuart supplies, '(there is) the same Lord:' but this is harsh,—and unnecessary, if the participle πλουτῶν be taken as συντελῶν κ. συντ. in ch. ix. 28) is rich towards all ('by εἰς is signified the direction in which the

13 πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται. 14 πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἔπίστευσαν; πῶς δὲ πιστεύσωσιν οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος; 15 πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν; καθὼς γέγραπται Ὡς ὡραίοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων ἀγαθά. 16 Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ

iii. 7.)

q = Luke i. 19. ii. 10.

r Acts x. 36 reff.

m constr., Eurip. Med. 751, ὁμνυμι ... ἐμμένειν ἄσιν κλύω. n w. eis, Acts x. 43 reff. o = w. gen., here only. Xen. Mem. iii. 5. 9. Hom. Od. a. 289. see Acts xxiii. 16. p Acts iii. 2 reff. (Isa. s Acts vi. 7 reff.

14. rec επικαλέσονται (see note), with KL[P] rel Clem₁ [Ath₁ Euthal-ms] Thdor-mops, Chr₁ Thdrt Damasc Thl Ec: txt ABDFN a. ins η bef 1st πωσ δε F latt [Syr arm Ambrst]. rec πιστεύουσιν, with AKL rel Clem₁ [Ps-]Ath Chr[-montf] Euthal-ms] Thdrt Damasc Thl Ec: txt BD F[-gr(επιστ.) P] N Chr-ms, rec ακου-ουσιν, with L rel Clem₁ [Ath₁] Chr-montf₁ Thdrt Thl Ec: ακουσονται DFKN₁ [P 47] d Damasc: txt A²B²N³ m 17 Chr-2-mss. (A¹ illegible). [for χωρις, ανευ P.] 15. rec κηρύξουσιν, with rel Clem₁ Chr[-montf₁] Thdrt Damasc: [ε]κηρυσσουσιν F[-gr]: ακουσουσιν c: txt ABDKL[P] N a 17 Chr-2-mss, [Euthal-ms]. καθαπερ B: καθα Chr-ms. om ευαγγελιζομενων ειρηνην των (homœotet) ABCN₁ [47-txt] coptt æth Clem₁ Orig₁[-int, Euthal₁] Epiph₁ (Thdor-mops₁) Damasc: ins D(F)KL[P] N³ rel latt syrr goth arm Chr₁ Thdrt Thl Ec Tert₁ Ambr₂ Jer₂ Hil₂,—om των F.—evang. bona evang. paceom Iren-int Tert₁ Hil₁,—om evang. bona Epiph₁ Hil₁. rec ins τα bef αγαθα, with D²3KLN₁ rel Clem₁ Chr₁ [Euthal₁(and ms)] Thdrt: om [as LXX] ABCD¹FN³[P 47-txt Eus₁] Orig₁ Damasc.

16. aft υπηκουσαν ins εν (but marked for erasure) N¹.

stream of grace rushes forth.' Olsh.) who call upon Him. 13—21.] Proof

from Scripture of this assertion, and argument thereon. 13.] For every one,

whosoever shall call upon the Name of the Lord (JEHOVAH,—but used here of Christ beyond a doubt, as the next verse shews. There is hardly a stronger proof, or one more irrefragable by those who deny the Godhead of our Blessed Lord, of the unhesitating application to Him by the Apostle of the name and attributes of Jehovah) shall be saved. 14, 15.] It

has been much doubted to whom these questions refer,—to Jews or to Gentiles? It must, I think, be answered, To neither exclusively. They are generalized by the πᾶς ὃς ἂν of the preceding verse, to mean all, both Jews and Gentiles. And the inference in what follows, though mainly concerning the rejection of the unbelieving Jews, has regard also to the reception of the Gentiles: see below on vv. 19, 20.

At the same time, as Meyer remarks, "the necessity of the Gospel ἀποστολή must first be laid down, in order to bring out in strong contrast the disobedience of some." How then (i. e. *posito*, that the foregoing is so) can they (men, represented by the πᾶς ὃς ἂν of ver. 13) call on (I have followed the majority of the chief MSS. in reading the aor. subjunctive instead of the future indic. So also ch. vi. 1) Him in whom they have not believed (i. e. begun to believe: so ch. xiii. 11)? But how can they believe (in Him)

of whom they have not heard (construction see reff.)? But how can they hear without a preacher? But how can men preach unless they shall have been sent? As it is written, How beautiful are the feet of those who [publish glad tidings of peace, who] publish glad tidings of (τά is excluded by the strong manuscript testimony against it) good things. The Apostle is shewing the necessity and dignity of the preachers of the word, which leads on to the universality of their preaching, leaving all who disobey it without excuse. He therefore cites this, as shewing that their instrumentality was one recognized in the prophetic word, where their office is described and glorified. The applicability of these words to the preachers of the Gospel is evident from the passage in Isaiah itself, which is spoken indeed of the return from captivity, but in that return has regard to a more glorious one under the future Redeemer. We need not therefore say that the Apostle uses Scripture words merely as expressing his own thoughts in a well-known garb;—he alleges the words as a prophetic description of the preachers of whom he is writing. 16.] In this preaching of the Gospel some have been found obedient, others disobedient: and this was before announced by Isaiah. The persons here meant are as yet kept indefinite,—but evidently the Apostle has in his mind the unbelieving Jews, about whom his main discourse is employed. But not all hearkened to (historic: dur-

† = John xii. 38, from Isa. liii. 1.
 1 Thess. ii. 13. Heb. iv. 2.
 u Gal. iii. 2, 5.
 v here only.
 see John v. 47. Acts xi. 16.
 w ch. xi. i, 11.
 x here bis.
 1 Cor. ix. 4, 5. xi. 22 only. P.
 a 1 Cor. xiv. 7 only. Ps. l. c. Wisd. xix. 18 only.
 ii. 6 al. fr. c Paul here only. Matt. xxiv. 14. Luke ii. 1 al². Acts xi. 28 al⁴. Heb. i. 6. ii. 5. Rev. iii. 10. xv. 9. xvi. 14 only. Ps. lxxi. c.
 y (Luke xi. 28 v. r.) ch. ix. 20 only †.
 z Matt. ix. 26. Mark i. 28. Ps. xlviii. 4.
 b = Matt. xii. 42. Luke xi. 31 (Heb. vi. 16 only. Ps. lxxviii. 1 al². Acts xi. 28 al⁴. Heb. i. 6. ii. 5. Rev. iii. 10. xv. 9. xvi. 14 only. Ps. lxxi. c.)
 ...λεγω
 K.
 ABCD
 FL[P]^N
 a b c d f
 g h k l
 m n o 17
 [47]

17. [aft *apa* ins *oun* F m sah.] rec (for *χριστου* *θεου*, with A D²⁻³[gr] KL[P] X-corr¹⁻³ rel syrr æth-pl Clem¹ [Ps.] Ath¹, Thdor-mops¹, Chr¹, Thdrt Damasc Sedul: *Dei Christi* [Ps.] Bede: [om F Hil¹:] txt BCD¹N¹ [47-txt] vulg coptt goth æth-rom [arm Orig-int²] Ambrst Aug¹, Pel.
 18. om *μενουγγε* F D¹-lat [Orig-int²]. aft *πασαν* ins *γαρ* D¹(and lat¹).
 19. rec *ουκ εγνω* bef *ισραηλ* (corr¹ for *elegance*!), with D²L rel syrr Thdrt Thl: txt

ing the preaching) the glad tidings (οὐ πάντες, because πάντες, see vv. 11—13, were the objects of the preaching, and must hearken to it if they would be saved):— (and this too was no unlooked-for thing, but predetermined in the divine counsel) for *Ἐσαίας* saith, Lord (κύριε is not in the Heb.), who believed the hearing of us ([i.e. as in our Version,] our report)?
 17.] Faith then (conclusion from ver. 16, τίς ἐπίστ. τῇ ἀκοῇ) is from hearing (the publication of the Gospel produces belief in it), and the hearing (the effect of the publication of the Gospel) is by means of (not, 'in obedience to,' but 'by,' as its instrument and vehicle) the word of Christ (θεοῦ has probably been a rationalizing correction, to suit better the sense of the prophecy. ῥήματος is used possibly, as De Wette suggests, as a preparation for τὰ ῥήματα αὐτ. in ver. 18).
 18.] But (in anticipation of an objection that Israel, whom he has especially in view, had not sufficiently heard the good tidings) I say, Did they not hear (ἤκουσαν partly founded on the cognate ἀκοή of the last verse, partly recalling the ἤκουσαν of ver. 14)? nay rather (ch. ix. 20, note) into all the earth went forth their voice, and to the ends of the world their words. It is remarkable that so few of the Commentators have noticed (I have found it only in Bengel, and there but faintly hinted: Olsh., who defends the applicability of the text, does not even allude to it) that Psal. xix. is a comparison of the sun, and glory of the heavens, with the word of God. As far as ver. 6 the glories of nature are described: then the great subject is taken up, and the parallelism carried out to the end. So that the Apostle has not, as alleged in nearly all the Commentators, merely accommodated the text allegorically, but taken it in its

context, and followed up the comparison of the Psalm. As to the assertion of the preaching of the Gospel having gone out into all the world, when as yet a small part of it only had been evangelized,—we must remember that it is not the extent, so much as the universality in character, of this preaching, which the Apostle is here asserting; that word of God, hitherto confined within the limits of Judæa, had now broken those bounds, and was preached in all parts of the earth. See Col. i. 6, 23.

19.] But (in anticipation of another objection, that this universal evangelizing and admission of all, had at any rate taken the Jews by surprise,—that they had not been forewarned of any such purpose of God) I say, Did Israel (no emphasis on Israel—they are not first here introduced, nor have the preceding verses been said only of the Gentiles; but they have been during those verses in the Apostle's mind, and are now named for distinctness' sake, because it is not now a question of their having heard, which they did in common with all, but of their having been aware from their Scriptures of God's intention with regard to themselves and the Gentiles) not know (supply, not 'the Gospel,' τὴν ἀκοήν, as Chrys., Estius, Rückert, Olsh., al.—but, the fact that such a general proclamation of the Gospel would be made as has been mentioned in the last verse, raising up the Gentiles into equality and rivalry with themselves—so Meyer, Fritz., Thol., De Wette, Stuart, al.—Others supply variously:—Calv. and Beza, 'the truth of God,'—so as to have an advantage over the Gentiles:—Bengel, 'justitiam Dei':—Bretschneider and Reiche take Ἰσραὴλ for the object of εἰδέναι, and understand ὁ θεός as its subject: 'Did not God know,—acknowledge, regard with love,—Israel?' But surely the context will not

Μωσῆς λέγει Ἐγὼ ^d παραζηλώσω ὑμᾶς ^e ἐπ' ^f οὐκ ἔθνει, ^d ch. xi. 11, 14.
^e ἐπὶ ἔθνει ^g ἀσυνέτῳ ^h παροργισῶ ὑμᾶς. ²⁰ Ἡσαίας δὲ ¹ Cor. x. 22.
ⁱ ἀποτολμᾷ καὶ λέγει ^k Εὐρέθην ^l [ἐν] τοῖς ἐμὲ μὴ ^m ζητοῦ- ^{only. DEUT.}
^{sin}, ⁿ ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ^o ἐπερωτῶσιν. ^{xxii. 21.}
²¹ ^p πρὸς δὲ τὸν Ἰσραὴλ λέγει Ὁλην τὴν ἡμέραν ^{e = Luke i. 29,}
^q ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ^r ἀπειθοῦντα καὶ ^{f = 1 Pet. ii. 10.}
^s ἀντιλέγοντα. ^{Lam. i. 6.}
^g ch. i. 21 reff.
^h Eph. vi. 4
ⁱ only. i. c.
^j 3 Kings xv.
^k 30 al.
^l (-σμός, Eph.
^m iv. 26.)
ⁿ here only +
^o Jos. Antl.
^p m = Acts xvii. 27 (reff.)
^q o = here only. Isa. i. c. Ezek.
^r q here only. Isa. lxx. 2
^s Hos. iv. 4.

xv. 10. 3.
 only.
 xx. 3 (?).
 r ch. ii. 8 al. Deut. xxi. 20.

k Isa. lxx. 1.
 n Acts x. 40 only. Exod. ii. 14.
 p = Luke xviii. 9. xx. 19. Heb. i. 7, 8.
 s Luke xx. 27. Acts xiii. 45. L.P., exc. John xix. 12. Hos. iv. 4.

l = 1 Tim. i. 16.
 m = Acts xvii. 27 (reff.)
 o = here only. Isa. i. c. Ezek.
 q here only. Isa. lxx. 2
 Hos. iv. 4.

ABCD¹⁻³F[P]X d m [47] latt coptt goth [æth] arm Chr₁ Damasc [Orig-int₂] Hil₁.
 forlst *umas, autous* (from LXX) CN³ [æth]. for *επι, επ'* BC²D[AN] m
 [Clem₁]. for 2nd *umas, autous* X³.

20. om *αποτολμα και* D¹⁻³ and D-lat¹ (not D², appy(Tischdf))F. rec om *εν*
(corr'n to suit LXX?), with ACD²⁻³L[P]X rel vulg Clem₁ Chr₁ Thdrt [Euthal-m
 Damasc] Hil₁: ins BD¹F sah[appy] goth[appy] Ambrst. ait *εγενομην* ins *εν*
 BD¹ [Orig-int₂].

21. for 2nd *προς, επι* D Clem₁. om *και αντιλεγοντα* F Hil₁: for *αντιλεγ., λεγ.*
 D[and lat].

allow this)?—First (in the order of the prophetic roll; q. d. their very earliest prophet: compare Matt. x. 2, *πρῶτος Σίμων κ.τ.λ.* Thol., after Rückert, observes, “The Apostle has in his mind a whole series of prophetic sayings which he might adduce, but gives only a few instead of all, and would shew by the *πρῶτος*, that even in the earliest period the same complaint (of Israel’s unbelief) is found”) *Moses saith, I will provoke you* (Heb. and LXX, ‘them’) to jealousy against (those who are) no nation (the Gentiles, as opposed to the *people of God*), against a nation that hath no understanding (חָזֵק, the spiritual fool of Ps. xiv. 1; liii. 1; Prov. xvii. 21) will I anger you. The original reference of these words, as addressed to Israel by Moses, is exactly apposite to the Apostle’s argument. Moses prophetically assumes the departure of Israel from God, and his rejection of them, and denounces from God that as they had moved Him to jealousy with their ‘no-gods’ (idols) and provoked Him to anger by their vanities, —so He would, by receiving into his favour a ‘no-nation,’ make them jealous, and provoke them to anger by adopting instead of them a foolish nation. On the interpretation of De Wette, al., that the meaning is, God would deliver the children of Israel, as a prey to the idolatrous nations of Canaan, the parallels will not hold; nor do the following verses in Deut. (22—25) justify it.

20.] But (even more than this: there is stronger testimony yet) *Esaias is very bold, and says* (i. e. as we say, ‘dares to say,’ ‘ventures to speak thus

plainly.’ Thol. compares *Æschin. de Falsa Leg. c. 45: κἂν ἐτελήσῃ σχετλιάζειν κ. λέγειν*), *I was found* (so LXX, the Heb. is *הָיִיתִי*, ‘I was sought:’ but apparently in the sense of Ezek. xiv. 3; xx. 3, ‘enquired of:’ which amounts to *εὐρέθην*). In Ezek. xiv. the LXX render it *ἀποκρίνεσθαι* —and so Stier here, *ſich gebe Antwort . . .*) by (or among) those who sought me not, I became manifest to those who asked not after me. The clauses are inverted in order from the LXX.

De Wette and other modern Commentators have maintained that Isa. lxx. 1 is spoken of the Jews, and not of the Gentiles; their main argument for this view being the connexion of ch. lxiv. and lxx. But even granting this connexion, it does not follow that God is not speaking in reproach to Israel in ch. lxx. 1, and reminding them prophetically, that while they, His own rebellious people, provoke Him to anger, the Gentiles which never sought Him have found Him. The whole passage is thoroughly gone into and its true meaning satisfactorily shewn, in Stier’s valuable work, “*ſeſaias, nicht Pſeudo-ſeſaias*,” pp. 797 ff., who remarks that ‘the nation which was not called by my Name,’ in lxx. 1, can only primarily mean the Gentiles.

21.] But of (not ‘to,’ but ‘with regard to:’ see reff. The words are not an address) Israel (evidently emphatic; —the former words having been said of the Gentiles) he saith (ibid. ver. 2), *All the day* (after *μου* in LXX) *I stretched forth my hands* (the attitude of gracious invitation) *to a people disobedient and gainsaying*

t ch. x. 18, 19.
ver. 11.
u Acts vii. 27,
39, xiii. 46.
1 Tim. i. 19
only, L. P.
Psa. xciii. 14.
Ezek. xliii. 9.
v ch. iii. 4 reff.

XI. ¹ Ἄέγω οὖν, μὴ ^u ἀπόσαστο ὁ θεὸς τὸν λαὸν ^{ABCD}
αὐτοῦ; ^v μὴ γένοιτο· καὶ γὰρ ἐγὼ ^w Ἰσραηλῆτης εἰμί, ἐκ ^{FL[P]S}
^x σπέρματος Ἀβραάμ, φυλῆς Βενιαμείν. ² οὐκ ^u ἀπόσαστο ^{ab c d f}
[47] ^{g h k l}
^{m n o p}

w John i. 48. Acts ii. 22. 2 Cor. xi. 22 al.† Jos. Antt. ii. 9. 1.

x ch. ix. 7 reff.

CHAP. XI. 1. for τον λαον, την κληρονομιαν F Ambr₄ Ambrst. aft αυτου ins
on προεγω AD¹N³ [Chr₁] Thl Ambrst-comm Aug₂. (Βενιαμειν, so A B²(Rl):
Tischdf ascribes it to his B³ [Βενιαμ B¹(Tischdf N. T. Vat)]) C⁸ m 17.)

(rebellious; the same word λαός occurs Deut. xxi. 18).

CHAP. XI. 1—10.]

Yet God has not cast off His people, but there is a remnant according to the election of grace (1—6),—the rest being hardened (7—10).

1.] I say then (a false inference from ch. x. 19—21,—made in order to be refuted), Did (μή, it cannot surely be, that) God cast off His people (as would almost appear from the severe words just adduced)? Be it not so: for I also am an Israelite (ἐκ γένους Ἰσρ., Phil. iii. 5), of the seed of Abraham (mentioned probably for solemnity's sake, as bringing to mind all the promises made to Abraham), of the tribe of Benjamin (so Phil. iii. 5). There is some question with what intent the Apostle here brings forward himself. Three ways are open to us: either (1) it is as a case in point, as an example of an Israelite who has not been rejected but is still one of God's people: so almost all the Commentators—but this is hardly probable,—for in this case (α) he would not surely bring one only example to prove his point, when thousands might have been alleged—(β) it would be hardly consistent with the humble mind of Paul to put himself alone in such a place,—and (γ) ἡ γένοιτο does not go simply to deny a hypothetical fact, but applies to some deprecated consequence of that which is hypothetically put:—or (2) as De Wette, al. he implies, 'How can I say such a thing, who am myself an Israelite, &c.?' 'Does not my very nationality furnish a security against my entertaining such an idea?'—or (3) which I believe to be the right view, but which I have found only in the commentary of Mr. Ewbank,—as implying that if such a hypothesis were to be conceded, it would exclude from God's kingdom the writer himself, as an Israelite. This seems better to agree with μὴ γένοιτο, as deprecating the consequence of such an assertion.

But a question even more important arises, not unconnected with that just discussed: viz. who are ὁ λαὸς αὐτοῦ? In order for the sentence καὶ γὰρ ἐγὼ κ.τ.λ. to bear the meaning just assigned to it, it is obvious that ὁ λαὸς αὐτ. must mean the people of God nationally considered. If Paul deprecated such a proposition as the rejection of

God's people, because he himself would thus be as an Israelite cut off from God's favour, the rejection assumed in the hypothesis must be a national rejection. It is against this that he puts in his strong protest. It is this which he disproves by a cogent historical parallel from Scripture, shewing that there is a remnant καὶ ἐν τῷ νῦν καιρῷ according to the election of grace: and not only so, but that that part of Israel (considered as having continuity of national existence) which is for a time hardened, shall ultimately come in, and so all Israel (nationally considered again, Israel as a nation) shall be saved. Thus the covenant of God with Israel, having been national, shall ultimately be fulfilled to them as a nation: not by the gathering in merely of individual Jews, or of all the Jews individually, into the Christian church,—but by the national restoration of the Jews, not in unbelief, but as a Christian believing nation, to all that can, under the gospel, represent their ancient pre-eminence, and to the fulness of those promises which have never yet in their plain sense been accomplished to them. I have entered on this matter here, because a clear understanding of it underlies all intelligent appreciation of the argument of the chapter. Those who hold no national restoration of the Jews to pre-eminence, must necessarily confound the ἐν τῷ νῦν καιρῷ remnant according to the election of grace, with the οἱ λοιποί, who nationally shall be grafted in again. See this more fully illustrated where that image occurs, ver. 17 ff.

2.] God did not cast off his people which he foreknew (προέγνω as in reff.: 'which, in His own eternal decree before the world, He selected as the chosen nation, to be His own, the depository of His law, the vehicle of the theocracy, from its first revelation to Moses, to its completion in Christ's future kingdom.' It is plain that this must here be the sense, and that the words must not be limited, with Orig., Aug., Chrys., Calv., al., to the elect Christian people of God from among the Jews, with Paul as their representative: see on ver. 1. On this explanation, the question of ver. 1 would be self-contradictory, and this negation α

ο θεὸς τὸν λαὸν αὐτοῦ ὃν ὕπροεγνω. ἡ οὐκ οἶδατε ἔ ἐν
 Ἡλία τί λέγει ἡ ἁ γραφή; ὡς ἢ ἐντυγχάνει τῷ θεῷ ὃ κατὰ
 τοῦ Ἰσραὴλ, ὃ Κύριε, τοὺς προφήτας σου ἀπέκτειναν, τὰ
 ὁ θυσιαστήρια σου ὁ κατέσκαψαν, καὶ γὰρ ὁ ὑπελείφθην μόνος,
 καὶ ὁ ζητοῦσιν τὴν ὁ ψυχὴν μου. ὁ ἀλλὰ τί λέγει αὐτῷ
 ὁ ὁ χρηματισμός; ὁ Κατέλπου ἐμαντῷ ἐπτακισχιλίους
 ἄνδρας, οἵτινες οὐκ ὁ ἔκαμψαν ὁ γόνυ ὁ τῇ Βάαλ. ὁ οὕτως
 οὖν καὶ ἐν ὁ τῷ νῦν ὁ καιρῷ ὁ λείμμα κατ' ὁ ἐκλογὴν
 ὁ χάριτος γέγονεν. ὁ εἰ δὲ χάριτί, ὁ οὐκ ἔτι ἐξ ἔργων,

f here only. Gen. xxx. 36 al. (-λειμμα, ch. ix. 27.)

h here only. Prov. xxxi. (see xxiv.) 1. 2 Macc. ii. 4. xi. 17 only.

only. 3 KINGS xix. 18.

Acts vii. 60 reff.

m ch. iii. 26 reff.

27.)

1 fem. (not l. c.), Judg. ii. 13 & iii. 7 (A. Alc)

n here only.

11 reff.

XXI. 1011.

h. xiii. 12 F(not A) compl.

p gen. subject., Luke iv. 22.

p gen. subject., Luke IV. 22.

g = Matt. ii. 20 only. Exod. iv. 19.

i = Luke xx. 31. Heb. iv. 1

Phil. ii. 10. 1 Chron. xxix. 20. see

d. compl.). Zeph. i. 4. Hos. ii. 8 al.

4 Kings xix. 4 only. (ὕπόλ., ch. ix.

q = ch. vii. 17, 20.

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

2. rec at end ins λεγων, with **LN**¹ rel Syr [æth] Thl **Œ**: om ABCDF[P]**N**³
[47(sic)] latt [syr] coptt arm Eus, Chr, Thdrt Damasc [Orig-int_o] Ambr.

3. rec ins και bef τα θυσιαστηρια, with DLN³ rel syrr [æth arm] Just Chr, Thdrt [Euthal-ms Damasc]: om ABCF[P]N¹ 17 [47(sic)] latt coptt Eus, Chr, [Orig-int,].

4. κατελείπον $ACFL[P]$ n. for τη, το F: τω G.

5. λιμμα AB¹CD¹FN: λημμα B². [17 uncert.] κατ' εκλογης D¹.

truism. It would be inconceivable, that God should cast off *His elect*). Or (see ch. ix. 21 al.:—introduces a new objection to the matter impugned) **know ye not what the Scripture saith in (the history of) Elias** (better thus than ‘with regard to,’ as Luth., Erasm., Calv., Beza, al. Tholuck gives examples: from Pausan. viii. 37. 3,—*ἔστιν ἐν Ἡρας ὄρκω τὰ ἔπη*,—i.e. in that part of the Iliad (ἔ. 278) where Hera swears by the Titans: from Thucyd. i. 9,—*καὶ ἐν τοῦ σκῆπτρου ἕμα τῇ παραδόσει ἐῖρκεν αὐτὸν πολλῇσι νήσοισι* κ. ‘*Ἀργεῖ παντὶ ἀνδρασεῖν*, i.e. in that part of the Iliad (β. 108) where the transmission of the sceptre is related)? how (depends on *οὐκ οἶδατε*) **he pleads with** (see reff.—and note, ch. viii. 26) **God against Israel**, &c. The citation is a free one from the LXX. The clauses *τοὺς προφ.*, and *τὰ θυσιαστ.* are inverted, *ἐν βρομφαίᾳ* is omitted, and *καὶ γὰρ ὑπελείφθ. μόνος* is put for *καὶ ὑπολείμμαι ἐγὼ μόνωτατος*. The altars, as De W. observes, were those on the high places, dedicated to God. 4.] But what

dedicated to God. 4.] But what saith the divine response to him (χρη-
ματισμός, see ref. and ref. to the verb,
Acts x. 22)? I have left to myself (here
the Apostle corrects a mistake of the LXX,
who have for κατέλιπον—καταλείveis,—
in the Complut. ed. κατέλιψω. He has
added to the Heb. עָזַבְתִּי, 'I have left,'
'kept as a remainder,'—ἐμαυτῷ, a simple
and obvious filling up of the sense) seven
thousand men, who (the sense of the say-
ing, as far as regards the present purpose,

viz. to shew that *all these were faithful men*; in the original text and LXX, it is implied that *these were all the faithful men*,—ἐπὶ χιλιάδας ἀνδρῶν, πάντα γόνατα ἃ οὐκ ἔκλειπεν γόνυ(om. γόνυ A) τῷ Β. κ. πᾶν στόμα ὃ οὐ προσεκύνησεν(προσκύνησε A) αὐτῷ. But this was not necessary to be brought out here) **never bowed knee to Baal**. “Here the LXX, according to the present text, have τῷ, not τῇ Βάαλ: but elsewhere (see reff.) they write the fem.: and probably the Apostle read it so in his copy.” Fritz. According to this Commentator, they wrote the fem., taking Baal for a female deity; according to Beyer, Addit. ad Seld. de diis Syr., Wetst., Koppe, Olsh., Meyer,—because Baal was an androgynous deity;—according to Gesenius, in Rosenmüller, Rep. i. 39, to designate *feebleness*, compare the Rabbinical נַיִימָה, ‘false gods,’ and other analogous expressions in Tholuck. “The regarding τῇ Βάαλ as put for τῇ τοῦ Βάαλ, scil. εἰκόνι or στήλῃ, as Erasmus, Beza, Grot., Estius, al., and Bretschneider, is perfectly arbitrary.” De Wette. In Tobit i. 5 AB, we have, πᾶσαι αἱ φυλαὶ αἱ συναποστάσαι ἔθνον τῇ Βάαλ τῇ δαμῶλει,—where the golden calves of the ten tribes seem to be identified with Baal, and where a curious addition in N (in this part published by Tischdf. as Codex Frederico-Augustanus) refers expressly to the establishment by Jeroboam. 5.] **Thou**

blishment by Jeroboam. 5.] Thus
then (analogical inference from the ex-
ample just cited) in the present time
also (or, *even in the present time*, scil.

r ch. iii. 9.
vi. 15.
s Matt. vi. 32.
xii. 30-31.
1 Kings xx.
1.
t Acts ix. 20.
reff.
u here bis.
Heb. vi. 15.
xi. 33. James iv. 2 only. Gen. xxxix. 2. Prov. xii. 27 only.
w Mark vi. 52. viii. 17. John xii. 40. 2 Cor. iii. 14 only. Job xvii. 7 BN &c. only. (-ρωσις, ver. 25.)

ἐπεὶ ἡ χάρις ὅκ ἔτι γινεται χάρις· [εἰ δὲ ἐξ ἔργων,
ὅκ ἔτι χάρις, ἐπεὶ τὸ ἔργον ὅκ ἔτι ἐστὶν ἔργον.]
7 ἵτι οὖν; ὁ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέτυχεν,
ἡ δὲ ἐκλογὴ ἐπέτυχεν οἱ δὲ λοιποὶ ἐπωρώθησαν,

ABCD
FL[P]N
a b c d f
g h k l
m n o 17
[47]

6. for γινεται, εστ[α] C²(app) [F-lat: εστι] 54 syrr Chr₁ Thdrt: est vulg D-lat lat-fl. om last clause ACDFN¹ [P 47-txt] latt coptt (aeth) arm Damasc [Orig-int₁] Ambr Ambrst Aug: [om εἰ δὲ τοῦ χάρις 17:] ins (with some variations) BLN³ rel syrr Chr Thdrt ('both, in text: they do not expl it in comm; but that does not prove its omn:?' Tischdf [ed. 7]) Gennad-c₁ Thl (Ec. (See notes.))—(rec ins εστι bef 3rd χάρις: omd by B.—for ἐργον at end, χάρις (by mistake?) B.)

7. ἐπεζητεῖ F 73 latt syrr [Orig-int₁] lat-fl. rec τουτου (grammatical corr), with d g h¹ Chr₁-montf Thdor-mops[-c₁ Cyr-c₁ Damasc] Thdrt: txt ABCDFL[P]N rel Chr₁ Chr₁-2-mss. ἐπερωθησαν(sic) C (m² [sic, Tischdf]): ἐπορευθησαν c: ἐπρωθησαν 66²: excacati sunt latt [arm Orig-int₁].

of Israel's national rejection) there is a remnant (a part has remained faithful, which thus has become a λείμμα) according to (in virtue of,—in pursuance of) the election (selection, choice of a few out of many) of grace (made not for their desert, nor their foreseen congruity, but of God's free unmerited favour).

6.] 'And let us remember, when we say an election of grace, how much those words imply: viz. nothing short of the entire exclusion of all human work from the question. Let these two terms be regarded as, and kept, distinct from one another, and do not let us attempt to mix them and so destroy the meaning of each.' So that the meaning of the verse is to clear up and remove all doubt concerning the meaning of 'election of grace,'—and to profess on the part of the Apostle perfect readiness to accept his own words in their full sense, and to abide by them. This casts some light on the question of the genuineness of the bracketed clause (see authorities in var. readd.). The object being precision, it is much more probable that the Apostle should have written both clauses in their present formal parallelism, and that the second should have been early omitted from its seeming superfluity, than that it should have been inserted from the margin. Besides which, as Fritz. has remarked, the words do not correspond sufficiently with those of the first clause to warrant the supposition of their having been constructed to tally with it: we have for χάριτι in the first, ἐξ ἔργων in the second,—for γινεται χάρις, ἐστὶν ἔργον;—and the plur. ἔργα would probably have been retained in the inference of clause 2. But (directing attention to the consequence of the admission, ἐκλ. χάριτος) if by grace (the selection has been made), it is no longer (when we have conceded that, we have excluded its being)

of (arising out of, as its source) works: for (in that case) grace no longer becomes (i. e. becomes no longer—loses its efficacy and character as) grace (the freedom and 'proprio motu' character, absolutely necessary to the idea of grace, are lost, the act having been prompted from without):—but if of (arising out of, as the cause and source of the selection) works, no longer is it (the act of selection) grace; for (in that case) work no longer is work (the essence of work, in our present argument, being 'that which earns reward,' and the reward being, as supposed, the election to be of the remnant,—if so earned, there can be no admixture of divine favour in the matter; it must be all earned, or none: none conferred by free grace, or all). These cautions of the Apostle are decisive against all attempts at compromise between the two great antagonist hypotheses, of salvation by God's free grace, and salvation by man's meritorious works. The two cannot be combined without destroying the plain meaning of words. If now the Apostle's object in this verse be to guard carefully the doctrine of election by free grace from any attempt at an admixture of man's work, why is he anxious to do this just at this point? I conceive, because he is immediately about to enter on a course of exposition of the divine dealings, in which, more than ever before, he rests all upon God's sovereign purpose, while at the same time he shews that purpose, though apparently severe, to be one, on the whole, of grace and love.

7.] What then (what therefore must be our conclusion from what has been stated? We have seen that God hath not cast off his own chosen nation, but that even now there is a remnant. This being so, what aspect do matters present? This he asks to bring out an answer which may

8 καθὼς γέγραπται Ἐδωκεν αὐτοῖς ὁ θεὸς ^x πνεῦμα ^x κατανύξεως, ^z ὀφθαλμοὺς ^a τοῦ μὴ βλέπειν, καὶ ^b ὦτα ^a τοῦ μὴ ἀκούειν, ἕως τῆς ^c σήμερον ^c ἡμέρας. 9 καὶ Δαυεὶδ λέγει ^d Γενηθῆτω ἡ ^e τράπεζα αὐτῶν ^d εἰς ^{gh} παγίδα καὶ ^d εἰς ^{ei} θήραν καὶ ^d εἰς ^{hk} σκάνδαλον καὶ ^d εἰς ⁱ ἀνταπόδομα αὐτοῖς, 10 ^m σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν ^a τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν ⁿ διὰ παντὸς

b Paul, Acts xxviii. 27 bis (from Isa. vi. 10). 1 Cor. ii. 9. xii. 16 only.

xx. 26. 2 Cor. iii. 14 only. Josh. v. 9.

e = 1 Cor. x. 21 bis. Ps. lxxvii. 20. f Luke xxi. 35. 1 Tim. iii. 7. vi. 9.

vii. 23. g Ps. xxiv. 8. h Josh. xxiii. 13. Ps. cxl. 9.

v. 2. k = Matt. xvi. 23. ch. ix. 33 al. 1 Kings xviii. 21.

xxvii. 4. 2 Chron. xxxii. 25. (δοῦσι, Col. iii. 24.)

n Acts ii. 25. x. 2 al. Isa. xlix. 16.

c Matt. xxviii. 15. Acts

d constr., Acts v. 36 reff. Isa. lxxvii. 22.

e here only. 1 Cor. & Ps. lix. 3

i here only. = Hos.

1 Luke xiv. 12 only. Ps.

m = ch. i. 21 (reff.) only. 1 c.

8. καθάπερ ΒΝ. ὁ is written twice in Ν.

[8. 9. ἡμερας καὶ δαυιδ is supplied at the foot of the page in F-gr(not G).]

9. ins καθάπερ hef καὶ δαυειδ C.

set in view the οἱ λοιποὶ? [?] That which Israel is in search of (viz. δικαιοσύνη, see ch. ix. 31; x. 1 ff.), this it (as a nation) found not (on ἐπιτυγχάνω w. an acc., see Matthæ, Gr. Gr. § 363 obs.), but the election (the abstract, because Israel has been spoken of in the abstract, and to keep out of view for the present the mere individual cases of converted Jews in the idea of an *elect* remnant) found it:

8.] but the rest were hardened (not 'blinded'; see note on Eph. iv. 18:—σκληροτέραν ἢ ἀπιστία τὴν καρδίαν αὐτῶν ἀπειργάσατο. Theodoret. It is passive, and implies *God as the agent*. This for the sake of the context, ἔδωκεν αὐτοῖς ὁ θεὸς κ.τ.λ., not necessarily for the meaning of the word itself, which might indicate 'became hard,' but certainly *does not* here),—as it is written (if we are to regard these passages as merely *analogous instances* of the divine dealings, we must remember that the *perspective of prophecy*, in stating such cases, *embraces all analogous ones*, the divine dealings being self-consistent,—and especially that *great one*, in which the words are most prominently fulfilled), *God gave to them* (LXX and Heb., πεπότικεν ὑμᾶς) a spirit (see reff.) of stupor (there is at the end of Fritzsche's commentary on this chapter an elaborate excursus on κατάνυξις, in which he has thoroughly investigated its derivation and meaning. He comes to the conclusion that it is derived from κατανύσσω, 'compungo,' and might signify any excitement of mind, pity, sadness, &c.,—but in the few places where it occurs, it *does* import *stupor* or *numbness*:—so ref. Ps. ἐπότισας ἡμᾶς οἶνον κατανύξεως, which Hammond explains to mean the stupefying wine given to them that were to be put to death. Ham. also cites from

Marcus Eremita, *νουθεσ. ψυχ.* p. 948, a passage where he describes πόνον τῆς κατανύξεως as the consequence of οἰνοποσία. Tholuck compares the similar meanings of 'frappé,' *struck*, *betroffen*,—eyes that they should not see (such eyes that they might not see: in the Heb. and LXX the negative is joined with the verb, καὶ οὐκ ἔδωκεν κύριος ὁ θ. ὑμῶν κ.τ.λ.) and ears that they should not hear unto this present day. These last words are not, as Beza, E. V., Griesb., Knapp, to be separated from the citation, and joined to ἐπαρώθησαν: they belong to the words in Deut. and are adduced by St. Paul as applying to the day then present, as they did to the day when Moses spoke them: see 2 Cor. iii. 15.

9.] And David saith, Let their table be for a snare and for a net (θήρα more usually 'a hunt,' or the act of taking or catching, —but here and in ref. *a net*, the instrument of capture. It is not in the Heb. nor in the LXX, and is perhaps inserted by the Apostle to give emphasis by the accumulation of synonyms), and for a stumbling-block and for a recompense to them (the LXX have εἰς παγίδα κ. εἰς ἀνταπόδοσιν κ. εἰς σκάνδαλον. The Heb. of εἰς ἀνταπόδοσιν, as at present pointed, is עֲלֵי בִטְחוֹן, 'to the secure.' It has been supposed that the LXX pointed עֲלֵי בִטְחוֹן or עֲלֵי בִטְחוֹן, 'for retributions.' See Ps. xci. 8: but qu. ?):

10.] let their eyes be darkened that they may not see, and their back bow thou down always. "Instead of bending the back, the Heb. text speaks of making the loins to tremble, רָעַד הַמְּחָיִה. This elsewhere is a sign of *great terror*, Nah. ii. 10; Dan. v. 6: and the *darkening of the eyes* betokens in the Psalm, a weakened, humbled, servile condition, just as in

• here only. 1. c. 4 Kings
 1. c. 4 Kings
 ver. 35 only.
 p ver. 1 al.
 q (-) James ii.
 10. iii. 2 (his).
 2 Pet. i. 10
 only. 1 Kings
 iv. 2.
 r = ch. xiv. 4
 reff.
 s ch. iii. 4 reff.
 t ch. iv. 25 reff.
 vi. 7 only.
 28. ver. 24.
 u ch. iv. 11 reff.
 Isa. xxxi. 8 only. (see 2 Cor. xii. 13 reff.)
 Philem. 16. Heb. ix. 14 only.
 y ch. x. 19 reff.
 z as above (y).
 w = Heb. xi. 26.
 y Matt. vii. 11. x. 25. Luke xi. 13. xii. 24.
 Matt. xii. 12. Heb. x. 29 only.
 x 1 Cor.
 Luke xi. 13. xii. 24.
 Heb. x. 29 only.

ABCD
 FL[P]N
 a b c d f
 g h k l
 m n o 17
 [47]

12. om ver A.

Deut. xxviii. 65—67. It is plain from διὰ παντός, that we must not suppose the infirmities of age to be meant. The Apostle might well apply such a description to the servile condition of the bondmen of the law, see Gal. iv. 24.²³ Tholuck.

11—24.] Yet this exclusion and hardening has not been for their destruction, but for mercy to the Gentiles, and eventually for their own restoration. 11.] I say

then (see on ver. 1), Did they (who? see below) stumble in order that they should fall (not 'sic, ut caderent'—as Vulg.,—so Orig., Chrys., Grot., al., denoting the result merely: neither the grammar nor the context will bear this: the Apostle is arguing respecting God's intent in the παραπτώμα of the Jewish nation. He here calls it by this mild name to set forth that it is not final. The subject of ἔπταισαν is the αὐτοί of the following verses, i. e. the Jews, as a people: not the unbelieving individuals, who are characterized as πεισόντες, ver. 22. He regards the λοιποί as the representatives of the Jewish people, who have nationally stumbled, but not in order to their final fall, seeing that God has a gracious purpose towards the Gentiles even in this πταίσμα of theirs, and intends to raise them nationally from it in the end. This distinction, between the πταίσαντες, the whole nation as a nation, and the πεισόντες, the unbelieving branches who have been cut off, is most important to the right understanding of the chapter, and to the keeping in mind the separate ideas, of the restoration of individuals here and there throughout time, and the restoration of Israel at the end. The stress is on πέσωσιν. and it is the fall which is denied: not on ἵνα πέσωσιν, so that the purpose merely should be denied, and the fall admitted? God forbid: but (the truer account of the matter is) by their trespass (not fall, as E. V.) salvation (has come) to the Gentiles, for to provoke them (Israel) to jealousy. Two gracious purposes of God are here stated, the latter wrought out through the former. By this stumble of the Jews out of their national place in God's favour, and the admission

of the Gentiles into it, the very people thus excluded are to be stirred up to set themselves in the end effectually to regain, as a nation, that pre-eminence from which they are now degraded. 12.] Then the

Apostle argues on this, as Meyer well says, 'a felici effectu causæ peioris ad feliciorum effectum causæ melioris.'—But ('posito, that'—as in last verse—taking for granted the historical fact, that the stumble of the Jews has been coincident with the admission of the Gentiles) if their trespass is the world's wealth (the occasion of that wealth,—the wealth itself being the participation in the unsearchable riches of Christ), and (this latter clause parallel to and explanatory of the less plainly expressed one before it) their loss, the wealth of the Gentiles, how much more (shall) their replenishment (be all this)? On ἡττημα and πλήρωμα much question has been raised. I have taken both as answering strictly to the comparison here before the Apostle's mind, viz. that of impoverishing and enriching,—and the genitives αὐτῶν [&c.] as subjective: q. d. 'if their impoverishment be the wealth of the Gentiles, how much more shall their enrichment be!' But several other interpretations are possible. (1) ἡττημα may mean as in ref. 1 Cor., degradation, and πλήρωμα would then be fulness, re-exaltation to the former measure of favour,—or perhaps, as where Herod. iii. 22 says ὀγδῶκοντα ἔτρα ζῆς πλήρωμα, 'their completion,' 'their highest degree of favour.' (2) If we regard the meaning of πλήρωμα in ver. 25, we shall be tempted here to render it, 'full number,' and similarly ἡττημα, 'small number.'

So the majority of Commentators: Chrys., Theodoret, Erasmus, Beza, Bucer, Grot., Bengel, Reiche, De W. (but only as regards πλήρ. —he renders ἡττ. with Luther, Schade) and Olsh. (see below). Thus the argument will stand: 'If their unbelief (i. e. of one part of them) is the world's wealth, and their small number (i. e. of believers, the other part of them), the wealth of the Gentiles, how much more their full (restored) number!' i. e. as Olsh. explains it, 'If so few Jews can do so much

τὸ ^a πλήρωμα αὐτῶν; ¹³ ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. ^a = here only. see Eph. i. 23 notes. John i. 16. ver. 25. ^b ἐφ' ^b ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν ^b = Matt. ix. 15 xxv. 40, 45 (2 Pet. i. 13) only. ^c διακονίαν μου ^d δοξάζω, ¹⁴ εἰ ^c πως ^c παραζηλώσω μου ^c = Acts xx. 13 only. ^d = Matt. ix. 15 xxv. 40, 45 (2 Pet. i. 13) only. ^e εἰ γὰρ ἡ ^e = Acts xx. 13 only. ^f Gen. xxxvii. 27. ²⁴ reff. d = 2 Cor. iii. 10. Judg. ix. 9. e ch. i. 10. g = 1 Cor. vii. 16 (bis). ix. 22. 1 Tim. iv. 16. James v. 20.

13. rec (for δε) γαρ, with DFL rel latt goth Chr, Thdrt[-ed] Thl Ec [Orig-int, Ambrst]: οὖν C: om æth: txt AEN[P 47 arm] syrr copt Thdrt-ms Damasc. rec om οὖν (see notes), with L rel vulg D³-lat syr [copt(Treg) æth] Chr, Thdrt Thl Ec [Orig-int, Ambrst] Aug: om μὲν οὖν DF goth [arm]: ins ABC[P]N copt[(Tischdf) Cyr, Damasc]. om εγω A n 73. 80. 108-16-8 arm Thdrt-ms: ins bef εἰμι F [vulg goth] Cyr, [Orig-int, Ambrst]. δοξασω F [17] 46. 109 latt Thdrt[-ed], (txt₂) [Orig-int₂] lat-fl (but not Aug₂).

14. τὴν σαρκα bef μου DF.

for the Gentile world, what will not the whole number do?' But thus we shall lose the 'a *minori ad majus*' argument—'if their *sin* has done so much, how much more their *conversion*?' unless indeed it be said that τὸ ἡττημα implies a national παράπτωμα. Besides, it can hardly be shewn that ἡττημα will bear this meaning of 'a small number.' (3) Tholuck, from whom mostly this note is taken, notices at length the view of Olsh., after Origen, that the idea of a *definite number of the elect* is here in the Apostle's mind,—that the falling off of the Jews produces a deficiency in the number, which is filled up by the elect from the Gentiles, as ver. 25: understanding by πλήρωμα both there and here, if I take his meaning aright, the number required to fill up the roll of the elect, whether of Jews, as here, or Gentiles, as there. Tholuck, while he concedes the legitimacy of the idea of a πλήρωμα τῶν σωζομένων, maintains, and rightly, that in this section no such idea is brought forward: and that it would not have been intended, without some more definite expression of it than we now find.

I have thought it best as above, considering the very various meanings and difficulty of the word πλήρωμα, to keep here to that which seems to be indicated by the immediate context, which is, besides, the primitive meaning of the word. It must be noticed, that the fact, of Israel being the chosen people of God, lies at the root of all this argument. Israel is the nation, the covenant people,—the vehicle of God's gracious purposes to mankind. Israel, nationally, is deposed from present favour. That very deposition is, however, accompanied by an outpouring of God's riches of mercy on the Gentiles; not as rivals to Israel, but still considered as further from God, formally and nationally, than Israel. If then the disgrace of Israel has had such a blessed accompaniment, how much more

blessed a one shall Israel's honour bring with it, when His own people shall once more be set as a praise in the midst of the earth, and the glory of the nations.

13.] 'Why, in an argument concerning the Jews, dwell so much on the reference to the Gentiles discernible in the divine œconomy regarding Israel? Why make it appear as if the treatment of God's chosen people were regulated not by a consideration of them, but of the less favoured Gentiles?' The present verse gives an answer to this question. But (apology for the foregoing verse:—if γάρ be read, the sense will be much the same—For (i. e. let it be understood, that), &c.) I am speaking to you the Gentiles. Inasmuch therefore (μὲν οὖν is surely not to be rejected as yielding no sense,—as De Wette and Tholuck, who object to it as proceeding from those who hold a new sentence to begin at ἐφ' ὅσον, and ὑμῖν . . . ἔθνεσιν to refer to the foregoing:—but the usage of μὲν οὖν in 1 Cor. vi. 4 seems strictly analogous to that in our text, where no new sentence is begun in any sense which may not be true here.

ἐφ' ὅσον, not 'as long as,' as Orig. and Vulg.) as I am Apostle of the Gentiles, I honour mine office (by striving for their conversion and edification at all times,—by introducing a reference to them and their part in the divine counsels, even when speaking of mine own people), if by any means I may (regarding it as a real service done on behalf of Israel, thus to honour mine office by mentioning the Gentiles, if this mention may) provoke to jealousy mine own flesh (the Jews) and may save some of them. 15.] For

(a reason for my anxiety for the salvation of Israel: not merely for the sake of mine own kinsmen, but because their recovery will bring about the blessed consummation of all believers. Vv. 13, 14 should not then be in a parenthesis) if the rejection of them (not 'their loss,' as Luth:

h Acts xxvii. 22 only ref. 7.
 1 ch. v. 11.
 2 Cor. v. 18,
 19 only 4.
 (Isa. ix. 5.)
 2 Macco. v. 20 only.
 m ch. ix. 21 ref.
 only in Epp. j here only +. (-λαμβάνειν, ch. xiv. 3.) k ch. viii. 23 ref. l Num. xv. 21.
 Ezek. xxxi. 7. n Matt. iii. 10. xiii. 6 al. Job xiv. 8. o Matt. xiii. 32 al. here &c. (5 times)

ABCD
 FL[P]N
 a b c d f
 g h k l
 m n o p r
 [47]

15. κοσμῷ F. for προσλ., πολ. CF k¹.

16. for δε, γαρ A: om C² goth [æth]. om 2nd εἰ F[P¹] 70-1. 109 lect-13 arm Chr-ms.

and Beng., by which the antithesis to *πρός-λημνις* is weakened) be (the occasion of) the reconciliation of the world (of the Gentiles, viz. to God), what ('qualis,' of what kind,' in its effect) (will be) their reception, but (the occasion of) life from the dead? *ζωὴ ἐκ νεκρ.* may be variously taken. (1) it may be metaphorical, as in ch. vi. 13, and may import, that so general a conversion of the world would take place, as would be like life from the dead. So, more or less, Calv., Calov., Estius, Bengel, Stuart, Hodge, al., and Theophyl., Phot., who explain it of a joy like that of the resurrection. But against this interpretation lies the objection, that *this is already involved in καταλλαγή κόσμ.,* and thus no new idea would be brought out by the words, which stand in the most emphatic position. (2) it may mean that 'life from the dead' literally should follow on the restoration of the Jewish people; i. e. that the Resurrection, the great consummation, is bound up with it. So Chrys., Orig. ("tunc enim erit assumptio Israel, quando jam et mortui vitam recipient, et mundus ex corruptibili incorruptibilis fiet, et mortales immortalitate donabuntur"), Theodoret, Reiche, Meyer, Fritzsche, Rückert ed. 2, Tholuck, al. The objection to this view seems to be, that the Apostle would hardly have used *ζωὴ ἐκ νεκρῶν* thus predicatively, if he had meant by it a fixed and predetermined event;—but that, standing as it does, it must be *qualitative*, implying *some further blessed state* of the reconciled world, over and above the mere reconciliation. This might well be designated 'life from the dead,' and in it may be implied the glories of the first resurrection, and deliverance from the bondage of corruption, without supposing the words *ζωὴ ἐκ νεκρῶν* = *ἡ ἀνάστασις τῶν νεκρ.* Stuart well compares Ezek. xxxvii. 1—14, which was perhaps before the mind of the Apostle:—but he gives a mere ethical interpretation to it. 16—24.] *Such a restoration of Israel was to be expected from a consideration of their destination and history. This is set forth in similitudes, that of the root and branches being followed out at some length,—and*

their own position, as engrafted Gentiles, brought to the mind of the readers. But (a further argument for their restoration following on ἀλλά, ver. 11) *if the first-fruit be holy, so also the lump* (not here the firstfruit of the *field*, as Grot., Rosenm. (nor is *φύραμα* the cake made by the priests out of the firstfruits which fell to them, Deut. xviii. 4, as Estius, Koppe, Köllner, Olsh., al.);—but the portion of the kneaded lump of dough (*φύρω*), which was offered as a heave-offering to the Lord, and so sanctified for use the rest: see ref. Num. where the same words occur);—and if the root be holy, so also the branches. *Who are the ἀπαρχή and the ῥίζα?* First of all, there is no impropriety in the two words applying to the *same thing*. For though, as Olsh. remarks, the branches being *evolved from the root*, it rather answers to the *φύραμα* than to the *ἀπαρχή*, and, as Rückert, the firstfruit succeeds the lump in time, while the root precedes the branches,—yet, as Thol. replies, the *ἀγιότης is the point of comparison*, and in *ἀγιότης* the *ἀπαρχή* precedes and gives existence to the *φύραμα*. This being so, (1) the *ἀπαρχή* and *ῥίζα* have generally been taken to represent the *patriarchs*; and I believe rightly (except that perhaps it would be more strictly correct to say, *Abraham himself*). The ἀγαπητοὶ διὰ τοὺς πατέρας of ver. 28 places this reference almost beyond doubt. Origen explains the *ῥίζα* to be our Lord. But He is Himself a branch, by descent from Abraham and David (Isa. xi. 1; Matt. i. 1), if genealogically considered; and if mystically, the *whole tree* (John xv. 1). De Wette prefers to take as the firstfruit and root, the *ideal theocracy* founded on the patriarchs,—the *true, faithful children* of the patriarchs, and as the branches, those united by mere external relationship to these others. This he does, because in the *common acception*, the *κλάδοι* who are cut off ought to be severed from their *physical connexion* with Abraham, &c., which they are not. This objection I do not conceive applicable here: because, as we see evidently from ver. 23, the severing and re-engrafting are types, not of *genealogical*

17 εἰ δέ τινες τῶν ὁ κλάδων ῥ ἐξεκλάσθησαν, σὺ δὲ ἄγρι-
 ἔλαιος ὢν ῥ ἐνεκεντρίσθης ἐν αὐτοῖς καὶ ῥ συγκοινωνὸς
 τῆς ῥ ῥίζης τῆς ῥ πιότητος τῆς ῥ ἐλαίας ἐγένου, 18 μὴ

xvii. 6.

r here &c. (6 times) only †.

Wisd. xvi. 11 only.

s 1 Cor. ix. 23. Phil. i.

7. Rev. i. 9 only †. (εἶν, Eph. v. 11.)

t here only. Judo. ix. 9.

u ver. 24. James

iii. 12. Rev. xi. 4 only, exc. (w. ὅρος) in Gospp.

Gen. viii. 11.

17. for ἐνεκ., ἐκεντρίσθης L. om εν C¹(appy). rec ins και bef της πιστοτης,
 with AL[D²3P]N³ rel [vulg syr goth æth arm Chr, Thdrt Antch, Orig-int,]: om
 BC(D¹F)N¹ copt Damasc[-txt]. ἐγένου της πι. της ελαίας [omg της ριζης] D¹F
 k (Cyr-jer₁) Iren-int₂.

disunion and reunion, but of *spiritual*. Meanwhile, De W.'s view appears less simple than the ordinary one, which, as I hope to shew, is borne out by the whole passage. (2) Then, *who are indicated by the φύραμα and the κλάδοι*? ISRAEL, considered as the people of God. The lump, which has received its ἀγιότης from the ἀπαρχή, = Israel, beloved for the fathers' sakes: the assemblage of branches, evolved from Abraham, and partaking of his holiness. But one thing must be especially borne in mind. As Abraham himself had an outer and an inner life, so have the branches. They have an *outer life*, derived from Abraham by *physical descent*. Of this, *no cutting off can deprive them*. It may be compared to the very organization of the wood itself, which subsists even after its separation from the tree. But they have, while they remain in the tree, an *inner life*, nourished by the circulating sap, by virtue of which they are constituted *living parts* of the tree: see our Lord's parable of the vine and the branches, John xv. 1 ff. It is of *this life*, that their severance from the tree deprives them: it is *this life*, which they will *re-acquire* if grafted in again.

See a very ingenious but artificial explanation in Olsh., who agrees in the main with De W.:—and the whole question admirably discussed in Tholuck. The ἀγιότης then here spoken of, consists in their *dedication to God as a people*—in their being *physically evolved from a holy root*. This peculiar ἀγιότης (see 1 Cor. vii. 14, where the children of one Christian parent are similarly called ἅγια) renders their *restoration to their own stock* a matter, not of wonder and difficulty, but of reasonable hope and probability. I may notice in passing, that those expositors who do not hold a restoration of the Jewish people to national pre-eminence, find this passage exceedingly in their way, if we may judge by their explanations of this ἀγιότης. E. g. Mr. Ewbank remarks: 'Holy they are, inasmuch as there is *no decree against their restoration to their place of life and fruitfulness*.' Surely this is a new meaning of 'holy': the same would be true of a Hottentot: in his case,

too, there is no decree against his reception into a place (and in Mr. E.'s view, the restoration of the Jew is nothing more) of life and fruitfulness in the Church of God.

17.] But (introduces a hypothesis involving a seeming inconsistency with the ἀγιότης just mentioned) if *some of the branches* (the τινες, as Thol. remarks, depreciates the number, in order to check the Gentile pride) *were broken out* (from the tree), *and thou* (a Gentile believer) *being a wild olive* (ἀγριέλαιος, the tree, spoken of a sprout or branch of it. Better so than, as Fritz., Meyer, to make ἀγρ. an adj., 'of wild olive,' which can only be used of that which is *made out of the wood*, as ἀγριέλαιος σκυτάλη. Thol.) *wast grafted in* (Clem. Alex. Strom. vi. [15] § 119, p. 799 P., enumerates four different kinds of ἐγκεντρίσμός, using it as a general term for grafting and budding. The difficulty here is, that the Apostle *reverses* the natural process. It is the *wildling*, in practice, which is the *stock*, and the graft inserted is a sprout of the *better tree*. I believe that he *does not here regard* what is the fact in nature: but makes a supposition perfectly legitimate,—that a wildling graft on being inserted into a good tree, thereby becomes partaker of its qualities. No allusion can be intended to a practice mentioned by Columella, de Re Rust. v. 9, of inserting a wildling graft into a good tree to increase the vigour and growth of the tree: for this would completely stultify the illustration—the point of which is, a *benefit* received by the wildling from the tree, not one *conferred* by the wildling on it) *among them* (i.e. among the branches,—τοῖς κλάδοις: or perhaps αὐτοῖς may imply the *remnants* of the branches broken off. The renderings, 'in their stead,' 'in locum,' as De W. after Chrys., Theophyl., Beza,—and 'in their place,' 'in loco,' Meyer, Olsh., are surely inadmissible), and became a fellow-partaker (with the branches: or perhaps simply 'a partaker,' σύν not implying *fellowship in participation*, but merely the participation itself) of the root of the fatness (of that root, on union with which all the develop-

v (-) here bis. ^v κατακαύχῳ τῶν ° κλάδων· εἰ δὲ ^v κατακαυχᾶσαι, οὐ ABCD
James ii. 13. FL[P] 8
iii. 14 only. a b c d f
Jer. xxvii. g h k l
(1.) 11, 38 m n o 17
(Zech. x. 12) only. [47]
w ch. xv. 1. 20 * καλῶς. τῇ ^v ἀπιστία ^p ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει
Matt. xvi. 12. John xvi. 12. 4 Kings xviii. 14. Sir. vi. 25
only. Bel & Dr. 36 Theod. εἴστηκας. μὴ * ^z ὑψηλοφρόνει, ἀλλὰ φοβοῦ· ²¹ εἰ γὰρ ὁ
x Matt. xv. 7. θεὸς τῶν ^{ab} κατὰ ^b φύσιν ° κλάδων οὐκ ^c ἐφείσατο, [^d μὴ
John iv. 17 al. 2 Kings iii. 13. y = ch. iii. 3. Heb. iii. 19. dat. of cause, see ver. 30. z 1 Tim.
vi. 17 only τ. see ch. xii. 16 reff. a = ch. ix. 11. Col. iii. 23. b here &c. (3c) only τ. see
below (j). c Paul (Acts xx. 29. ch. viii. 32. 1 Cor. vii. 25 al.) only, exc. 2 Pet. ii. 4, 5. Ezek. xxxvi. 21.
d = 1 Cor. viii. 9. ellipsis, here only.

18. for κατακαυχᾶσαι, συ καυχᾶσαι D¹F Ambrst.

(αλλα, so BD¹N.)

19. for ἐξεκλάσθησαν, εἰ κλασθήσαν[si fracti sunt] F [D-lat¹ Orig-int¹]. rec
ins οι bef κλαδοι, with D¹ b c[e sil] o Thdrt [Antch.] Thl: om A B(Tischdf, expr)
CD³FL[P]N rel Chr₁ [Antch.] Damasc.

20. for ἐξεκλάσθησαν, ἐκλασθήσαν B(Tischdf, expr) D¹F: txt ACD³L[P]N rel Chr₁
Thdrt [Antch.] Damasc. [for συ, συν D¹(appy; but ν erased, as is also one letter
before and one after πιστι: απιστια, Wetst).] * ὑψηλὰ φρόνει ABN.

21. εἰ γαρ is written over an erasure by N¹. rec ins μη πως, with DFL rel
[vulg syrr goth arm] Chr₁(καὶ οὐκ εἶπεν Οὐδὲ σοῦ φείσεται, ἀλλὰ Μὴ πως οὐδὲ σοῦ

ment of life and its fertility depend: which is the source of the fatness. With καί, it will mean, of the source of life, and also of the development of that life itself in all richness of blessing) of the olive-tree,

18.] do not boast against the branches (which were broken off): but if thou boastest against them (know that . . . or let this consideration humble thee, that . . . Similarly 1 Cor. xi. 16, εἰ δέ τις δοκεῖ φιλόνομος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, κ.τ.λ. See Winer, edn. 6, § 66. 1a) it is not thou that bearest the root, but the root thee. The ground of humiliation is—"Thou partakest of thy blessings solely by union with God's spiritual church, which church has for its root that Father of the faithful, from whom they are descended. Regard them not therefore with scorn." This is expanded further in ver. 20.

19.] Thou wilt then (posito, that thou boastest, and defendest it) say, Branches (it would look as if the art. had been erased, to square this sentence with ver. 17, where τινὲς τ. κλάδων only were broken off. Or we might think, as Matthäi has remarked (Thol.), that, 'Gentilis loquitur arrogantius,' using οἱ κλ. in his pride, to signify that the branches, generically, have now become subject to excision on his account. But the fact, now ascertained by Tischdf., that B omits the art., makes nearly the whole manuscript authority against it) were broken off that I (emphatic) might be grafted in.

20.] Well (the fact, involving even the purpose, assumed in ἵνα, is conceded. When Thol. denies this, he forgets that the prompting cause of their excision, their unbelief, is distinct from the divine purpose of their exci-

sion, the admission of the Gentiles, and belongs to a different side of the subject):—through their unbelief (or perhaps, 'through unbelief,' abstract. There is often a difficulty in distinguishing the possessive from the abstract (i. e. generic) article. Thol. observes that the instrumental use of the dat. and that of διὰ with the gen. differ in this, that the latter expresses more the immediate cause, the former the mediate and more remote. The explanation of this would be, that the dative only acquires its instrumental use through another, more proper attribute of the case, that of reference to, form or manner in which: see Bernhardy, Syntax, ch. iii. 14, pp. 100—105) they were broken off, but thou by thy faith (see above:—'through' indicates better the prompting cause of a definite act,—'by,' the sustaining condition of a continued state. Thus we should always say that we are justified through, not by, faith,—but that we stand by, not through, faith) standest (in thy place, in the tree, opposed to ἐξεκλάσθησαν. Thol. prefers the sense in ch. xiv. 4, and certainly the adoption of πεσόντες ver. 22, seems to shew that the figurative diction is not strictly preserved).

—Be not high-minded, but fear:

21.] for if God did not spare the natural branches (the branches which grew according to natural development, and were not engrafted),—(supply 'I fear,' or 'it is to be feared,' or simply 'fear,' or 'take heed,' as in ref.) lest He shall also not spare THEE. The fut. ind. with μὴ πως, the apparent incongruity of which has probably caused the variety of reading, implies, as Herm., Soph. Aj. 272, observes with regard to the ind. pres., 'μὴ ἐστὶ

[... χρη-
στότητα
P.]

^d πως] οὐδὲ σοῦ ^e φείσεται. ²² ἴδε οὖν ^e χρηστότητα καὶ ^e ch. ii. 4 reff.
^f ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς ^g πεσόντας ^f ἀποτομία, ^f here bis only.
ἐπὶ δὲ σέ ^e χρηστότης θεοῦ, ἐὰν ^h ἐπιμείνης τῇ ^e χρη- ^{del. . . ἀπο-}
στότητι ἐπεὶ καὶ σὺ ⁱ ἐκκοπήσῃ. ²³ κἀκεῖνοι δέ, ἐὰν ^{τομίαν τῇ}
^h ἐπιμείνωσιν τῇ ^y ἀπιστία, ^k ἐγκεντρίσθῃσονται· δυνα- ^{πραότητι}
τὸς γάρ ἐστιν ὁ θεὸς πάλιν ^k ἐγκεντρίσαι αὐτούς· ^{μηνύειν,}
²⁴ εἰ γὰρ σὺ ἐκ τῆς ^{ab} κατὰ ^b φύσιν ⁱ ἐξέκοπης ^k ἀγρι- ^{Plut. de Lib.}
ελαίου καὶ ^l παρὰ ^l φύσιν ^k ἐγκεντρίσθης εἰς ^m καλλι- ^{Educ. p. 13.}
έλαιον, ⁿ πόσῳ ⁿ μᾶλλον οὗτοι ^o οἱ ^{ab} κατὰ ^b φύσιν ^{D. (mos,}
^{xi. 12 only. D. vii. 5.} ^{k ver. 17.} ^{l ch. i. 26 (reff.) only.} ^{g = ch. xiv. 4} ^{h = ch. vi. 1} ^{i here bis.} ^{Matt. iii. 10} ^{L. v. 30.} ^{vii. 19.} ^{xviii. 8.} ^{Luke xiii.} ^{7, 9. 2 Cor.} ^{m here}

only t. Aristot. de Div. i. 6.

n ver. 12.

o ellipsis, ch. iv. 14 al.

φείσεται, ὑποτεμνόμενος τοῦ λόγου τὸ φορτικὸν τῇ ἀμφιβολίᾳ] Thdrt [Antch₁] Thl (Ec
Iren-int, Cyr₁ Ambrst: om (corrⁿ to avoid fut. with μη πως?) ABCN[P 47-txt] copt
Damasc [Ors, Antch₁ Orig-int₂] Aug₃. rec φείσεται, with Chr-montf₁ Chr-c₁ Thl
Ec: txt [A] B(sic) CDFL[P]N rel Chr-2-mss₁ Thdrt Antch₂ Damasc.

²² ins του bef [1st] θεου B. rec αποτομιαν (see note), with DFL N³(but v
erased) rel [vulg] Clem₁ Eus, Chr₁ Thdrt Phot₁ [Cyr₁ Orig-int₂ Hil₁ Ambrst]: txt
ABCN¹ (Orig₁) Damasc. rec χρηστοτητα, with D³[and lat] FL rel [vulg] Clem
Chr Cyr[-p₁] Thdrt Phot [Orig-int₂ Hil₁ Ambrst]: -ητος(sic) N: txt ABC D[-gr
arin] (Orig₁) Eus, Damasc. rec om θεου (see note), with D²⁻³FL rel demid Syr
[syr goth æth] Clem₁ Orig₁[-int₂] (Eus₁ Cyr₁) Chr₁ Thdrt [Hil₁ Ambrst Aug_{sæpe}]:
ins ABCD¹N vulg copt arm Damasc Pel. for επιμειν., επιμεινωσιν BD¹N.

²³ rec καλ εκεινοι, with L rel Chr₁ Thdrt: txt ABCDFN c d k [47] Damasc. for
επιμειν., επιμεινωσιν BD¹N¹. o θεος bef εστιν L a h k l 17.

(ἔσται) verentis quidem est ne quid nunc sit
(*futurum sit*), sed indicantis simul, putare,
se ita esse (*futurum esse*), ut veretur.' See
Winer, edn. 6, § 56. 2. b. β, and 64. i. 7. a,
also Col. ii. 8; Heb. iii. 12. ²²] The
caution of the preceding verse is unfolded
into a setting before the Gentile of the
true state of the matter. Behold therefore
(*posito*), that thou enterest into the feeling
prompted by the last verse) the goodness
and the severity (no allusion to *ἀποτέμνω*
in its literal sense) of God:—towards those
who fell (see on ver. 11. Here the
πεσόντες are opposed to σὺ, the figure being
for the moment dropped: for *πίπτειν* can
hardly be used of the *branches*, but of *men*)
severity; but towards thee, the goodness
of God (the nominatives here, as involving
a departure from the construction, are pre-
ferable: and the repetition of θεοῦ is quite
in the manner of the Apostle: see 1 Cor. i.
24, 25. Rückert thinks that because Clem.
Alex. Pædag. i. 8 [70], p. 140 P., under-
stands χρηστότης, in ἐὰν ἐπιμείνης τῇ
χρηστότητι, of the χρηστότης of *men*
(τουτέστι τῇ εἰς χριστὸν πίστει), θεοῦ may
have been a marginal gloss to guard
against this mistake, and may have found
its way into the text, misplaced. But
this is hardly probable: θεοῦ is much more
likely to have been erased as unnecessary),
if thou abide by (reff.) that goodness; for
([suppon otherwise:] assuming that thou

dost not abide by that goodness) thou also
shalt be cut off (ind. fut. The placing
only a comma at ἐκκοπήσῃ, as Meyer,—
not Lachm. (ed. 2) and Tischend. (ed. 7
[and 8]),—prevents the break evidently
intended between the treatment of the
case of the Gentile and that of the Jews).

²³] And they moreover, if they
continue not (not exactly the same mean-
ing as before: the χρηστότης before being
external and objective, this, as in ch. vi. 1,
a subjective state) in their (see on ver. 20)
unbelief, shall be grafted in: for God is
able to graft them in again. Some, e. g.
Grot., represent this last clause as imply-
ing, that God's power to graft them in
again has always been the same, but has
waited for their change of mind, to act:
'Nihil est præter incredulitatem quod
Deum impedit eos rursum pro suis as-
sumere et paterne tractare:—but surely
De W.'s interpretation is far better:—
'The Apostle obscurely includes in the
ἐγκεντρ. the removal of their unbelief and
the awakening of faith, and this last espe-
cially he looks for from above:—for, as he
observes, the power of God would not be
put forward, if the other were the mean-
ing.

²⁴] For (proof that, besides
God's undoubted power to re-engraft them,
the idea of their being so re-engrafted is
not an unreasonable one) if thou wast cut
off from the olive-tree which is by

^p ch. i. 13. ^k ἐγκεντρίσθῃσονται τῇ ἰδίᾳ ^k ἐλαία. ²⁵ ^p Οὐ γὰρ θέλω ^{ARCD-FLNab}
ⁱ Cor. x. 1. ¹ Cor. x. 1. ² Cor. x. 1. ¹ Thess. i. 8. ¹ Thess. i. 13. ^q = see note. ^{ch. xvi. 25 al.}
^q = see note. ^{ch. xvi. 25 al.} ^{Dan. ii. 18.} ^r Matt. xxv. 2. ^{&c.} Gen. xii. 33. ^{w. ἐν,} 1 Cor. iv. 10. ^{w. παρά,} ch. xii. 16. ^{Prov. iii. 7.} ^s Mark iii. 5. ^{Eph. iv. 18}
^{only τ. (-ροθύν, ver. 7.)} ^t ch. xv. 15, 24. ² Cor. i. 14. ^{ii. 5 only.} ^{P.} Josh. xviii. 20. ^{see 1 Cor.}
^{xiii. 9, &c. xiv. 27.} ^{Heb. ix. 5.} ^u constr., 1 Cor. xi. 26. ^{Gal. xiii. 19 al.} ^v = here
^{only 4. (ver. 12.)}

^{25.} θελω bef γαρ **N**: θελω δε (omg γαρ) m. [^{ημας} F-gr(not G). om ^{μη}
^{A1.}] rec (for εν) παρ (see ch. xii. 19), with CDLN rel Thdor-mops, Chr, Thdrt
^[Orig-int.]: om F 47. 67² latt copt [Hil, Ambrst Aug^{sape}]: txt AB goth[?] Damasc.
 for αχρις, αχρι B1.

nature wild, and wast grafted contrary to nature into a good olive-tree, how much more shall these, the natural branches, be engrafted in their own olive-tree? It is a question, as Tholuck remarks, whether κατὰ φύσιν and παρὰ φύσιν denote merely *growth in the natural manner and growth* (by engrafting) in an *unnatural* (i. e. artificial) manner,—or that the *wild* is the *nature of the Gentile*, and the *good olive that of the Jew*, so that the sense would be—‘If thou wert cut out of the wild olive which is thine naturally, and wert engrafted contrary to (thy) nature into the good olive, how much more shall these, the natural branches,’ &c. But then the latter part of the sentence does not correspond with the former. We either should expect the *οἱ* to be omitted (as is done in some mss.), or must, with Fritz., place a comma after οὗτοι, and, taking *οἱ* as the relative, construe, ‘How much more these, who shall, agreeably to (their) nature, be grafted,’ &c. Tholuck describes the question as being between a comparison of *engrafting and not engrafting*, and one of engrafting the *congruous* and the *incongruous*: and, on the above ground, decides in favour of the former,—κατὰ φύσιν signifying merely *natural growth*, παρὰ φ., *unnatural growth*, i. e. the growth of the grafted scion. But however this may fit the former part of the sentence, it surely cannot satisfy the requirements of the latter, where the κατὰ φύσιν (κλάδοι) are described as being *engrafted* (which would be παρὰ φύσιν) into *their own* olive-tree. We must at least assume a mixture of the two meanings, the antithesis of κατὰ and παρὰ φ. being rather verbal than logical,—as is so common in the writings of the Apostle. Thus in the former case, that of the Gentile, the fact of *natural growth* is set against that of *engrafted growth*: whereas in the latter, the fact of *congruity of-nature* (τῇ ἰδίᾳ ἐλαίᾳ) is set against *incongruity*,—as making the re-engrafting more probable. ^{25—32.]} *Prophetic announcement that this re-engrafting SHALL ACTUALLY TAKE PLACE (25—27),*

and explanatory justification of this divine arrangement (28—32). ^{25.]} For (I do not rest this on mere hope or probability, but have direct revelation of the Holy Spirit as to its certainty) I would not have you ignorant, brethren (see reff.,—used by the Apostle to announce, either as here some authoritative declaration of divine truth, or some facts in his own history not previously known to his readers), of **this mystery** (μυστ. Tholuck in his 4th edition classifies the meanings thus: (1) *such matters of fact, as are inaccessible to reason, and can only be known through revelation*: (2) *such matters as are patent facts, but the process of which cannot be entirely taken in by the reason*. He adds a third sense,—that, which is no mystery in itself, but by its figurative import. Of the first, he cites chap. xvi. 25; 1 Cor. ii. 7—10; Eph. i. 9; iii. 4; vi. 19; Col. i. 26, al., as examples: of the second, 1 Cor. xiv. 2; xiii. 2; Eph. v. 32; 1 Tim. iii. 9, 16: of the third, Matt. xiii. 11; Rev. i. 20; xvii. 5; 2 Thess. ii. 7. The first meaning is evidently that in our text:—‘a prophetic event, unattainable by human knowledge, but revealed from the secrets of God’) that ye be not wise in your own conceits (that ye do not take to yourselves the credit for wisdom superior to that of the Jews, in having acknowledged and accepted Jesus as the Son of God,—seeing that ye merely ἡλεήθητε τῇ τούτων ἀπειθείᾳ, ver. 30),—that hardening (not ‘blindness’: see above on ver. 7, and Eph. iv. 18 note) has happened in part (Calvin explains it ‘quodammodo . . . qua particula voluisse mihi duntaxat videtur temperare verbum alioqui per se asperum,’—but there is no trace of such a desire above, ver. 7;—the *times* ver. 17 establishes the ordinary acceptance, that a portion of Israel have been hardened. ἀπὸ μ. may be joined with πώρως, or with γέγονεν: from the arrangement of the words, best with the former) to Israel, until (ἄχρις οὐ has been variously rendered by those who wish to escape from the prophetic assertion of the restoration of Israel.

εἰσέλθῃ, ²⁶ καὶ ^w οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς ^{w = ch. v. 12}
^{reff.}

So Calv.: "*donec* non infert temporis progressum vel ordinem, sed potius valet perinde ac si dictum foret, *ut* plenitudo gentium;"—al., "while . . . shall come in:" but Thol. well observes that ἄχρ. οὐ with an ind., if any thing *actually happening* is spoken of, may have the meaning of '*while*,' even with an aor.: but with a subj. of the aorist, a *possible future event* is indicated, which *when it enters puts an end to the former*: see reff.) **the completion of the Gentiles shall have come in** (scil. to the Church or Kingdom of God, where we, the Apostle and those whom he addresses, are already: as we use the word 'come in' absolutely, with reference to the place in which we are. Or the word may be used absolutely, as it seems to be in Luke xi. 52, of *entering into the Kingdom of God*. In order to understand τὸ πλήρ. τ. ἐθν., we must bear in mind the character of the Apostle's present argument. He is dealing with *nations*: with the Gentile nations, and the Jewish nation. And thus dealing, he speaks of τὸ πλήρ. τ. ἐθν. coming in, and of πᾶς Ἰσραὴλ being saved: having *no regard* for the time to the *individual destinies* of Gentiles or Jews, but regarding nations as each included under the common bond of consanguinity according to the flesh. The πλήρωμα τῶν ἐθνῶν I would regard then as signifying '*the full number*,' '*the totality*,' of the nations, i. e. *every nation under heaven*, the prophetic subjects (Matt. xxiv. 14) of the preaching of the gospel. Stuart denies that πλήρωμα will admit of this meaning. But the sense which he allows to it of "completion, i. q. πλήρωσις" (?), amounts in this case to the same thing: that completion not arriving till *all* have come in: the πλήρωμα τῶν ἐθνῶν importing that which πληροὶ τὰ ἐθνη. The idea of an elect number, however true in itself ('plenitudo gentium in his intrat, qui secundum propositum vocati,' Aug. cited by Tholuck), does not seem to belong to this passage).

26.] And thus (when this condition shall have been fulfilled) all Israel shall be saved (*Israel as a nation*, see above: not individuals,—nor is there the slightest ground for the notion of the ἀποκατάστασις).

This prophecy has been very variously regarded. Origen, understanding by the 'omnis Israel qui salvus fiet,' the 'reliquiæ quæ electæ sunt,' yet afterwards appears to find in the passage his notion of the final purification of all men,—of the believing, by the word and doctrine: of the unbelieving, by purgatorial fire. Chrysostom gives no explanation: but on

our Lord's words in Matt. xvii. 11, he says, ὅταν εἴπῃ ὅτι Ἥλιος μὲν ἔρχεται κ. ἀποκαταστήσει πάντα, αὐτὸν Ἥλιαν φησί, κ. τὴν τότε ἐσομένην τῶν Ἰουδαίων ἐπιστροφὴν,—and shortly after calls him τῆς δευτέρας παρουσίας πρόδρομος. Similarly Theodoret and Gregory of Nyssa (in Thol.); so also Augustine, de Civ. Dei xx. 29, vol. vii. p. 704,—'ultimo tempore ante judicium (per Eliam, exposita sibi lege) Judæos in Christum verum esse credituros, celeberrimum est in sermonibus cordibus fidelium.' Similarly most of the fathers (Estius), and schoolmen (Thol.);—Jerome, however, on Isa. xi. 11, vol. iv. p. 162, says, 'Nequaquam juxta nostros Judaizantes, in fine mundi quum intraverit plenitudo gentium, tunc omnis Israel salvus fiet: sed hæc omnia de primo intelligamus adventu.' Grotius and Wetst. believe it to have been fulfilled after the destruction of Jerusalem, when μυριοὶ ἐκ περιτομῆς became believers in Christ (Eus. H. E. iii. 35). But Thol. has shewn that neither could the number of Gentiles received into the Church before that time have answered to the πλήρωμα τ. ἐθνῶν, nor those Jews to πᾶς Ἰσραὴλ, which expression accordingly Grotius endeavours to explain by a Rabbinical formula, that "all Israel have a part in the Messiah;" which saying he supposes the Apostle to have used in a spiritual sense, meaning the Israel of God, as Gal. vi. 16. The Reformers for the most part, in their zeal to impugn the millenarian superstitious then current, denied the future general conversion of the Jews, and would not recognize it even in this passage:—Luther *did so* [recognize it], at one time, but towards the end of his life spoke most characteristically and strongly of what he conceived to be the impossibility of such national conversion (see extract in Tholuck's note, p. 616):—Calvin says: 'Multi accipiant de populo Judaico, ac si Paulus diceret instaurandum adhuc in religionem ut prius: sed ego Israelis nomen ad totum Dei populum extendo, hoc sensu, Quum Gentes ingressæ fuerint, simul et Judæi ex defectione se ad fidei obedientiam recipient. Atque ita complebitur salus totius Israelis Dei, quem ex utrisque colligi oportet: sic tamen ut priorem locum Judæi obtineant, cum in familia Dei primogeniti.' Calovius, Bengel, and Olshausen, interpret πᾶς Ἰσρ. of the *elect believers of Israel*:—Beza, Estius, Koppe, Reiche, Köllner, Meyer, Tholuck, De Wette, al., hold that the words refer, as I have explained them above, to a national restoration of Israel to God's favour. I have not mixed with

^x ch. vii. 24
^{reff.} Isa.
^{lux.} 20.
^{pres. part.}
^{Matt.} iv. 3.
^{xvi.} 48.
^{1 Thess.} iii.
^{5 al.}
^γ Acts iii. 26
^{reff.}
^x ch. i. 18 reff.
^a 1 John v. 2.
^{w. εἰς.}
^{1 John} ii. 3.
^{b = Luke} i. 72.
^{Acts} iii. 26. Ps. xxiv. 14.
^{9.} Sir. xlviii. 11.
^{al.} Ps. cvii. 6.
^{16.} vi. 23.
^{10.} Jer. xxxviii. (xxxi.) 6.
^c mid., Luke xvi. 3 only.
^{e = Gal.} iv. 16.
^{h absol.,} Acts vii. 19 reff.
^{1 Paul} 1 Cor. i. 26. vii. 20.
^{Judith} xii. 10 A Ald. compl. only.
^f ch. ix. 11 reff.
ⁱ 2 Cor. vii. 10 only +.
^{Eph.} i. 18. Phil. iii. 14 al. only, exc. Heb. iii. 1. 2 Pet. i.
^d Heb. x. 4. Isa. xxvii.
^g Matt. iii. 17. ch. i. 7
^k ch. v. 15.
¹ 2 Pet. i.

γέγραπται Ἡξεῖ ἐκ Σιών ὁ ^x ῥυόμενος, ^y ὑποστρέψει
^z ἀσεβείας ἀπὸ Ἰακώβ· ²⁷ καὶ ^a αὕτη αὐτοῖς ἡ παρ' ἐμοῦ
^b διαθήκη, ^a ὅταν ^{cd} ἀφέλωμαι τὰς ^d ἁμαρτίας αὐτῶν. ²⁸ κατὰ
^e μὲν τὸ εὐαγγέλιον ^e ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν ^f ἐκλογὴν
^g ἀγαπητοὶ διὰ τοὺς ^h πατέρας. ²⁹ ⁱ ἀμεταμέλητα γὰρ τὰ
^k χαρίσματα καὶ ἡ ^l κλήσις τοῦ θεοῦ. ³⁰ ὥσπερ γὰρ ὑμεῖς

26. rec. ins. καὶ bef. ἀποστρέψει (as LXX), with D²⁻³L rel [latt syrr copt arm] Orig,
 Chr, Thdrt : om ABC D¹[-gr] FN [47 æth Euthal-ms, Damasc].—ἀποστρέψαι F goth.
 30. om ver N¹ [ins N-corr¹]. rec. ins. καὶ bef. υμεῖς, with D²⁻³LN² rel vulg syrr
 [arm] Chr(-montf and 2-mss) : om ABC D¹[and lat] F N-corr¹ [d 47] copt goth æth

the consideration of this prophecy the question of the restoration of the Jews to Palestine, as being clearly irrelevant to it: the matter here treated being, *their reception into the Church of God.* καθὼς γέγρ.] This quotation appears to have for its object to shew that the Redeemer was to come for the behoof of God's own chosen people. For ἐκ Σιών, the LXX have

ἐνεκεν Σιών (ἡξῖ), the E. V. 'to Zion.' The Apostle frequently varies from the LXX, and a sufficient reason can generally be assigned for the variation: here, though this reason is not apparent, we cannot doubt that such existed, for the LXX would surely have suited his purpose even better than ἐκ, had there been no objection to it. It may be that the whole citation is intended to express the sense of prophecy rather than the wording of any particular passage, and that the Apostle has, in ἐκ Σιών, summed up the prophecies which declare that the Redeemer should *spring out of Israel.* ὁ ῥυόμενος is in the Heb. 'a deliverer'—the Apostle adopts the LXX, probably as appropriating the expression to Christ. ἀποστρ. κ. τ. λ.] Heb. and E. V. 'and unto them that turn from transgression in Jacob.'

ὅταν ἀφέλ. from another place in Isa. (ref.),—hardly from Jer. xxxi. (LXX, xxxviii.) 34, as Stuart;—and also containing a general reference to the character of God's new covenant with them, rather than a strict reproduction of the original meaning of any particular words of the prophet. "How came the Apostle, if he wished only to express the general thought, that the Messiah was come for Israel, to choose just this citation, consisting of two combined passages, when the same is expressed more directly in other passages of the Old Testament? I believe that the ἡξεῖ gave occasion for the quotation: if he did not refer this directly to the second coming of the Messiah, yet it

allowed of being indirectly applied to it." Tholuck.

28.] With regard indeed to the gospel (i. e. 'viewed from the gospel side,' looked on as we must look on them if we confine our view solely to the principles and character of the Gospel), they (the Jewish people considered as a whole) are enemies (θεοῦ: not μου, as Theodoret, Luther, Grot., al.—scil. in a state of exclusion from God's favour: not active, 'enemies to God,' as Grot., Bengel) for your sakes; but with regard to the election (viz. of Israel to be God's people, see vv. 1, 2—not that of Christians, as Aug. al.—i. e. 'looked on as God's elect people'), they are beloved for the fathers' sakes (i. e. not for the merits of the fathers, but because of the covenant with Abraham, Isaac, and Jacob, so often referred to by God as a cause for His favourable remembrance of Israel).

29.] For (explanation how God's favour regards them still, though for the present cast off) the gifts (generally) and calling (as the most excellent of those gifts. That calling seems to be intended 'qua posteros Abrahamæ in fœdus adoptavit Deus,' Calv. A very similar sentiment is found ch. iii. 3, where the same is called ἡ πίστις τ. θεοῦ. But the words are true not only of this calling, but of every other. Bengel says, 'dona, erga Judæos: vocatio, erga gentes:' similarly of κλήσις, De W., 'die Berufung durch das Ev.' But thus the point of the argument seems to be lost, which is, that the Jews being once chosen as God's people, will never be entirely cast off) [of God cannot be repented of, i. e.] are irrevocable (do not admit of a change of purpose. The E. V., 'without repentance,' is likely to mislead. Compare Hosea xiii. 14).

30.] For (illustration of the above position) as ye (manuscript evidence is too decided against the καὶ to allow of its being retained: but we

^m ποτε ⁿ ἡπειθήσατε τῷ θεῷ, νῦν δὲ ὁ ἡλεήθητε τῇ τούτων
 P ἁπειθεία, ³¹ οὕτως καὶ οὗτοι νῦν ⁿ ἡπείθησαν, τῷ ^q ὑμετέρῳ
 r ἐλέει ^s ἵνα καὶ αὐτοὶ ὁ ἐλεθθῶσιν. ³² ^{tu} συνέκλεισεν γὰρ ὁ
 θεὸς ^v τοὺς ^v πάντας ^u εἰς ^p ἀπείθειαν, ἵνα ^v τοὺς ^v πάντας
 ὁ ἐλέησῃ. ³³ ὧ ^w βάθος ^{xy} πλούτου καὶ ^{yz} σοφίας καὶ ^{yab} γνω-

16. 1 Pet. ii. 10. Prov. xxi. 10. Hos. ii. 23 (25) A.
 6. Heb. iv. 6, 11 only +. (-θής, ch. i. 30.) constr., ver. 20.
 r Luke i. 50, &c. ch. ix. 23. Eph. ii. 4. Ps. cxliii. 2.
 t Luke v. 6. Gal. iii. 22, 23 only. Josh. vi. 1 al.
 v 1 Cor. ix. 22. x. 17. 2 Cor. v. 10, 14. Eph. iv. 13. Phil. ii. 21. P.
 al. Isa. vii. 11. x ch. ii. 4 reff. y Rev. v. 12 only.
 iii. 10. a 1 Cor. xii. 8. b 1 Cor. xiii. 2.

m = John ix. 13. ch. vii. 9 al.
 n = ch. ii. 8. x. 21. Deut. xxi. 20.
 o ch. ix. 15, &c. pass., Matt. v. 7. 1 Cor. vii. 25.
 2 Cor. iv. 1. 1 Tim. i. 13.
 p here bis. Eph. ii. 2. v. 6. Col. iii. q = 1 Cor. xv. 31, see ch. xv. 4.
 s inversion of words, 2 Cor. ii. 4 reff.
 u here only. Ps. lxxvii. 50, 62. εἰς τοιαύτην
 w ch. viii. 39. Eph. iii. 18
 z = 1 Cor. i. 21. Eph.

[Chr-2-mss₁] Damasc Thl [Orig-int₂] Jer Aug^{saepe}.—ποτε bef υμεις A : ποτε και υμεις
 b o. νυν B Chr₁. ελεηθητε C (m ?) Thl.
 31. for ουτοι, αυτοι D¹F [syr-marg Cyr-p₁ : isti latt Orig-int₂ Ambrst]. aft
 αυτοι ins υστερον 5. 17. 93 : παλιν Cyr[-p₁]; νυν (possibly mechanical repetition)
 BD¹(N) [copt] Damasc.—om αυτοι N¹.
 32. for 1st τους παντας, τα παντα D¹, παντα F [Iren₁ : omnia] latt Iren-int₂,
 [Ambr^{saepe}].

may suspect that it has been struck out as superfluous, in ignorance (Thol.) of the Greek usage which often doubles καὶ in two parallel clauses) in times past were disobedient to God (nationally—as Gentiles, before the Gospel) but now have (lit. 'were compassionated,' historical) received mercy (scil. by admission into the church of God) through (as the occasion; the breaking off of the natural branches giving opportunity for the grafting in of you) the disobedience of these (i.e. unbelief, considered as an act of resistance to the divine will : see 1 John iii. 23), so these also have now (under the Gospel) disobeyed (are now in a state of unbelieving disobedience), in order that through the mercy shewed to you (viz. on occasion of the fulness of the Gentiles coming in) they also may have mercy shewn them ('the objective view corresponding to the subjective εἰς τὸ παραζηλῶσαι αὐτούς, ver 11.' De W.).

Some place the comma after ἐλέει instead of ἡπείθησαν, and construe, either, as Erasm., Calv., al., 'they have disobeyed through (upon occasion of) the mercy shewn to you,' or as Vulg., Luth., Estius, al., 'they have become disobedient to the mercy shewn to you.' But thus the parallelism is weakened, and the μυστήριον of ver. 25 lost sight of. Examples of the emphatic word being placed before ἵνα are found in reff. 32.] For (foundation of the last stated arrangement in the divine purposes) God shut up (not shut up together; σύν, as in so many cases, implying, not co-participation on the part of the subjects of the action, but the character of the action itself: so in 'concludere.' The sense is here as in the examples, which might be multiplied by consulting Schweighäuser's Index to Polyb., 'to involve in,'

'to subject to.' The aor., which should be kept in the rendering, refers to the time of the act in the divine procedure) all (the reading τὰ πάντα has probably been introduced from Gal. iii. 22) men in (into) disobedience (general here,—every form, unbelief included), that He may have mercy on all. No mere permissive act of God must here be understood. The Apostle is speaking of the divine arrangement by which the guilt of sin and the mercy of God were to be made manifest. He treats it, as elsewhere (see ch. ix. 18 and note), entirely with reference to the act of God, taking no account, for the time, of human agency; which however, when treating of us and our responsibilities, he brings out into as prominent a position: see as the most eminent example of this, the closely following ch. xii. 1, 2. But there remains some question, who are the οἱ πάντες of both clauses? Are they the same? And if so, is any support given to the notion of an ἀποκατάστασις of all men? Certainly they are identical: and 'signify all men, without limitation. But the ultimate difference between the all men who are shut up under disobedience, and the all men upon whom mercy is shewn is, that by all men this mercy is not accepted, and so men become self-excluded from the salvation of God. God's ACT remains the same, equally gracious, equally universal, whether men accept His mercy or not. This contingency is here not in view: but simply God's act itself. We can hardly understand the οἱ πάντες nationally. The marked universality of the expression recalls the beginning of the Epistle, and makes it a solemn conclusion to the argumentative portion, after which the Apostle, overpowered with the view

^c here only +. ^{ABDF}
^{Prov. xxv.}
^{3 Symm.}
^{(ἐξεραυνῶν,}
^{1 Pet. i. 10.)}
^{d ch. v. 16. Ps.}
^{cxviii. 75.}
^{e Eph. iii. 8}
^{only. Job v.}
^{9. ix. 10. xxiv. 24 only.}
^{ii. 16, from Isa. xl. 13.}
^{14 AN Ald. (4 Kings vi. 11. 2 Macc. vii. 37 only.)}
^{35.) Luke xiv. 14 bis. 1 Thess. iii. 9. 2 Thess. i. 6 only. L.P.H. Isa. lxiii. 7. 1 Cor. viii. 6.}
 σεως θεοῦ, ὡς ^c ἀνεξεραυνήτα τὰ ^d κρίματα αὐτοῦ καὶ ^e ἀνεξ-
 ιχνίαστοι αἱ ^f ὁδοὶ αὐτοῦ. ³⁴ τίς γὰρ ἔγνω ^g νοῦν κυρίου; ^{ABDF}
 ἢ τίς ^h σύμβουλος αὐτοῦ ἐγένετο; ³⁵ ἢ τίς ⁱ προέδωκεν ^{LS a b c}
 αὐτῷ καὶ ^k ἀνταποδοθήσεται αὐτῷ; ³⁶ ὅτι ^l ἐξ αὐτοῦ καὶ ^{d f g h k}
 17 [47]

33. ins του bef θεου F 17.

(ανεξεραυνητα, so AB¹⁸N.)

34. for κυριου, θεου D¹(and lat¹) Zeno¹.

of the divine Mercy and Wisdom, breaks forth into the sublimest apostrophe existing even in the pages of Inspiration itself.

33—36.] *Admiration of the goodness and wisdom of God, and humble ascription of praise to Him.* 33.]

There is some doubt whether σοφίας and γνώσεως are genitives *after* πλούτου, as in E. V., or *parallel with* it. The former view is adopted by Thom. Aquin., Luther, Beza, Calvin, Estius, Reiche, and al. The grounds on which Reiche supports it are thus given and refuted by Tholuck: (1) "If these three genitives are co-ordinate, καὶ must stand either before *all*, or before the last only." But in the case of three nouns placed co-ordinately in this manner, καὶ is prefixed to the two latter only, see ch. ii. 7; xii. 2; Luke v. 17. (2) "πλούτος is no *qualitative* idea, but only a *quantitative* idea." But *wherein* the riches *consist*, is ordinarily indicated by the context; and here there can be but little doubt on the matter, if we compare ch. x. 12; in Phil. iv. 19 we also read of the πλοῦτος of God. This also answers (3) "that πλοῦτος without an adjunct expresses no definite attribute of God." (4) "in the following citation, vv. 34, 35, two only of these, σοφία and γνώσις, are mentioned." But this may be doubted.

Chrys. says, on ver. 36, αὐτὸς εὔρειν, αὐτὸς ἐποίησεν, αὐτὸς συγκροτεῖ. καὶ γὰρ καὶ πλούσιός ἐστι, καὶ οὐ δεῖται παρ' ἑτέρου λαβεῖν· καὶ σοφός ἐστι, καὶ οὐ δεῖται συμβούλου. τί λέγω συμβόλου; οὐδὲ εἰδέναι τις δύναται τὰ αὐτοῦ, ἀλλ' ἡ μόνος αὐτὸς ὁ πλούσιος κ. σοφός. Hom. xix. p. 653. Perhaps this latter is altogether too fine-drawn: but it is favoured by Bengel, Olsh., and Tholuck. I prefer therefore the view of Chrys., Theodoret, Grot., Bengel, Tholuck, Köllner, and Olsh.,—to take πλούτου, σοφίας, γνώσεως, as three co-ordinate genitives: πλ. denoting the riches of the divine goodness, in the whole, and in the result just arrived at, ver. 32: σοφ., the divine wisdom of proceeding in the apparently intricate vicissitudes of nations and individuals: γνώσις. (if

a distinction be necessary, which can hardly be doubted) the divine knowledge of all things from the beginning,—God's comprehension of the end and means together in one unfathomable depth of Omniscience.

How unsearchable are His judgments (the determinations of His wisdom, regarded as in the divine Mind; answering perhaps to γνώσις. So Thol.: De W. however denies this meaning to κρίματα, and renders it *decrees*, referring it to the blinding of the Jews) and His ways unable to be traced out (His methods of proceeding, answering to σοφία, Thol. But this is perhaps too subtle).

34.] For confirmation of ἀνεξερ. and ἀνεξιχν. by a citation from Scripture. It is made from two separate places in the LXX, more perhaps as a reminiscence than as a direct quotation) who hath known the mind (γνώσις, but see above) of the Lord? or who hath been His counsellor (σοφία)?

35.] or who hath previously given to Him, and it shall be repaid to him?—from Job xli. 3 (11 E. V.), where the LXX (xli. 2) have τίς (add ἔστιν ὁς Α) ἀντιστήσεται μοι, κ. ὑπομενεῖ; But the Heb. is ^{וְיִשְׁתָּחֲוֶה לִּי} וְיִשְׁתָּחֲוֶה לִּי, 'who hath anticipated (i. e. by the context, conferred a benefit on) me, that I may repay him?' And to this the Apostle alludes, using the third person.

We can hardly doubt that this question refers to the freeness and richness of God's mercy and love.

36.] For (ground of vv. 33—35. Well may all this be true of Him, for) of Him (in their origin:—"quod dicit, "ex ipso," hoc ipsum, quod sumus indicat? Orig. Chrys. somewhat differently: see above on ver. 33), and through Him (in their subsistence and disposal:—"per Ipsum," quod per ejus providentiam dispensamur in vita? Orig.), and unto Him ("in Ipso," (so Vulg. and some other vss.) quod perfectio omnium et finis in Ipso erit tunc, cum erit Deus omnia in omnibus? Orig.) are all things (not only, though chiefly, *men*,—but the whole creation). Origen remarks, 'Vides, quomodo in ultimis ostendit, quod in omnibus quæ supra dixit signaverit, mysterium Tri-

¹ δι' αὐτοῦ καὶ ¹ εἰς αὐτὸν ^m τὰ πάντα· αὐτῷ ἢ ⁿ δόξα ^{m = Col. i. 16. Rev. iv. 11. Job viii. 3. n = Luke ii. 14. xvii. 18. John ix. 24. Acts xii. 23. Jude 25 al. Ps. xcv. 7. ellips., ch. xvi. 27. Gal. i. 5. Eph. i. 5. 1 Cor. i. 5. 2 Cor. x. 1. 1 Thess. iv. 2. q 2 Cor. i. 3. Phil. ii. 1. Col. iii. 12. Heb. x. 28 only. Isa. lxiii. 15. r Luke ii. 22. ch. vi. 13; &c. Ps. v. 3. s here bis. ch. xiv. 18. 2 Cor. v. 9. Eph. v. 10. Phil. iv. 18. Col. iii. 20. Tit. ii. 9. Heb. xiii. 21 only t. Wisd. iv. 10. ix. 10 only. (-τως, Heb. xii. 28 only. -τείν, Heb. xii. 5.) t 1 Pet. ii. 2 only t. προσφέρουσιν (οἱ ἄγγελοι κυριῶ . . λογικῇ . . προσφορὰν, Test. xii. Patrum, p. 547 b.}

XII. ¹ οὖν Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, ^p διὰ τῶν ^q οἰκτιρμῶν τοῦ θεοῦ, ^r παραστήσαι τὰ σώματα ὑμῶν ^s θυσίαν ζώσαν, ἁγίαν, ^t εὐάρεστον τῷ θεῷ, τὴν ^u λογικὴν

[P ζω-σαν ...] iii. 21. o = and constr., Acts xiv. 4. xxvii. 34 al. p = ch. xv. 30. 1 Cor. i. 10. 2 Cor. x. 1. 1 Thess. iv. 2. q 2 Cor. i. 3. Phil. ii. 1. Col. iii. 12. Heb. x. 28 only. Isa. lxiii. 15. r Luke ii. 22. ch. vi. 13; &c. Ps. v. 3. s here bis. ch. xiv. 18. 2 Cor. v. 9. Eph. v. 10. Phil. iv. 18. Col. iii. 20. Tit. ii. 9. Heb. xiii. 21 only t. Wisd. iv. 10. ix. 10 only. (-τως, Heb. xii. 28 only. -τείν, Heb. xii. 5.) t 1 Pet. ii. 2 only t. προσφέρουσιν (οἱ ἄγγελοι κυριῶ . . λογικῇ . . προσφορὰν, Test. xii. Patrum, p. 547 b.

36. αἰῶνας ins τῶν αἰώνων FG² [fuld demid tol spec₁(om)₁] Syr Orig-int₂ Cypr₁ Hil].

CHAP. XII. 1. τῷ θεῷ bef εὐαρεστον Δ[P]N¹ vulg [spec Damasc Orig-int₂ Ambr₁ Ambrst] Aug^{sæpe}.

nitatis. Sicut enim in præsentī loco quod ait, "quoniam ex Ipso, et per Ipsum, et in Ipso sunt omnia:" convenit illis dictis, quæ idem Apostolus in aliis memorat locis, cum dicit (1 Cor. viii. 6): "Unus Deus Pater ex quo omnia, et unus Dominus noster Jesus Christus, per quem omnia:" et item in Spiritu Dei dicit revelari omnia, et per hæc designat, in omnibus esse providentiam Trinitatis: ita et cum dicit "altitudo divitiarum," Patrem, ex quo omnia dicit esse, significat, et sapientia altitudinem, Christum, qui est sapientia ejus, ostendit: et scientiæ altitudinem, Spiritum Sanctum, qui etiam alta Dei novit, declarat. And, if this be rightly understood,—not of a *formal allusion* to the Three Persons in the Holy Trinity, but of an *implicit reference* (as Thol.) to the *three attributes of Jehovah* respectively manifested to us by the three coequal and coeternal Persons,—there can hardly be a doubt of its correctness. The objection of De Wette, that not εἰς, but ἐν, would be the designation of the Holy Spirit and His relation to the Universe, applies to that part of Origen's Commentary which rests on the Vulg. *in ipso* and to the idea of a *formal recognition*: but not to Tholuck's remark, illustrated from ὁ ἐπὶ πάντων κ. διὰ πάντων κ. ἐν πάνιν ἡμῖν, Eph. iv. 6, as referring to εἰς θεός, εἰς κύριος, ἐν πνεῦμα. Only those who are dogmatically prejudiced can miss seeing that, though St. Paul has never *definitively expressed* the doctrine of the Holy Trinity in a definite formula, yet he was conscious of it as a living reality.

XII. 1—XV. 13.] PRACTICAL EXHORTATIONS FOUNDED ON THE DOCTRINES BEFORE STATED. And first, ch. xii. *general exhortations to a Christian life*.

1.] οὖν may apply to the whole doctrinal portion of the Epistle which has preceded, which, see Eph. iv. 1; 1 Thess. iv. 1, seems

the most natural connexion,—or to ch. xi. 35, 36 (so Olsh., Meyer), or to the whole close of ch. xi. (so Tholuck.) Theodoret remarks: ὅπερ ἔστιν ὀφθαλμοὺς ἐν σώματι, τοῦτο τῇ ψυχῇ πίστις, καὶ τῶν θείων ἡ γνῶσις. δεῖται δὲ ὅμως αὕτη τῆς πρακτικῆς ἀρετῆς, καθάπερ ὁ ὀφθαλμοὺς χειρῶν καὶ ποδῶν καὶ τῶν ἄλλων μερῶν τοῦ σώματος. τούτου δὲ χάριν ὁ θεὸς ἀποστολὸς τοῖς δογματικοῖς λόγοις καὶ τῇ ἡθικῇ διδασκαλίᾳ προστέθεικε.

διὰ] introduces, as in reff., an idea which is to give force to the exhortation.

οἰκτιρμῶν] viz. those detailed and proved throughout the former part of the Epistle. δι' αὐτῶν οὖν τούτων, φησί, παρακαλῶ, δι' ὧν ἐσώθητε ὥσπερ ἂν εἴ τις τὸν μέγαλα εὐεργετηθέντα ἐντρέψαι βουλόμενος, αὐτὸν τὸν εὐεργετήσαντα ἱκέτην ἀγάγοι. Chrys. Hom. xx. p. 656.

παραστήσαι] the regular word for *bringing to offer in sacrifice* (reff.).

τ. σώματα ὑμῶν] Most Commentators say, merely for ὑμᾶς αὐτούς,—to suit the metaphor of a *sacrifice*, which consisted of a body: some (Thol., al.), because the body is the *organ of practical activity*, which practical activity is to be dedicated to God: better with Olsh. and De Wette,—as an indication that the sanctification of Christian life is to extend to that part of man's nature which is most completely under the bondage of sin.

θυσίαν] Chrys. strikingly says, πῶς ἂν γένοιτο τὸ σῶμα, φησί, θυσία: μὴδὲν ὀφθαλμοὺς πονηρὸν βλέπεται, καὶ γέγονε θυσία: μὴδὲν ἡ γλώσσα καλεῖται αἰσχρόν, καὶ γέγονε προσφορά: μὴδὲν ἡ χεὶρ πρᾶττέτω παράνομον, καὶ γέγονεν ὀλοκαύτωμα, μάλλον δὲ οὐκ ἀρκεῖ ταῦτα, ἀλλὰ καὶ τῆς τῶν ἀγαθῶν ἡμῖν ἐργασίας δεῖ, ἵνα ἡ μὲν χεὶρ ἐλεημοσύνην ποιῇ, τὸ δὲ στόμα εὐλογῇ τοὺς ἐπηρεάζοντας, ἡ δὲ ἀκοὴ θείας σχολάζῃ διηνεκῶς ἀκροάσσειν. ἡ γὰρ θυσία οὐδὲν ἔχει ἀκάθαρτον, ἡ θυσία

u ch. ix. 3 reff.

v 1 Pet. i. 14

only τ.

w Luke xvi. 8.

xx. 34.

1 Cor. i. 20.

ii. 6 (us) ul6.

L. P. only.

exc. Matt.

xii. 32 (xiii.

40).

x Matt. xvii. 2

a ch. iv. 11 reff.

v. 48. xix. 21.

i. 4 reff.

^u λατρείαν ὑμῶν, ² καὶ μὴ ^v συνσχηματίζεσθαι τῷ ^w αἰῶνι
^w τούτῳ, ἀλλὰ ^x μεταμορφοῦσθαι τῇ ^y ἀνακαινώσει τοῦ
^z νοός, ^a εἰς τὸ ^b δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ
τὸ ἀγαθὸν καὶ ^s εὐάρεστον καὶ ^c τέλειον. ³ λέγω γὰρ ^d διὰ
τῆς ^e χάριτος τῆς ^e δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν,

ABDE

L[P]N

a b c d f

g h k l

m n o 17

[47]

y Tit. iii. 5 only τ.

z = ch. i. 28.

Col. ii. 18.

c = Matt.

e 1 Cor.

2. (συνσχημ., so B¹DFN.) rec -σχηματίζεσθε and μεταμορφουσθε, with B¹L[P]
rel latt syrr copt goth [(æth) arm] Clem₁ Chr₁ Thdr₁ Damasc [Phot-c, Orig-int,
Cyp₂ Ambrst] : -ai and -ε [D²⁻³-gr] n 17; -ε and -αι N c o¹ : txt AB² D¹[-gr] F g k Thl.
αιωνιω B. rec aft *vos* ins *υμων*, with D³L[P]N rel [latt syrr goth (æth) arm
Cyr₁] Thdr₁ [Damasc Orig-int, Ambrst] Aug_{ape} : om AB D¹[-gr] F [47] copt Clem₁
[Orig.] Cyp₂. om 2nd του F.

ἀπαρχὴ τῶν ἄλλων ἐστί. καὶ ἡμεῖς τοί-
νυν καὶ χειρῶν κα' ποδῶν καὶ στόματος
καὶ τῶν ἄλλων ὁπάντων ἀπαρχώμεθα τῷ
θεῷ. Hom. xx. p. 656 f. ζῶσαν] In

opposition to the *Levitical* θυσίαι, which
were *slain animals*. Our great sacrifice,
the Lord Jesus, having been slain for us,
and by the shedding of His Blood perfect
remission having been obtained διὰ τῶν
οικτιρυῶν τοῦ θεοῦ, we are now enabled to
be offered to God no longer by the shedding
of blood, but as *living sacrifices*.

This application of the figure of a sacrifice occurs
in Philo, who ('quod omnis probus liber,'
§ 12, vol. ii., p. 457) describes the Essenes
as οὐ ζῶα καταθόντες, ἀλλ' ἱεροπρεπεῖς τὰς
ἐαυτῶν διανοίας κατασκευάζειν ἀξιούντες.
See also Jos. Antt. xviii. 1. 5. τῷ θεῷ
belongs to εὐάρεστον, not to παραστήσαι.

τὴν λογικὴν λατρ. ὑμ.] "This
may certainly be in apposition with θυσίαν
(Reiche, Meyer), the acc. denoting the
result and intention;—θυσία however
alone can hardly be called a λατρεία, but
παραστήσαι θυσίαν may: therefore it is
preferable to take the acc. as in apposition
with the whole sentence, and supply some
verb of exhorting: see 1 Tim. ii. 6;
2 Thess. i. 5." Tholuck. λογικὴν
(reff.) is opposed to σαρκικὴν, see Heb. vii.

16. So Chrys.,—οὐδὲν ἔχουσιν σωματικόν,
οὐδὲν παχύ, οὐδὲν αἰσθητόν. Theodoret,
Grot., al., take it as 'having reason,' 'ratio-
nal,' opposed to sacrifices of animals
which have no reason: Photius, Basil, and
Calvin, 'rational,' as opposed to super-
stitious. But the former meaning is far
the best, and answers to the πνευματικὰς
θυσίας of 1 Pet. ii. 5. 2.] συνσχη-
ματίζεσθαι is not imperative in sense, but
dependent on παρακαλῶ. (Of course, in
all such questions between ε and αι, the
confusing element of itacism comes in:
but in no case where both forms are equally

admissible in the text, can the mere sus-
picion of itacism be allowed to decide the
question.) ὁ αἰὼν οὗτος, here, the

whole world of the ungodly, as contrasted
with the spiritual kingdom of Christ.

The dat. ἀνακαινώσει is not the instrument
by which, but the manner in which the
metamorphosis takes place: that wherein it
consists: compare περιετμήθητε περιτομῇ
ἀχειροποιήτῳ, Col. ii. 11. εἰς τὸ δο-

κιμάζειν, that ye may prove, viz. in this
process and the active Christian life accom-
panying it, compare reff. Eph., Phil.: not
'that ye may be able to prove,' 'acquire
the faculty of proving,' as Bucer, Olsh.,
Rückert: the Apostle is not speaking of ac-
quiring wisdom here, but of practical proof
by experience. τὸ ἀγαθ. κ. εὐάρ. κ.

τέλ. are not epithets of τὸ θέλημα τ. θεοῦ
as in E. V., for in that case they would be
superfluous, and in part (τέλειον) inappli-
cable: but abstract neuters, see ver. 9.
that ye may prove what is the will of
God (viz. that which is) good and accept-
able (to Him) and perfect. The non-
repetition of the art. shews that the ad-
jectives all apply to the same thing.

3—21.] Particular exhortations grounded
on and expanding the foregoing general
ones. This is expressed by the γάρ, which
resumes, and binds to what has preceded.
And first, an exhortation to humility in
respect of spiritual gifts, vv. 3—8.

3.] λέγω, a mild expression for 'I com-
mand:' enforced as a command by διὰ τ.
χ. . . 'by means of my apostolic office,'
'of the grace conferred on me to guide and
exhort the Church:' reff. παντὶ τῷ

ὄντι ἐν ὑμ.,—a strong bringing out of the
individual application of the precept. οὐχὶ
τῷ δεῖν καὶ τῷ δεῖν μόνον, ἀλλὰ καὶ
ἔρχοντι κ. ἀρχομένῳ, κ. δούλῳ κ. ἐλευ-
θέρῳ, κ. ἰδιώτῃ κ. σοφῷ, κ. γυναικὶ κ. ἀνδρὶ,
κ. νέῳ κ. γέροντι. Chrys. Hom. xx. p. 603.

μη ὕπερφρονεῖν ἢ παρ' ὃ δεῖ ἡ φρονεῖν, ἀλλὰ ἡ φρονεῖν ἄ εἰς τὸ ἰσωφρονεῖν, ἡ ἐκάστω ὡς ὁ θεὸς κ1 ἐμέρισεν ἡ μέτρον πίστεως. ἡ καθάπερ γὰρ ἐν ἐνὶ σώματι πολλὰ ὁ μέλη ἔχομεν, τὰ δὲ ὁ μέλη πάντα οὐ τὴν αὐτὴν ἔχει ἡ πρᾶξιν, οὕτως ἡ οἱ ἡ πολλοὶ ἐν σώμα ἔσμεν ἐν χριστῷ, τὸ δὲ ἡ καθ' εἰς ἀλλήλων ὁ μέλη. ἡ ἔχοντες δὲ ἡ χαρίσματα κατὰ τὴν ἡ χάριν τὴν ἡ δοθείσαν ἡμῖν ἡ διάφορα, ἡ εἴτε ἡ προφητείας,

xxviii. 22 al. 2 Macc. xiv. 26. i Mark v. 15. Luke viii. 35. 2 Cor. v. 13. Tit. ii. 6. 1 Pet. iv. 7 only +. k and constr., 1 Cor. vii. 17. (iii. 5). l = Mark vi. 41. Luke xii. 13. 2 Cor. x. 13. Heb. vii. 2. Prov. xix. 24. m 2 Cor. x. 13. Eph. iv. 7, 13, 16. = Paul only. n ch. iv. 6 reff. o ch. vi. 13 reff. p = here only. (Acts xix. 18 reff.) Sir. xi. 10. Xen. Mem. ii. 1. 6. q = ch. v. 15 reff. r Mark viii. 19. [John viii. 9.] Rev. iv. 8. 3 Macc. v. 34. s ch. v. 15. vi. 23. xi. 29. 1 Cor. xii. 4 al. P. only, exc. 1 Pet. iv. 10 +. t ver. 3. u = Heb. ix. 10 (i. 4. viii. 6) only. Deut. xxii. 9. v so 1 Cor. iii. 22. Col. i. 16. w = 1 Cor. xii. 10. xiii. 2 al. (Rev. i. 3.) see Sir. xxiv. 33. h = Acts 13 (2) & xli. 6 [7. Symm. ploutō hyperphronousai, Hecod. i. 199. (See 2 Macc. ix. 12) constr. inf., Matt. v. 39. Acts xxi. 21. g = ch. xiv. 5 reff.

3. aft χαριτος ins του θεου L d f m 5. 48². 67. 73. 113-4-5-20-4 fuld guelph [syr goth] æth arm Thl Aug^{sæpe}. for ὃ, α B²: om παρ ο dei φρονειν F 70. ἐμερισεν bef ο θεος (see 1 Cor vii. 17) A guelph [am tol] Syr [Orig-int, Ambrst].

4. for καθάπερ, ὡςπερ D¹ F. rec μελη bef πολλα, with AL[P] rel Chr₁ [Bas, Antch.] Damasc (Ec: txt BDFX latt Thdrt Thl [Orig-int, Ambrst Aug^{sæpe}]. παντα bef μελη F(not G), so also vulg Syr [Ambrst Aug^{sæpe}].

5. om εσμεν F. rec (for το) ο (alteration to suit εἰς), with D²⁻³[L] rel vulg (and F-lat) Syr Eus, Chr₁ Thdrt Thl Ec: txt ABD¹ F-gr X[P 47-txt] Antch, Damasc. [6. for δε, ουν P: enim Orig-int, δαφιναν D¹.]

μη ὑπερφρ. κ.τ.λ.] There is a play on the words φρονεῖν, ὑπερφρονεῖν, and ἰσωφρονεῖν, which can only be clumsily conveyed in another language: 'not to be high-minded, above that which he ought to be minded, but to be so minded, as to be sober-minded.' Wetst. quotes from Charondas in Stobæus, Sentent. xlii., *προσποισίσθω δὲ ἕκαστος τῶν πολιτῶν ἰσωφρονεῖν μᾶλλον ἢ φρονεῖν*,—and from Thueyd. ii. 62,—*ιέναι δὲ τοῖς ἐχθροῖς ὁμόσε, μὴ φρονήματι μόνον, ἀλλὰ καὶ καταφρονήματι*. But φρονεῖν must not be taken, with Calvin, 'admonet ut eantantum cogitemus et meditemur, quæ nos sobrios et modestos reddere potuerunt':—the thoughts implied in it being, *thoughts of one's self*. ἐκάστω ὡς] = ὡς ἐκάστω (reff.), not (λέγω) ἐκάστω, ὡς . . .

μέτρον πίστεως is the *receptivity* of χαρίσματα, itself no inherent congruity, but the gift and apportionment of God. It is in fact the *subjective designation* of ἡ χάρις ἡ δοθείσα ἡμῖν, ver. 6. But we must not say, that (Ewb.) "faith, in this passage, means those gifts or graces which the Christian can only receive through faith:" this is to confound the receptive faculty with the thing received by it, and to pass by the great lesson of our verse, that *this faculty* is nothing to be proud of, but God's gift. 4.] γάρ, elucidating the fact, that God apportions variously to various persons: because the Christian community is like a *body* with many members having various duties. See the same idea further worked out, 1 Cor. xii. 12 ff.

5. τὸ δὲ καθ' εἰς] But [severally,

i. e.] as regards individuals. A solœcism for τὸ δὲ εἰς καθ' ἓνα, as ἐν καθ' ἓν in reff. Rev. Wetst., on reff. Mark, gives many examples of it. **Members of one another** = fellow-members with one another, —members of the body of which we one with another are members. 6.] The δὲ = 'and not only so, but' . . . χάρις,

see above, ver. 3, on μέτρ. πίστ. These χαρίσματα are called, 1 Cor. xii. 7, ἡ φανέρωσις τοῦ πνεύματος. "These χαρίσματα δάφορα are not specified. The two first accusatives are grammatically dependent on ἔχοντες: by degrees the Apostle loses sight of the construction, and continues with the concrete ὁ διδάσκων, which still he binds on to the foregoing by εἴτε,—but at ὁ μεταδιδούς, omits this also, and, at ver. 9, introduces the abstract ἡ ἀγάπη." Thol. εἴτε προφητείας]

There is some dispute about the construction of these clauses. The ordinary rendering regards them as elliptical, and supplies before κατὰ and ἐν, *χρησάσθω αὐτῇ* or *ὥστε εἶναι αὐτὴν* or the like. But Reiche, Meyer, De Wette, suppose *no ellipsis*, joining κατὰ τὴν ἀναλ., &c. to the foregoing substantives, as κατὰ τὴν χάριν to χαρίσματα. This construction must however be dropped at ἐν ἀπλότητι, which is manifestly to be rendered with a verb supplied: and (2) it reduces the four first mentioned gifts to a bare catalogue, and deprives the passage of its aim, which is to keep each member of the body in its true place and work without any member boasting against

x here only †. κατὰ τὴν ^x ἀναλογίαν τῆς πίστεως. 7 ^v εἴτε ^y διακονίαν, ἐν ABDE
 (-ως). Wisd. L[P]S
 xiii. 5. τῇ ^y διακονίᾳ. ^v εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ. ^s ^v εἴτε abcd f
 y Acts xi. 24. ὁ ^z παρακαλῶν, ἐν τῇ ^a παρακλήσει. ὁ ^b μεταδιδούς, ἐν ghkl
 refl. c ἀπλότῃτι. ὁ ^d προϊστάμενος, ἐν ^e σπουδῇ. ὁ ^f ἐλεῶν, ἐν [47]
 z = Luke xiii. 18. Heb. xii. 5. xiii. 22. L.P.H.
 Acts ii. 40 al. Wisd. vii. 13.
 a = Acts ix. 31. d 1 Thess. v. 12. 1 Tim. iii. 4, 5, 12. v. 17. Tit. iii. 8, 14 only. P. Prov.
 2 Cor. viii. 4. b ch. i. 11. Luke iii. 11. Eph. iv. 28. 1 Thess. ii. 8
 1 Tim. iv. 13. c 2 Cor. vii. 2. ix. 11, 13. xi. 3. Eph. vi. 5. Col. iii. 22
 only. L P. only. L P. only. P. 1 Chron. xxix. 17. d 1 Thess. v. 12. 1 Tim. iii. 4, 5, 12. v. 17. Tit. iii. 8, 14 only. P. Prov.
 xxi. 17. e = 2 Cor. vii. 11, 12. 2 Pet. i. 5. Jude 3. Exod. xii. 11. f ch. xi. 31 refl.

7. εἴτ[ε (εἴτ N³,] appy) ο διακονῶν N³ m [Bas₁(txt₁) Thdrt-ms(omg o)]. for ο
 διδασκων, διδασκαλεῖν Λ.

8. om εἴτε D¹ f latt [Bas₁ Orig-int₁] Pel.

προϊστανομενος N.

another. Tholuck quotes a passage of very similar construction from Epictet. Dissert. iii. 23. 5. He is speaking of reading and philosophizing from ostentation, and says that every thing which we do, must have its aim, its ἀναφορά;—λοιπόν, ἡ μὲν τίς ἐστι κοινὴ ἀναφορά, ἡ δ' ἰδίᾳ. πρῶτον, ἢ ὡς ἄνθρωπος. ἐν τούτῳ τί περιέχεται; . . . ἡ δ' ἰδίᾳ πρὸς τὸ ἐπιτήδευμα ἐκάστου κατὰ τὴν προαίρεσιν. ὁ κιθαρωδός, ὡς κιθαρωδός. ὁ τέκτων, ὡς τέκτων. ὁ φιλόσοφος, ὡς φιλόσοφος. ὁ ῥήτωρ, ὡς ῥήτωρ. See also the same construction in 1 Pet. iv. 10, 11.

On προφητεία, the gift of the προφήται, see note, Acts xi. 27. κατὰ τ. ἀναλ. τ. πίστ.] (let us prophesy) according to the proportion (compare Justin Mart. Apol. i. 17, p. 54: "each will be punished πρὸς ἀναλογίαν ὧν ἔλαβε δυνάμειον παρὰ θεοῦ") of faith. But what faith? *Objective* ('fides quæ creditur'), or *subjective* ('fides quâ creditur')? the faith, or our faith? The comparison of μέτρον πίστεως above, and the whole context, determine it to be the latter; the measure of *our* faith: 'quisque se intra sortis suæ metas contineat, et revelationis suæ modum teneat, ne unus sibi omnia scire videatur.' To understand ἀναλογία τ. π. objectively, as 'the rule of faith,' as many R.-Cath. expositors, and some Protestant, e.g. Calvin, 'fidei nomine significat prima religionis axiomata,'—seems to do violence to the context, which aims at shewing that the measure of faith, itself the gift of God, is the receptive faculty for all spiritual gifts, which are therefore not to be boasted of, nor pushed beyond their provinces, but humbly exercised within their own limits.

7. διακονίαν] any subordinate ministration in the Church. In Acts vi. 1 and 4, we have the word applied both to the lower ministration, that of alms and food, and to the higher, the διακ. τοῦ λόγου, which belonged to the Apostles. But here it seems to be used in a more restricted sense, from its position as distinct from prophecy, teaching, exhortation, &c.

ἐν τῇ διακ.] Let us confine ourselves humbly and orderly to that kind of ministration to which God's providence has ap-

pointed us, as profitable members of the body.

ὁ διδάσκων] The prophet spoke under *immediate inspiration*; the διδάσκαλος under inspiration working by the secondary instruments of his will and reason and rhetorical powers. Paul himself seems ordinarily, in his personal ministrations, to have used διδασκαλία. He is nowhere called a prophet, but appears as distinguished from them in several places: e.g. Acts xi. 27; xxi. 10, and apparently xiii. 1. Of course this does not affect the appearance of *prophesies*, commonly so called, in his writings. The inspired διδάσκαλος would speak, though not technically προφητείας, yet the mind of the Spirit in all things: not to mention that the apostolic office was one in dignity and fulness of inspiration far surpassing any of the subordinate ones, and in fact including them all.

ἐν τῇ διδασκαλίᾳ] as before: he is to teach in the sphere, within the bounds, of the teaching allotted to him by God,—or for which God has given him the faculty.

8.] The παρακαλῶν was not necessarily distinct from the προφητεῖαν,—see 1 Cor. xiv. 31. ὁ μεταδιδούς appears to be the *giver of the alms to the poor*,—either the deacon himself, or some distributor subordinate to the deacon. This however has been doubted, and not without reason: for a transition certainly seems to be made, by the omission of the εἴτε, from *public* to *private* gifts. We cannot find any ecclesiastical meaning for ἐλεῶν (though indeed Calvin, al., understand by it "viduas et alios ministros qui curandis ægrotis, secundum veterem Ecclesiæ morem, præfiebantur"),—and the very fact of the three preceding being all limited to their respective official spheres, whereas these three are connected with qualitative descriptions, speaks strongly for their being *private acts*, to be always performed in the *spirit* described. Add to all, that, as Vitringa remarks, διαδιδόναι is more properly to *distribute* (Acts iv. 35), μεταδιδόναι to *impart of one's own to another*. I would therefore render it: He that bestoweth. ἐν ἀπλότῃτι] ordinarily, 'with simplicity.' But seeing that ἀπλό-

ἡ ἀγάπη ἡ ἀνυπόκριτος. ἡ ἀποστραγγύντες τὸ
 πονηρόν, ἡ κολλώμενοι ἡ τῷ ἡ ἀγαθῷ. ἡ τῇ ἡ φιλαδελφία εἰς
 ἀλλήλους ἡ φιλόστοργοι τῇ ἡ τιμῇ ἀλλήλους ἡ προηγού-
 μενοι ἡ τῇ ἡ σπουδῇ μὴ ἡ ὀκνηροί. ἡ τῷ ἡ πνεύματι ἡ ζέον-

g here only.
 Prov. xviii.
 22 only.
 (—ρός, 2 Cor.
 ix. 7.)
 h 2 Cor. vi. 6.
 1 Tim. i. 5.
 2 Tim. iii. 5.
 1 Tim. iii. 3.

only +. Wisd. v. 18. xviii. 16 only. constr., Heb. xiii. 5. i here only +. k = Luke
 xv. 15. Acts vii. 2. 2 Kings xix. 2. I ch. ii. 10 reff. m l Thess. iv. 9. Heb.
 xiii. 1. 1 Pet. i. 22. 2 Pet. i. 7 (bis) only +. (-φος, 1 Pet. iii. 8.) n Here only +. (-γους)
 2 Macc. ix. 21. -γία, 2 Macc. vi. 20.) o = John iv. 44. Acts xxviii. 10. ch. ii. 7 al. Ps.
 xlviii. 12, 20. p here only. Prov. xvii. 14 al. 2 Macc. iv. 40. q = Matt. xxv. 26 (Phil.
 iii. 1) only. Prov. vi. 6, 9. r = Acts xvii. 16 reff. s Acts xviii. 25 reff. only.

9. for αποστυγ., μεισουντες F.

της, referred to alms-giving, bears another and an objective meaning, this hardly satisfies me, because σπουδή and ἰλαρότης designate not so much the inward frame of mind, as the outward character of the superintendence and the compassion: as might be expected, when gifts to be exercised *for mutual benefit* are spoken of. In 2 Cor. viii. 2; ix. 11, 13, Jos. Antt. vii. 13. 4 (where David admires Araunah, τῆς ἀπλότητος καὶ τῆς μεγαλοψυχίας), the word signifies 'liberality': so perhaps ἀπᾶς also, James i. 5, but see note there. This meaning is not recognized by Wahl, Lex., but defended by Tholuck, who connects it with the phrase found in Stobæus, Eclog. Phys. i. p. 123, ἀπλουν τὰς χεῖρας, 'to open the hands wide':—and I would thus render it here. ὁ ποῖστόμενος

render it here. ὁ προϊστάμενος] He that presides—but over what? If over the Church exclusively, we come back to *offices* again: and it is hardly likely that the rulers of the Church, as such, would be introduced so low down in the list, or by so very general a term, as this. In 1 Tim. iii. 4, 5, 12, we have the verb used of *presiding over a man's own household*: and in its absolute usage here, I do not see why that also should not be included. Meyer would understand it of '*patronage of strangers*' (ch. xvi. 2). Stuart in his *Ex-cursus* on this place, appended to his *Com-mentary*, takes up and defends the same view. But, not insisting on the *general* usage of the word being preferable where it occurs *absolutely*, will ἐν σπουδῇ apply to this meaning? Of course so far as σπουδή is applicable to *every* employment, it might, but more than this is required, where words are connected in so marked a manner as here. Giving προϊστάμενος the ordinary meaning, these words fit admirably: implying that he who is by God set over others, be they members of the Church or of his own household, must not allow himself to forget his responsibility, and take his duty indolently and easily, but must σπουδασθαι σπουδαίως, making it a serious matter of continual diligence. ὁ ἐλεών] See

continual diligence. ὁ ἐλεῶν] See above: He that sheweth mercy, is the very best rendering: and I cannot conceive

that any *officer of the Church* is intended, but every private Christian who exercises compassion. It is in exhibiting compassion, which is often the compulsory work of one obeying his conscience rather than the spontaneous effusion of love, that *cheerfulness* is so peculiarly required, and so frequently wanting. And yet in such an act it is even of more consequence towards the effect,—consoling the compassionated, than the act itself. κρείσσαν λόγος ἢ δόσις. Sir. xviii. 16. 9—21.] *Ec-*

δόσις, Sir. xviii. 16. 9—21.] *Exhortations to various Christian principles and habits.* 9.] Olsh., De Wette.

and habits. 9.] Olsh., De Wette, al., would understand *ἔστιν*,—not *ἔστω*,—the ellipsis of the imperative being unusual. But I cannot see how this can be here. Clearly the three preceding clauses are *hortative*; as clearly, those which follow are so likewise. Why then depart from the prevalent character of the context, and make this *descriptive*? ἀποστυγ.]

make this *descriptive*? ἀποστῦν.] This very general exhortation is probably, as Bengel says, an explanation of ἀντιόκριτος:—our love should arise from a genuine cleaving to that which is good, and aversion from evil: not from any by-ends.

10.] in brotherly love (dat. of the respect or regard in which), affectionate. φιλόστ.] properly of love

tionate. φιλόστ.] properly of love
of *near relations*; agreeing therefore ex-
actly with φιλαδελφία. προηγού-

actly with φιλαδελφία. προηγούμενοι] "invicem prævenientes," latt. *μη μένε φιλεῖσθαι παρ' ἐτέρου, ἀλλ' αὐτὸς ἐπιπῆδαι τοῦτω καὶ κατάρχου*, Chrys.: similarly Syr., Theophyl., Erasm., Luther: —or, = ἀλλήλους ἡγούμενοι ὑπερέχοντας εἰσὶν ὧν, Phil. ii. 3; so Origen, Theodoret, Grot.: or, as in ref. 2 Macc. 'setting an example to,' 'going before,' which however does not seem to apply here, unless we render τῇ τιμῇ, 'in yielding honour?' 'in giving honour, anticipating one another' (so Stuart). 11.]

ing one another (so Stuart).¹¹ In zeal (not 'business,' as E. V., which seems to refer it to the affairs of this life, whereas it relates, as all these in vv. 11, 12, 13, to Christian duties *as such*: as 'ferveur of spirit,' 'acting as God's servants,' 'rejoicing in hope,' &c.) not slothful. ζῶν τῷ πν. is used of Apollos, in ref. The

τ· = Acts xx. 19 reff. see notes.
 π = Matt. x. 22. xiv. 13.
 2 Tim. ii. 12. James v. 11.
 1 Pet. ii. 20. Job xiv. 14.
 v Acts i. 14 reff.
 w Acts xx. 31 reff.
 x Acts ix. 13 reff.
 y ch. xv. 27. Gal. vi. 6. Phil. iv. 15. 1 Tim. v. 22. Heb. ii. 14. 1 Pet. iv. 13. 2 John 11 only. Wisd. vi. 25. Polyb. ii. 32. 8 al. z Heb. xiii. 2 only τ. (-νος, 1 Pet. iv. 9.) a = ch. ix. 30, 31 reff. b = 1 Cor. iv. 12. 1 Pet. iii. 9 al. c Luke vi. 28. James iii. 9. Gen. xii. 3. d = Matt. v. 44. Acts vii. 52 reff. 2 Kings xxi. 5. e as above (c). Matt. xxv. 41. Mark xi. 21 only. Gen. v. 29. (-πα, Gal. iii. 10.) f ch. xv. 5. 2 Cor. xiii. 11. Phil. ii. 2. iv. 2.

τες· τῷ κυρίῳ [†] δουλεύοντες. ¹² τῇ ἐλπίδι χαίροντες· τῇ
 θλίψει ^u ὑπομένοντες· τῇ ^v προσευχῇ ^v προσκαρτεροῦντες.
¹³ ταῖς ^w χρεαίαις τῶν ^x ἀγίων ^y κοινωνοῦντες· τὴν ^z φιλο-
 ξεινίαν ^a διώκοντες. ¹⁴ ^{bc} εὐλογεῖτε τοὺς ^d διώκοντας ὑμᾶς·
^{bc} εὐλογεῖτε, καὶ μὴ ^{ce} καταρᾶσθε. ¹⁵ χαίρειν μετὰ χαιρόν-
 των, κλαίειν μετὰ κλαιόντων. ¹⁶ ^f τὸ ^f αὐτὸ εἰς ἀλλήλους

ABDF
 L[P]
 a u c d f
 g h k l
 m n o 17
 [47]

11. Steph (for κυρίῳ) καιρῷ, with D¹ F[-gr] 5 G-lat lat-mss-mentd-by-[Orig-int]-Jer Cyp^r Ambrst^{ex}pr: txt ABD³L[P]N rel gr-mss-mentd-by-[Orig-int]-Jer-Ambrst [vulg F-lat syr^r copt goth æth arm] Clem₁ Ath, Bas, Chr₁ Thdrt Thdrt [West: not in Zacagn. Euthal-ms om τ. κ. δ.] Antech₂ Damasc₂ Thl Ec₂ [Orig-int₁] Jer Pel Aug Primas Sedul Bede. υπομενοντες N [-μενος A¹].

13. for χρεαίαις, μνείαις D¹ F mss-mentd-by-Thdor-mops(ἐνια τῶν ἀντιγράφων) am III₁ Ambrst Aug₁: txt ABD³LP²N rel [vulg-clem(with fuld demid harl tol) syr^r(and syr-mg-gr) copt goth æth arm] Clem, Chr₂ Thdrt Thdor-mops, Damasc Thl Ec₂ Aug₁ Bede: [Orig-int₁] Sedul Pel speak of both readings.

14. om υμᾶς (homœotel?) B 47. 67² am Clem: τοὺς ἐχθροὺς ἡμῶν Orig₁: om εὐλ. τ. διωκ. υμ. (passing from 1st εὐλογεῖτε to 2nd) F [spee Orig-int]-ms: these words are aft καταρᾶσθε in D¹ 3 [and lat]: txt AL[D²P]N rel [vulg &c Clem] Chr Bas Thdrt. [εὐλογεῖσθαι (2nd) D¹(appy).]

15. rec ins. καὶ bef κλαίειν, with AD³L[P 47(sic)] rel Syr copt [æth] (Orig₁) Chr₁ Thdrt [Damasc Tert₁ Ambr₁]: om BD¹FN latt syr goth arm [Orig-int₁] Ambrst Pel Aug₁ Sedul Bede.

Holy Spirit lights this fire within: see Luke xii. 49; Matt. iii. 11. τ. κυρίῳ δουλ.] The external authorities, as will be seen in the var. read., are strongly in favour of this reading. The balance of internal probability, though not easy at once to settle, is I am persuaded on the same side. The main objection to κυρίῳ has ever been, that thus the Apostle would be inserting here, among particular precepts, one of the most general and comprehensive character. So Hilary (in Wetst.) and al. But this will be removed, if we remember, of what he is speaking: and if I mistake not, the other reading has been defended partly owing to forgetfulness of this. The present subject is, the character of our zeal for God. In it we are not to be ὀκνηροί, but fervent in spirit,—and that, as servants of God. A very similar reminiscence of this relation to God occurs Col. iii. 22—24: οἱ δοῦλοι, . . . ὃ ἐὰν ποιήτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις, εἰδότες ὅτι ἀπὸ κυρίου ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας. τῷ κυρίῳ χριστῷ δουλεύετε. The command, τῷ καιρῷ δουλεύειν, would surely come in very inopportunistically in the midst of exhortations to the zealous service of God. At the same time, it is not easy to give an account of the origin of the reading. The ἐξαγοραζόμενοι τὸν καιρὸν of Eph. v. 16 may have led to the filling up of the contracted κυρίῳ (κῶ) with this word: and the notion that σπουδῇ

referred to worldly business, may have favoured the sense thus given. For examples of the phrase τῷ καιρῷ δουλεύειν and 'tempori inservire,' see Wetst. As to its applicability at all to Christians, De Wette well remarks, "The Christian may and should certainly employ (Eph. v. 16) τὸν καιρὸν (time and opportunity), but not serve it." Athanasius (in Wetst.) ad Dracont. says, οὐ πρέπει τῷ καιρῷ δουλεύειν, ἀλλὰ κυρίῳ.

12.] The datives here are not parallel. τῇ ἐλπίδι is the ground of the joy in χαίροντες,—but τῇ θλίψει the state in which the ὑπομονή is found. 13.] The reading μνείαις is curious, as being a corruption introduced, hardly accidentally, in favour of the honour of martyrs by commemoration.

τ. φιλοξ. διώκ.] οὐκ εἶπεν ἐργαζόμενοι, ἀλλὰ διώκοντες, παιδεύων ἡμᾶς μὴ ἀναμνεῖν τοὺς δεομένους, πότε πρὸς ἡμᾶς ἔλθουσιν, ἀλλ' αὐτοὺς ἐπιτρέχειν κ. καταδιώκειν. Chrys. Hom. xxi. p. 676.

14.] "The Sermon on the Mount must have been particularly well known; for among the few references in the N. T. Epistles to the direct words of Christ there occur several to it: e. g. 1 Cor. vii. 10. James iv. 9; v. 12 (we may add iv. 3; i. 2, 22; ii. 5, 13; v. 2, 3, 10). 1 Pet. iii. 9, 14; iv. 14." Tholuck. 15.] Inf. for imperative: see Phil. iii. 16: and Winer, edn. 6, § 43. 5. d.

16.] Having (the participial construction is resumed, as in ver. 9) the same spirit towards one

^f φρονούντες· μὴ τὰ ^{hi} ὑψηλὰ ^{ei} φρονούντες, ἀλλὰ τοῖς ^g ταπεινοῖς ¹ συναπαγόμενοι. μὴ γίνεσθε ^m φρόνιμοι παρ' ^h ἑαυτοῖς. ¹⁷ μηδεὶν ^o κακὸν ^o ἀντὶ κακοῦ ^{op} ἀποδιδόντες· ^q προνοούμενοι καλὰ ^r ἐνώπιον πάντων ἀνθρώπων· ¹⁸ ^s εἰ δυνατόν, ^t τὸ ^t ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων ^u εἰρηνεύοντες· ¹⁹ μὴ ^u ἑαυτοὺς ^v ἐκδικούντες, ^w ἀγαπητοί, ἀλλὰ ^x δότε ^x τόπον τῇ ὀργῇ· γέγραπται γὰρ ^y Ἐμοὶ ^{za} ἐκδίκησις, ἐγὼ ^{zb} ἀνταποδώσω, λέγει κύριος. ²⁰ ἀλλὰ ἐὰν ^c πεινᾷ ὁ ἐχθρὸς

iii. 7. n 2nd pers., 2 Cor. vii. 11 reff. o 1 Thess. v. 15. 1 Pet. iii. 9. (Prov. xvii. 13.)
p = Matt. vi. 4, 6. Luke x. 35 al. q 2 Cor. viii. 21. 1 Tim. v. 8 only. Prov. iii. 4. (νοῖα, ch. xiii. 14.) r = Acts iv. 19 reff. Mal. ii. 17. s Matt. xxiv. 24. Gal. iv. 15.
t = here only. Hom. Il. a. 525, ἐξ ἑμθεν. see ch. i. 15. u Mark ix. 50. 2 Cor. xiii. 11. 1 Thess. v. 13 only. 3 Kings xxi. 43. Sir. vi. 6. v Luke xviii. 3, 5. 2 Cor. x. 6. Rev. vi. 10. xix. 2 only. 4 Kings ix. 7. (κος, ch. xiii. 4.) w 2 Cor. vii. 1 reff. x Luke xiv. 9. Eph. iv. 27. Sir. iv. 5. xxxviii. 12. see Heb. xii. 17. y Deut. xxxii. 35. z Heb. x. 30. (Jea. xxviii. [1] 6.) a as above (z). Luke xviii. 7, 8. xxi. 22. Acts vii. 24. 2 Cor. vii. 11. 2 Thess. i. 8. 1 Pet. ii. 14 only. Judg. xi. 36. b ch. xi. 35 reff. c Matt. iv. 2. v. 6 al. Prov. xxv. 21, 22.

[16. for μη τα υψ. φρον., αγαπητοι P¹.

συναπαγαμενοι B¹.]

17. aft καλα ins ενωπιον του θεου και (see 2 Cor viii. 21; Prov iii. 4) A² (Polye); ου μονον ενωπ. τ. θ. αλλα και F vulg goth arm[-usc spec Ambrst] Lucif; om A¹(appy) BDL[P]X rel Syr [syr copt eth arm-zoh Chr, Thdrt Damase Orig-int.]. for παντων, των A² D¹[and lat] F guelph harl tol [spec] Lucif; : txt (A¹?) BD³L[P]X rel [vulg-clem](with am fuld demid) syrr copt goth arm Bas.] Chr₁ (Thdrt) Damase Thl Ec Ambrst Sedul Bede.

19. [εκδικησεις A F-gr Orig.(txt₁-int₂).]

ανταποδω F.

20. rec (for αλλα εαν) εαν ουκ, with D³-gr L rel Chr₁ Thdrt Thl Ec: εαν (alone) D¹-gr F guelph D³-lat [spec] goth: εαν γαρ Syr Did₁; [elsi syr, elsi quoque aeth:] txt AB[P]X in vulg D¹-lat [copt arm] Bas₁ Damase [Orig-int₁].

another, i. e. actuated by a common and well-understood feeling of mutual allowance and kindness.

μὴ τὰ ὑψ.] It is a question, whether τοῖς ταπεινοῖς is neuter or masc. Certainly not necessarily neuter, as De W.: the Apostle's antitheses do not require such minute correspondence as this. The sense then must decide. In τὰ ὑψηλὰ φρονούντες, the ὑψηλὰ are necessarily subjective, the lofty thoughts of the man. But in τοῖς ταπεινοῖς συναπαγόμενοι the adj. is necessarily objective; some outward objects with which the persons exhorted are συναπάγεσθαι. And those outward objects are defined, if I mistake not, by the τὸ αὐτὸ εἰς ἀλλήλους φρονούντες. This spirit towards one another is not to be a spirit of haughtiness, but one of community and sympathy, condescending to men of low estate, as E. V. admirably renders it. For συναπ., see reff. and compare Zosimus, Hist. v. 6, cited by Tholuck, καὶ αὐτὴ ἡ Σπάρτη συναπήγετο τῇ κοινῇ τῆς Ἑλλάδος ἀλώσει. The insertion of the seemingly incongruous μὴ γίνεσθε . . . ἑαυτοῖς is sufficiently accounted for by reference to ch. xi. 25, where he had stated this frame of mind as one to be avoided by those whose very place in God's church was owing to His free mercy. Being uplifted one against another would be a sign of this fault being present and operative. 17.] The construction is resumed.

The Apostle now proceeds to exhort respecting conduct to those without. προνοούμε. καλὰ . . .] from ref. Prov., which has ἐνώπιον κυρίου καὶ ἀνθρώπων.

18.] The εἰ δυνατόν, as well remarked by Thol. and De Wette, is objective only—not 'if you can,' but if it be possible—if others will allow it. And this is further defined by τὸ ἐξ ὑμῶν: all your part is to be peace: whether you actually live peaceably or not, will depend then solely on how others behave towards you.

19.] So Matt. v. 39, 40. ἀγαπητοί] 'The more difficult this duty, the more affectionately does the Apostle address his readers, with this word.' Thol.

δότε τόπον] allow space, i. e. 'interpose delay,' to anger. So Livy viii. 32, 'Legati circumstantes sellam orabant, ut rem in posterum diem differret, et ira sua spatium, et consilio tempus, daret.' So that we must not understand τῇ ὀργῇ, 'your anger,' nor [exactly, though it comes to that,] 'God's anger,' but 'anger,' generally;—'give wrath room': 'proceed not to execute it hastily, but leave it for its legitimate time, when He whose it is to avenge, will execute it: make not the wrath your own, but leave it for God.' So in the main, but mostly understanding [exclusively] τ. ὁρ. τοῦ θεοῦ, Chrys., Aug., Theodoret, and the great body of Commentators. Some Fathers interpret it, 'yield to the anger.'

d 1 Cor. xiii. 3 only. Num. xi. 4, 18 al.
 e Matt. xxv. 35, 37, 42.
 f Job xxii. 7.
 f Matt. x. 42.
 1 Cor. iii. 2, &c. xii. 13.
 Rev. xiv. 8, Judg. iv. 19.
 g here only, 1. c. Ps. xviii. 8, 12.
 (κία, John xviii. 18.)
 h 2 Tim. iii. 6 only, 1. c.
 Judith. xv. 11 only.
 ii. 43 reff.
 ii. 3. iii. 8. iv. 7) only.
 xiii. 48. xv. 2.
 σου, ^aψώμιζε αὐτόν· ἂν ^eδιψᾷ, ^{ef}πότιζε αὐτόν. τοῦτο γὰρ ποιῶν ^gἄνθρακας πυρὸς ^hσωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. ²¹μὴ νικῶ ὑπὸ ⁱτοῦ ⁱκακοῦ, ἀλλὰ νικά ^kἐν ⁱτῷ ⁱἀγαθῷ ⁱτὸ ⁱκακόν.

XIII. ¹Πᾶσα ¹ψυχὴ ^mἐξουσίαις ⁿὑπερεχούσαις ^oὑποτασσέσθω. οὐ γὰρ ἐστὶν ^mἐξουσία εἰ μὴ *ἀπὸ θεοῦ, αἱ δὲ οὖσαι ὑπὸ θεοῦ ^pτεταγμέναι εἰσὶν. ²ὥστε ὁ ^qἀντι-

i ch. ii. 9, 10 (reff.). k = Matt. xii. 27, 28. Mark xiv. 1 al. l Acts m = 1 Cor. xv. 24. Eph. iii. 10. vi. 12. Tit. iii. 1. n = 1 Pet. ii. 13 (Phil. o ch. viii. 7 reff. p Luke vii. 8. Acts q Acts xviii. 6 reff.

ABDF L[P]N a b c d f g h k l m n o 17 [47]

ins και bef εαν διψα D¹(and lat, Tischdf; D³, Treg): εαν δε διψα D²⁻³(Tischdf) goth arm.] της κεφαλης B.

21. μη νικου Α. for υπο, απο F.

CHAP. XIII. 1. for πασα ψυχη . . υποτασσεσθω, πασαις . . . υποτασσεσθε D¹F harl [fuld spec] Iren-int, Ambrst. *ὑπὸ ABD³L[P]N rel Bas, Isid, Chr, Thdrt-ms: απο D¹F Orig, Thdrt Damasc. rec aft ουσαι ins εξουσαι, with D³L[P] rel syr [Orig.] Chr, Thdrt Thl Ec: om ABD¹FN latt copt goth æth arm Iren-int, Dnd-int, [appy] Ambrst Aug. [for υπο, απο F.] rec ins του bef θεου, with LN³ rel Orig, Thdrt Chr-ms, : om ADF[P]N¹ l m Chr Damasc.

(of your adversary);' but this meaning for δότε τόπον is hardly borne out. The citation varies from the LXX, which has ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω;—and is nearer the Heb.,—עֲשֵׂה נִקְמָה לִי, "mine is revenge and requital." It is very remarkable, that in Heb. x. 30 the citation is made in the same words. 20.] The οὖν would mean 'quod cum ita sit;—

carrying on the sentence with the assumption of the last thing stated. This perhaps may not have been understood, and hence may have arisen the alteration or omission of οὖν in the mss. But the evidence is very strong for its omission.

What is meant by ἄνθρακας πυρὸς σωρεύσεις? The expression ἄνθρ. πυρ. occurs more than once in Ps. xviii., of the divine punitive judgments. Can those be meant here? Clearly not, in their bare literal sense. For however true it may be, that ingratitude will add to the enemy's list of crimes, and so subject him more to God's punitive judgment, it is impossible that to bring this about should be set as a precept, or a desirable thing among Christians. Again, can the expression be meant of the glow and burn of shame which would accompany, even in the case of a profane person, the receiving of benefits from an enemy? This may be meant; but is not probable, as not sufficing for the majesty of the subject. Merely to make an enemy ashamed of himself, can hardly be upheld as a motive for action. I understand the words, 'For in this doing, you will be taking the most effectual vengeance;' as effectual as if you heaped coals of fire on his head. 21.] If you suffered yourselves to be provoked to revenge,

you would be yielding to the enemy,—overcome by that which is evil: do not thus,—but in this, and in all things, overcome the evil (in others) by your good.

CHAP. XIII. 1.—7.] The duty of cheerful obedience to the powers of the state. It has been well observed (Calv., Thol., De Wette. See Neander, Pflanzung u. Leitung, &c. 4th ed. p. 460 ff.) that some special reason must have given occasion to these exhortations. We can hardly attribute it to the seditious spirit of the Jews at Rome, as their influence in the Christian Church there would not be great; indeed, from Acts xxviii. the two seem to have been remarkably distinct. But disobedience to the civil authorities may have arisen from mistaken views among the Christians themselves as to the nature of Christ's kingdom and its relation to existing powers of this world. And such mistakes would naturally be rifest there, where the fountain of earthly power was situated: and there also best and most effectually met by these precepts coming from apostolic authority. The way for them is prepared by vv. 17 ff. of the foregoing chapter. 1 Pet. ii. 13 ff. is parallel: compare notes there.

1.] ὑποτασσέσθω, see 1 Cor. xvi. 16, is reflective, subject himself, i. e. 'be subject of his own free will and accord.' For there is no authority (in heaven or earth—no power at all) except from God: and (so δέ, 2 Cor. vi. 15, 16. It introduces a second clause as if μὲν had stood in the first) those that are (the existing powers which we see about us), have been ordained by God. We may observe that the Apostle here pays no regard to the question of the duty of Christians in revolutionary move-

τασσόμενος τῇ ^m ἐξουσίᾳ τῇ τοῦ θεοῦ ^r διαταγῇ ^s ἀνθ-
 ἔστηκεν· οἱ δὲ ^s ἀνθεστηκότες ἑαυτοῖς ^t κρίμα λήμψονται.
³ οἱ γὰρ ^u ἄρχοντες οὐκ εἰσὶν ^v φόβος τῷ ^w ἀγαθῷ ^w ἔργῳ,
 ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβεῖσθαι τὴν ^m ἐξουσίαν;
 τὸ ἀγαθὸν ποιεῖ, καὶ ^x ἔξεις ^{xy} ἔπαινον ἐξ αὐτῆς· ⁴ θεοῦ
 γὰρ διάκονός ἐστιν σοὶ ^z εἰς ^a τὸ ^{za} ἀγαθόν. εἰ δὲ ^b τὸ
^b κακὸν ποιῇς, φοβοῦ· οὐ γὰρ ^c εἰκὴ τὴν ^d μάχαιραν ^e φορεῖ
 θεοῦ γὰρ διάκονός ἐστιν, ^f ἔκδικος ^g εἰς ^g ὀργὴν τῷ ^b τὸ ^b κα-
 κὸν πράσσοντι. ⁵ διὸ ^h ἀνάγκη ^o ὑποτάσσεσθαι οὐ μόνον διὰ
 τὴν ὀργήν, ἀλλὰ καὶ ⁱ διὰ τὴν ^{ik} συνείδησιν. ⁶ διὰ τοῦτο

19 only. see 1 Cor. xi. 17. a ch. ii. 10 reff. b ch. ii. 9 reff. c [Matt. v. 22.] 1 Cor. xv. 2. Gal. iii. 4 (bis). iv. 11. Col. ii. 18 only. Prov. xxviii. 25 only. d Acts xii. 2 reff. e Matt. xi. 8. John xix. 5. 1 Cor. xv. 49 (bis). James ii. 3 only. Prov. xvi. 23, 27. Sir. xi. 5. xl. 4 only. f 1 Thess. iv. 6 only. g 1 Thess. v. 9. h = Heb. ix. 16, 23. i 1 Cor. x. 25, 27. 1 Pet. ii. 19. k 2 Cor. i. 12 reff. l Acts vii. 53 only. Ezra iv. 11 only. see Gal. iii. 19. m Acts vi. 10 reff. n = ch. ii. 2 reff. o = Matt. ix. 18. xx. 25 al. fr. v = here only. Gen. xxxi. 42, 53. Isa. xxxiii. 3. w sing., ch. ii. 7. plur., Acts i. 35 reff. x here only. y ch. ii. 23 reff. z ch. viii. 28. xv. 2. xvi. c [Matt. d Acts xii. 23, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.]

3. rec των αγαθων εργαων α. των κακων, with D³[-gr] L rel syrr [arm] Chr₁ Thdr_t [Ambrst-ed]: txt ABD¹F[P]X latt copt goth (Clem₁) Damase [(Orig-int₁)] Iren-int₁ Cyr₁ (Tert₁) Aug Pacian Sedul Bede.

4. om σοι F b¹ o 116. om 1st το B. om eis οργην D¹F: eis οργην bef εκδικος D³(and lat³) X¹ b c f k n o 17 Chr₁ Thdr_t.

5. om αναγκη (making υποτασσεσθαι = -σθε) DF [guelph spec] goth Iren-int₁ Sedul₁, om και F (but F-lat has et).

ments. His precepts regard an *established power*, be it what it may. *It*, in all matters lawful, *we are bound to obey*. But even the parental power does not extend to things unlawful. If the civil power commands us to violate the law of God, we must obey God before man. If it commands us to disobey the common laws of humanity, or the sacred institutions of our country, our obedience is due to the higher and more general law, rather than to the lower and particular. These distinctions must be drawn by the wisdom granted to Christians in the varying circumstances of human affairs: they are all only subordinate portions of the great duty of *obedience to LAW*. To obtain, by lawful means, the removal or alteration of an unjust or unreasonable law, is another part of this duty: for all authorities among men must be in accord with the highest authority, the moral sense. But even where law is hard and unreasonable, *not disobedience*, but *legitimate protest*, is the duty of the Christian.

2.] ἀντιτασσ., see above on ὑποτασσ. ἑαυτοῖς κρίμα λ.] shall receive for themselves (the dat. incommodi) condemnation, viz. *punishment from God*, through His minister, the civil power.

3.] And the tendency of these powers is *salutary*: to encourage good works, and discourage evil. It is not necessary to set a note of interrogation after ἐξουσίαν: the clause may be treated as hypothetical,—see 1 Cor. vii. 18. Tholuck observes, that this verse is a token that the Apostle wrote the Epistle before

the commencement of the Neronian persecution. Had this been otherwise, the principle stated by him would have been the same; but he could hardly have passed so apparent an exception to it without remark.

4.] τὴν μάχαιραν, perhaps in allusion to the dagger worn by the Cæsars, which was regarded as a symbol of the power of life and death: so Tacitus, Hist. iii. 68, of Vitellius, “adistenti Consuli exsolutum a latere pugione, velut jus necis vitæque civium, reddebat.” Dio Cassius also, xlii. 27, mentions the wearing of τὸ ξίφος on all occasions by Antony, as a sign that he τὴν μοναρχίαν ἐνεδέκνυτο. In ancient and modern times, the sword has been carried before sovereigns. It betokens the power of capital punishment: and the reference to it here is among the many testimonies borne by Scripture against the attempt to abolish the infliction of the penalty of death for crime in Christian states.

εἰς ὀργήν seems to be inserted for the sake of parallelism with εἰς ἀγαθόν above: it betokens the character of the ἐκδίκησις,—that it issues in wrath. The ὀργή is referred to in τὴν ὀργήν, ver. 5.

5.] διὸ, because of the divine appointment, and mission of the civil officer. ἀνάγκη—ye must needs submit yourselves—there is a moral necessity for subjection:—one not only of terror, but of conscience: compare διὰ τὸν κύριον, 1 Pet. ii. 13.

6.] διὰ τοῦτο . . . καὶ is parallel with διὸ, ver. 5,—giving another result of the divine appointment of the civil power;—not dependent on

γὰρ καὶ ἴ φόρους ^mτελείτε· ⁿλειτουργοὶ γὰρ θεοῦ εἰσιν εἰς ^{ABDF}
^oαὐτὸ ^oτοῦτο ^pπροσκαρτεροῦντες. ⁷^qἀπόδοτε πᾶσιν τὰς ^{L(P)N}
^rὀφειλάς, τῷ ^sτὸν ἴ φόρον τὸν ἴ φόρον, τῷ τὸ ^tτέλος τὸ ^{g h k l}
^uτέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν ^{m n o 17}
^vτιμὴν. ⁸Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους ^[47]
^wἀγαπᾶν. ὁ γὰρ ἀγαπῶν ^uτὸν ἕτερον νόμον ^vπεπλήρωκεν·
⁹τὸ γὰρ ^wοὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐκ
^xἐπιθυμήσεις, καὶ ^xεἰ τις ^xἐτέρα ἐντολή, ἐν τῷ λόγῳ
^yτούτῳ ^yἀνακεφαλαιοῦται, [ἐν ^zτῷ] ^aἀγαπήσεις ^bτὸν ^bπλη-
^cσίον σου ὡς σεαυτὸν. ¹⁰ἡ ἀγάπη ^bτῷ ^bπλησίον κακὸν
^dἐκτελεῖ. ^eἡ ἀγάπη ^eτῷ ^eπλησίον κακὸν
^fἐκτελεῖ. ^fἡ ἀγάπη ^fτῷ ^fπλησίον κακὸν
^gἐκτελεῖ. ^gἡ ἀγάπη ^gτῷ ^gπλησίον κακὸν
^hἐκτελεῖ. ^hἡ ἀγάπη ^hτῷ ^hπλησίον κακὸν
ⁱἐκτελεῖ. ⁱἡ ἀγάπη ⁱτῷ ⁱπλησίον κακὸν
^jἐκτελεῖ. ^jἡ ἀγάπη ^jτῷ ^jπλησίον κακὸν
^kἐκτελεῖ. ^kἡ ἀγάπη ^kτῷ ^kπλησίον κακὸν
^lἐκτελεῖ. ^lἡ ἀγάπη ^lτῷ ^lπλησίον κακὸν
^mἐκτελεῖ. ^mἡ ἀγάπη ^mτῷ ^mπλησίον κακὸν
ⁿἐκτελεῖ. ⁿἡ ἀγάπη ⁿτῷ ⁿπλησίον κακὸν
^oἐκτελεῖ. ^oἡ ἀγάπη ^oτῷ ^oπλησίον κακὸν
^pἐκτελεῖ. ^pἡ ἀγάπη ^pτῷ ^pπλησίον κακὸν
^qἐκτελεῖ. ^qἡ ἀγάπη ^qτῷ ^qπλησίον κακὸν
^rἐκτελεῖ. ^rἡ ἀγάπη ^rτῷ ^rπλησίον κακὸν
^sἐκτελεῖ. ^sἡ ἀγάπη ^sτῷ ^sπλησίον κακὸν
^tἐκτελεῖ. ^tἡ ἀγάπη ^tτῷ ^tπλησίον κακὸν
^uἐκτελεῖ. ^uἡ ἀγάπη ^uτῷ ^uπλησίον κακὸν
^vἐκτελεῖ. ^vἡ ἀγάπη ^vτῷ ^vπλησίον κακὸν
^wἐκτελεῖ. ^wἡ ἀγάπη ^wτῷ ^wπλησίον κακὸν
^xἐκτελεῖ. ^xἡ ἀγάπη ^xτῷ ^xπλησίον κακὸν
^yἐκτελεῖ. ^yἡ ἀγάπη ^yτῷ ^yπλησίον κακὸν
^zἐκτελεῖ. ^zἡ ἀγάπη ^zτῷ ^zπλησίον κακὸν

7. rec aft ἀποδοτε ins ουν, with D³[and lat] FL[P¹N³ rel [47(sic) vulg-clem(with fuld harl) goth arm] syr Chr, Thl Ec Ambrst: om AB D¹-gr] N¹ am(with demid tol) coptt (Orig²-int⁴) Damasc Cypr, Aug^{sape} Cassiod.

8. οφιλόντες N¹ c [Orig¹]: -λητε N³: -λειτε B¹(Tischdf). rec αγαπαν bef αλλήλους (corrⁿ of order to agree with next clause?), with L rel syr coptt [æth] Thl Ec: txt ABDF[P¹N] m latt Syr [goth] arm Orig²-int⁴] Chr, Thdrt Damasc Cypr.

9. for το γαρ, γεγραπται γαρ F Ambr². [μοιχευσης, κλεψης &c P.] rec aft κλεψεις ins ου ψευδομαρτυρησεις (corrⁿ to the decalogue), with [P]N rel [vulg-clem (with demid harl) syr aeth arm] copt Chr, Ec [Orig-int⁴]: var transp al: txt ABDFL c g l 17 [47] am(with fuld tol al) Syr sah [goth] Clem² Orig² [Thdrt Damasc Ambr² Aug^{sape} Ambrst]. aft ετερα ins εστιν [A]N¹(N³ disapproving) [17 vulg D-lat F-lat Damasc Orig-int⁴].

rec τουτω bef τω λογω, with AL[P] rel Clem² Dial¹ Cyr[-p₁ Chr, Thdrt Damasc]: txt BDFN d m Orig¹. om 2nd εν τω BF latt [Orig-int⁴, Ambrst]: om εν Clem¹ Orig¹: ins ADL[P]N rel vss Clem² Orig² Chr Thdrt [Damasc].

rec (for σεαυ.) εαντον, with F[LP] rel Chr Cyr[-p₁] Thl Ec: mss of Clem Dial vary: txt ABDN b c d h o Orig² Thdrt Damasc.

ver. 5. τελειτε is indicative, not imperative: the command follows ver. 7.

For they (the ἄρχοντες) are ministers of God, attending upon this very duty, viz. λειτουργεῖν,—hardly (as Koppe, Olsh., Meyer) φόρους τελεῖν, for in ver. 7 the Apostle has evidently in view the whole official character of these λειτουργοί. Reiche, al., construe, “For those who wait upon this very thing are ministers of God,” which would require οἱ εἰς αὐτ. τ. προσκ.:—Koppe, ‘For λειτουργοὶ are of God:’—but this again would require οἱ γὰρ λειτ.—Tertullian remarks, Apolog. xlii. vol. i. p. 494, that what the Romans lost by the Christians refusing to bestow gifts on their temples, they gained by their conscientious payment of taxes. 7.]

Before the accusatives supply αἰτοῦντι, as the correlative of ἀπόδοτε. φόρος is tax, or tribute,—direct payment for state purposes: τέλος, custom, toll, vectigal.

φόβος, to those set over us and having power: τιμή, to those, but likewise to all on whom the state has conferred distinction. 8—10.] Exhortation to universal love of others. 8.] ὀφείλετε

is not indic. (as Koppe, Reiche, al.), which would require οὐδενὶ οὐδέν,—and would be

inconsistent with the ὀφειλά just mentioned,—but imperative: ‘Pay all other debts: be indebted in the matter of love alone.’ This debt increases the more, the more it is paid: because the practice of love makes the principle of love deeper and more active. Aug., Ep. excii. (lxii.), ad Cælest. vol. ii. p. 868, says: “Redditor enim (caritas), cum impenditur, debetur autem etiam si reddita fuerit; quia nullam est tempus quando impendenda jam non sit. Nec cum redditor amittitur, sed potius reddendo multiplicatur.”

πεπλήρωκεν, hath (in the act) fulfilled: compare the perfects, John iii. 18; ch. xiv. 23. νόμον is not the Christian law, but the Mosaic law of the decalogue. “This recommendation of Love has, as also the similar one, Gal. v. 23, κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος,—an apologetic reference to the upholders of the law, and depends on this evident axiom,—‘He who practises Love, the higher duty, has, even before he does this, fulfilled the law, the lower.’” De Wette. 9.] ἀνακεφαλ., brought under one head,—united in the one principle from which all flow. 10.]

All the commandments of the law above cited are negative: the formal fulfilment

C οὐκ ἔργάζεται^d πλήρωμα οὖν νόμου ἢ ἀγάπῃ. 11^e καὶ c = ch. ii. 10
 μου... ABCD e τοῦτο εἰδότες τὸν καιρὸν, ὅτι ὥρα ἤδη ὑμᾶς ἐξ ὕπνου d = here only?
 FL[P]N^h ἔγερθῆναι· νῦν γὰρ ἰ ἐγγύτερον ἡμῶν ἢ σωτηρία ἢ ὅτε e i Cor. vi. 6,
 a b c d f h ἐγερθῆναι· νῦν γὰρ ἰ ἐγγύτερον ἡμῶν ἢ σωτηρία ἢ ὅτε e i Cor. vi. 6,
 g h k l k ἐπιστεύσαμεν. 12 ἢ νῦν ἰ προέκοιψεν, ἢ δὲ ἡμέρα m ἡγγικεν· 8. Eph. ii.
 m n o 17 n ἀποθώμεθα οὖν τὰ ὅ ἔργα τοῦ ὁ σκότους, p ἐνδυσώμεθα f = John xii. 23. Rev.
 [47] xiv. 15. and constr., Gen. xxix. 7. g = ch. i. 10. h = Eph. v. 14. Prov. vi. 9.
 i = Matt. xxiv. 32 al. Ezek. xxx. 3. comp., here only. k = Acts xix. 2. 1 Cor. iii. 5. xv. 2. Eph.
 i. 13. 1 Luke ii. 52. Gal. i. 14. 2 Tim. ii. 16. iii. 9, 13 only. L.P.+ Ps. xlv. 5, incert. in
 Hexapl. [? Symm.] (-κοπή, Phil. i. 12.) m = Matt. iii. 2. xxi. 34. Lam. iv. 18.
 n Acts vii. 58 reff. = Col. iii. 8. o Eph. v. 11 only. see John vi. 28, 29. viii. 39, 41. Gal. v.
 19. 1 Thess. i. 3. p = 1 Cor. xv. 53, 54 reff.

10. om η αγ. το εργαζ. A [Cyr₁(appy)].

for ουκ εργ., ου κατεργ. D¹ b f 17.

for ουν, δε D¹[and lat] F spec Aug^{sap}(txt₁): γαρ 115 [Ambrst]: quia Syr: om [P] 93 lect-12.

11. ιδοντες A¹ F[-gr] G²[-gr]. rec ημας bef ηδη (corrⁿ for euphony?), with FL rel goth Clem, Chr₁ Thdr_t Thl (Ec: [ηδη bef ωρα P: om ηδη Syr æth arm:] txt ABCDⁿ in vulg Damasc Jer₁ Ambrst.—rec ημας, with DFLN³ rel [vulg Syr coptt goth arm Chr Thdr_t Damasc]: om syr [æth Orig-int₁]: txt A B(sic: see table) C[P]N¹ d m [Clem₁. υμων P k.]

12. ηγγισεν A. for αποθωμ., αποβαλωμεθα D¹⁻³F [abjiciamus latt Orig-int₁ Cyp_r, Ambrst]. rec for ενδυσ. δε, και ενδυσ. (corrⁿ, no contrast seeming to be implied), with C³D²⁻³FLN³ rel [vulg æth arm] Chr₁ Cyr₁[txt-p₂] Thdr_t Cyp_r

of them is therefore attained, by *working no ill* to one's neighbour. What *greater things* Love works, he does not now say: it *fulfils the law*, by *abstaining from that which the law forbids*.

Enforcement of the foregoing, and occasion taken for fresh exhortations, by the consideration that THE DAY OF THE LORD IS AT HAND. 11.] καὶ τοῦτο, and this, i.e. 'and let us do this,' viz., live in no debt but that of love (see reff.), for other reasons, and especially for this following one.

ὥρα ἡδη ἐγερθῆναι. "The Inf. Aor. here, as after verbs of willing, ordering, &c., betokens the completion of the act in question. See Winer, § 45. 8 (edn. 6, § 44. 7)." De Wette.

ὕπνος here = the state of worldly carelessness and indifference to sin, which allows and practises the ἔργα τοῦ σκότους. The imagery seems to be taken originally from our Lord's discourse concerning His coming: see Matt. xxiv. 42: Mark xiii. 33, and Luke xxi. 28—36, where several points of similarity to our vv. 11—14 occur.

ἐγγύτ. ἡμ. ἢ σωτ. ἢ ὅτε ἐπιστ.] σωτηρία, as ἀπολύτρωσις Luke xxi. 28, and ch. viii. 23, of the accomplishment of salvation. ἡμῶν [is best] taken with ἐγγύτερον, 'nearer to us,' see ch. x. 8, [though] ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν, Luke xxi. 28, seems [at first sight] to favour the usual connexion with σωτηρία.

ἐπιστ.] we first believed;—see reff. Without denying the legitimacy of an individual application of this truth, and the importance of its consideration for all Christians of all ages, a fair exegesis of this passage can hardly fail to recognize the fact, that the Apostle here as well as elsewhere

(1 Thess. iv. 17; 1 Cor. xv. 51), speaks of the coming of the Lord as *rapidly approaching*. Prof. Stuart, Comm. p. 521, is shocked at the idea, as being inconsistent with the inspiration of his writings. How this can be, I am at a loss to imagine. "OF THAT DAY AND HOUR KNOWETH NO MAN, NO NOT THE ANGELS IN HEAVEN, NOR [EVEN] THE SON: BUT THE FATHER ONLY." Mark xiii. 32. And to reason, as Stuart does, that because Paul corrects in 2 Thess. ii. the mistake of imagining it to be *immediately at hand* (or even *actually come*, see note on ἐνέστηκεν there), therefore he did not himself expect it soon, is surely quite beside the purpose. The fact, that the nearness or distance of that day was *unknown to the Apostles*, in no way affects the prophetic announcements of God's Spirit by them, concerning its preceding and accompanying circumstances. The 'day and hour' formed no part of their inspiration:—the *details of the event, did*. And this distinction has singularly and providentially turned out to the edification of all subsequent ages. While the prophetic declarations of the events of that time remain to instruct us, the *eager expectation* of the time, which they expressed in their day, has also remained, a token of the true frame of mind in which each succeeding age (and each succeeding age *a fortiori*) should contemplate the ever-approaching coming of the Lord. On the *certainty of the event*, our faith is grounded: by the *uncertainty of the time* our hope is stimulated, and our watchfulness aroused. See Prolegg. to Vol. III. ch. v. § iv. 5—10. 12.] ἢ νῦν, the lifetime of the world,—the power

g ch. vi. 13 reff. δὲ τὰ ὄπλα τοῦ φωτός. ¹³ ὡς ἐν ἡμέρᾳ st εὐσχημόνως ^{ABCD}
⁷ = 1 Thess. v. ^{FL[P]N}
^{5, 8.} 2 Pet. ^{ab c d f}
^{1, 19.} ^{g h k l}
^{12.} 1 Thess. iv. ^{m n o 17}
^{12.} ^[47]
^{13.} as above (s).
¹ Cor. xiv.
⁴⁰ only τ.
⁴⁰ only τ.
¹ Cor. xiv.
^{23, 24.}
¹ Cor. xii.
^{23, 24.}
^u Gal. v. 21.
^v as above (u).
¹ Pet. iv. 8 only τ.
^{Wisd.} xiv. 23.
² Macc. vi. 4 only.
^w dat., ch. iv. 12.
^x as
^{above} (u).
^{Luke} xxi. 34 only.
^{Isa.} xxviii. 7.
^{Hag.} i. 6.
^{Judith} xiii. 15.
^y ch. ix. 10 reff.
¹ Cor.
^{here} only.
² Mark vii. 22.
² Cor. xii. 21.
¹ Pet. iv. 3 al. τ.
^{Wisd.} xiv. 26 only.
^a 1 Cor.
^{1, 11} reff.
¹ Cor. xii. 20.
^{Gal.} v. 20.
^{Sir.} xl. 5.
^c = Acts xiii. 45 reff.
^d Acts xxiv. 2 only (reff.).
^e = ver. 4 al.
^f ch. i. 24 reff.
^g ch. iv. 19 (reff.).
^h = Acts xxviii. 2 reff.

XIV. ¹ Τὸν δὲ ἄσθενούντα τῇ ⁸ πίστει ^h προσλαμβά-

[Ambrst]: ενδυσ. (only) ^N [sah-ms]: txt ABC¹D¹[P sah-woide] copt goth Clem₁ Damasc [Orig-int.]. for σπλα, εργα A D[and lat¹].

13. ερισι κ. ζηλοισ B [sah (Cypr)] Ambr₂.

14. (αλλα, so ABD³N.) om κυριον B [Clem₁]: add ημων sah. χρ. bef
 ιωσ. B goth: om χρ. c k Ambr. om και D¹F. aft σαρκ. ins ημων sah.
 εν επιθυμιας F latt [Orig-int. (txt.) Ambrst Aug.]: εις επιθυμιαν AC Ath₁ Thdr₁ Thdr₂ ms-
 comm Damasc: εν επιθυμια Ambr₁: txt BD[LP]N rel Ps-Ign₁ Clem₁ Chr₁ [Bas,
 Cyr-p₁] Thdr₁ Thl (Ec.

of darkness, see Eph. vi. 12: ἡ ἡμέρα, the day of the resurrection, 1 Thess. v. 4; Rev. xxi. 25; of which resurrection we are already partakers and are to walk as such, Col. iii. 1—4; 1 Thess. v. 5—8. Therefore,—let us lay aside (as it were a clothing) the works of darkness (see Eph. v. 11—14, where a similar strain of exhortation occurs), and put on (δέ corresponding to an understood μέν) the armour of light (described Eph. vi. 11 ff.—the arms belonging to a soldier of light—one who is of the υἱοῦ φωτός and υἱοῦ ἡμέρας, 1 Thess. v. 5,—not, as Grot. ‘arma splendentia’). 13.] κοίταις, in a bad sense: the act itself being a defilement, when unsanctified by God’s ordinance of marriage. See reff. ἀσελγείαις, plural of various kinds of wantonness: so ὑποκρίσεις, φθόνους, καταλαλίδς, 1 Pet. ii. 1.

14.] Chrys. says, on Eph. iv. 24, οὕτω καὶ ἐπὶ φίλων λέγομεν, ὁ δεῖνα τὸν δεῖνα ἐνεδύσατο, τὴν πολλὴν ἀγάπην λέγοντες, κ. τὴν ἀδιέλεπτον συνουσίαν. See examples in Wetst. The last clause is to be read, τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε | εἰς ἐπιθυμίας,—not τῆς σαρκὸς πρόνοιαν | μὴ ποιεῖσθε εἰς ἐπιθυμίας,—and rendered, Take not (any) forethought for the flesh, to fulfil its lusts, not Take not your forethought for the flesh, so, as to fulfil its lusts’ (Bartet des Leibes, doch also, daß er nicht geil werde, Luth.). This latter would be τὴν πρόνοιαν τ. σαρκ. μὴ π. εἰς ἐπιθ.,—or τῆς σ. πρόν. ποιεῖσθε μὴ εἰς ἐπιθ.: see construction of the next verse.

CHAP. XIV. 1—XV. 13.] ON THE CONDUCT TO BE PURSUED TOWARDS WEAK AND SCRUPULOUS BRETHREN. There is some doubt who the ἀσθενούντες τῇ πίστει were, of whom the Apostle here treats; whether they were ascetics, or

Judaizers. Some habits mentioned, as e. g. the abstinence from all meats, and from wine, seem to indicate the former: whereas the observation of days, and the use of such expressions as κοινόν [ver. 14], and again the argument of ch. xv. 7—13, as plainly point to the latter. The difficulty may be solved by a proper combination of the two views. The over-scrupulous Jew became an ascetic by compulsion. He was afraid of pollution by eating meats sacrificed or wine poured to idols: or even by being brought into contact, in foreign countries, with casual and undiscoverable uncleanness, which in his own land he knew the articles offered for food would be sure not to have incurred. He therefore abstained from all prepared food, and confined himself to that which he could trace from natural growth to his own use. We have examples of this in Daniel (Dan. i.), Tobit (Tob. i. 10, 11), [and in] some Jewish priests mentioned by Josephus, Life, § 3, who having been sent prisoners to Rome, οὐκ ἐξελάθοντο τῆς εἰς τὸ θεῖον εὐσεβείας, διετρέφοντο δὲ σύκοις καὶ καρπίοις. And Tholuck refers to the Mishna as containing precepts to this effect. All difficulty then is removed, by supposing that of these over-scrupulous Jews some had become converts to the gospel, and with neither the obstinacy of legal Judaizers, nor the pride of ascetics (for these are not hinted at here), but in weakness of faith, and the scruples of an over-tender conscience, retained their habits of abstinence and observation of days. On this account the Apostle characterizes and treats them mildly: not with the severity which he employs towards the Colossian Judaizing ascetics and those mentioned in 1 Tim. iv. 1 ff. The question treated in

νεσθε μὴ εἰς ἰδιακρίσεις^k διαλογισμῶν. ² ὃς μὲν ¹ i Cor. xii. 10.
^m πιστεύει φαγεῖν πάντα, ¹ ὁ δὲ ² ἄσθενῶν ³ λάχανα ἐσθίει. ⁴ Heb. v. 14
³ ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ⁵ ἐξουθενείτω, ὁ δὲ μὴ ⁶ k only. Job
⁷ ἐσθίων τὸν ἐσθίοντα μὴ ⁸ κρινέτω. ὁ θεὸς γὰρ αὐτὸν ⁹ ch. i. 21.
^h προσελάβετο. ⁴ σὺ τίς εἶ ὁ ⁵ κρινῶν ⁶ ἀλλότριον ⁷ οἰκέτην; ⁸ 1 Cor. iii. 20
⁹ i here only. see
¹⁰ Matt. xii. 4 al.

8. ch. ix. 21 al. m = Acts xv. 11 reff. n Matt. xiii. 32. Luke xi. 42 only. Gen.
 ix. 3. o = Luke xviii. 9. Acts iv. 11. ver. 10. 1 Cor. i. 28. vi. 4 al. Prov. i. 7.
 p = Matt. vii. 1. ch. ii. 1 &c. Col. ii. 16. James iv. 11. q Luke xvi. 12. John x. 5. Acts
 vii. 6. ch. xv. 20. 2 Cor. x. 15, 16. Ps. cviii. 11. r Luke xvi. 13. Acts x. 7. 1 Pet. ii.
 18 only. Gen. ix. 25.

CHAP. XIV. 2. *ος δε ασθ. F.*

εσθιετω D¹F latt[(not D¹-lat) arm] Ambrst

[Aug^{amp}].

3. for *ἐξουθεν.*, κρινετω A 68 lect-5 [Orig-int₁]. rec (for *ος δε μη*) και *ο μη*, with
 D³L[P]^N3 rel vulg [syrr sah æth Bas,] Epiph, Thdrt Thl Ec [Orig-int₂, Aug, Ambrst]:
ουδε ο μη (omg *μη* aft) F: txt ABCD¹N¹ goth Clem, Damasc. γαρ bef *θεος* L 77.

1 Cor. viii. was somewhat different: there it was, concerning meat *actually offered to an idol*. In 1 Cor. x. 25—27, he touches the same question as here, and decides against the stricter view. See the whole matter discussed in Tholuck's Comm. in loc., De Wette's Handbuch, and Stuart's Intro. to this chap. in his commentary.

1—12.] *Exhortation to mutual forbearances, enforced by the axiom, that every man must serve God according to his own sincere persuasion.*

1.] *The general duty of a reconciling and uncontroversial spirit towards the weak in faith.* The *δε* binds this on to the general exhortations to mutual charity in ch. xiii.: q. d. 'in the particular case of the weak in faith,' &c.: but also implies a contrast, which seems to be, in allusion to the Christian perfection enjoined in the preceding verses,—but do not let your own realization of your state as children of light make you intolerant of short-coming and infirmity in others.' *ασθ.*, see

reff.: the particular weakness consisted in a want of broad and independent principle, and a consequent bondage to prejudices.

πίστις therefore is used in a general sense, to indicate the moral soundness conferred by faith,—the whole character of the Christian's conscience and practice, resting on faith. *τη*, better the faith, than 'his faith.' 'weak in his (subj.) faith' would be opposed to 'strong in his (subj.) faith,' 'his faith,' remaining in substance the same: whereas here the (subj.) *faith itself* is weak, and 'weak in the faith' = holding THE FAITH imperfectly, i. e. not being able to receive the faith in its strength, so as to be above such prejudices.

προςλαμβ.] 'give him your hand,' as Syr. (Thol.): 'count him one of you.' opposed to rejecting or discouraging him. *μη εἰς*] but not with a view

to: 'do not adopt him as a brother, in order then to begin'... *διακρίσ. διαλ.*]

discernments of thoughts, lit.: i. e. *disputes in order to settle the points on which he has scruples.* In both the reff., *διακρίσις* has the meaning of 'discernment of,' 'the power of distinguishing between.' And *διαλογισμοί* in the N. T. implies (ordinarily in a bad sense), '*thoughts*': what kind of thoughts, the context must determine. Here, evidently, *those scruples in him*, in which his weakness consists,—and *those more enlightened views in you*, by which you would fain remove his scruples. Do not let your association of him among you be *with a view to settle these disputes*. The above ordinary meanings of the words seem to satisfy the sense, and to agree better with *εἰς* than 'ad altercationes disputationum,' as Beza, or 'ad certamina cogitationum,' as Estius:—and are adopted by most of the ancient and modern Commentators.

2.] The *δς μὲν*, the strong in faith, so indicated by what follows, is opposed to *ὁ δὲ ἄσθενῶν* (not to be taken *ὁ δὲ ἄσθενῶν*, κ.τ.λ.), by which τὸν ἄσθενῶντα of ver. 1 is resumed.

πιστεύει φαγεῖν, either believes that he may (*ἐξείναι*) eat,—or ventures to eat. The latter is favoured by ref. Acts, *πιστεύομεν σωθῆναι*, 'we trust to be saved,' though that also may be expanded into 'we believe that we shall be saved,' as E. V.

λάχ. ἐσθ.] See remarks introductory to this chapter.

3.] There is no need to supply *πάντα* after *ἐσθ.* and *μη ἐσθ.* I would rather take *ὁ ἐσθ.* as the eater, and *ὁ μη ἐσθ.* the abstainer.

ἐξουθ., for his weakness of faith,—*κρινέτω*, for his laxity of practice. For God has accepted (adopted into his family) him (i. e. the eater, who was judged,—his place in God's family doubted: *not the abstainer*, who was only despised, set at nought,—and to whom the words cannot, by the construction, apply.

4.] Who art thou? (see ch. ix. 20) that judgest the servant of another (viz. as De W., of *Christ*,—for a *κύριος* in this passage is marked, vv. 8, 9,

s Paul (1 Cor.
xvi. 13. Gal.
v. 1. Phil.
i. 27. iv. 1.
1 Thess. iii.
8. 2 Thess.
ii. 15) only,
exc. Mark
iii. 31. xi. 25.
Exod. xiv. 13 A compl.
2 Cor. ix. 8. xiii. 3 only †.
21 reff. see ver. 2.
a = ch. iv. 21 (Col. iv. 12. 2 Tim. iv. 5, 17. Luke i. 1) only. ch. viii. 5 reff.

τῷ ἰδίῳ κυρίῳ ^sστήκει ἢ ^tπίπτει. ^uσταθήσεται δέ, ^vδυνατεῖ γὰρ ὁ κύριος ^wστήσαι αὐτόν. ⁵ ^xὅς μὲν ^yκρίνει ἡμέραν ^zπαρ' ἡμέραν, ^xὅς δὲ ^yκρίνει πᾶσαν ἡμέραν. ἕκαστος ἐν τῷ ἰδίῳ νοῦ ^aπληροφορεῖσθω. ⁶ ὁ ^bφρονῶν

ABCD
FL[P]N
a b c d f
g h k l
m n o p
[47]

t = ch. xi. 11, 22.

1 Cor. x. 12.

Prov. xi. 28.

u 2 Cor. xiii. 1.

w = here only?

see ch. iii. 31.

Ps. cxviii. 38.

x 1 Cor. xi.

y = Acts xiii. 46 reff.

z = ch. i. 25.

Luke xiii. 2.

Ps. cxxxiv. 5.

b see

4. rec *δυνατος γὰρ ἐστιν* (*more usual expression*), with L rel Thdrt [Damasc: *δυνατι γὰρ ἐστιν* D³(appy)]: *δυνατος γὰρ*, omg *ἐστιν*, D²[P] syr(adding *ἐστιν* with ob) Bas₁ Chr₁: txt ABCD¹FN. rec for *κύριος, θεός* (*corr'n to suit ver 3? θεός there does not vary*), with DFL [rel] latt syr Chr, Thdrt [Bas-ed Damasc Cyp₂ Aug^{alac} Amb^{rst}]: txt ABC[P]N Syr(adding *αὐτοῦ*) coptt goth arm [Bas-mss₁ Orsies₁] Aug₁ Opt.

5. *affr os μὲν ins γὰρ* AC[P]N¹ latt goth [Bas₁ Damasc] Amb^{rst}: om BDFLN³ rel [syr coptt æth arm Chr₁ Orig-int₁] Dial Aug₂ Jer₂. om εν A 38. 54 fuld Chr, Thdrt.

as being Christ,—and the Master is the same throughout. *ὁ θεός* before is unconnected with this verse)? **to his own Master** (dat. commodi or incommodi according as *στ.* or *πίπτ.* befalls: 'it is his own master's matter, and his alone, that') **he stands** ('remains in the place and estimation of a Christian, from which thou wouldst eject him; not, as Calv., Grot., Estius, Wolf, al., 'stands hereafter in the judgment,' which is not in question here: see 1 Cor. x. 12) or falls (from his place, see above): **but he shall be made to stand** (notwithstanding thy doubts of the correctness of his practice): **for the Lord** (or, *his Lord*, in allusion to τῷ ἰδίῳ κυρίῳ above) **is able to make him stand** (in faith and practice. These last words are inapplicable, if standing and falling at the great day are meant). Notice, this argument is entirely directed to the *weak*, who uncharitably judges the *strong*,—not vice versâ. The *weak* imagines that the *strong* cannot be a true servant of God, nor retain his steadfastness amidst such temptation. To this the Apostle answers, (1) that *such judgment belongs only to Christ, whose servant he is*: (2) that *the Lord's Almighty Power is able to keep him up, and will do so*.

5.] **One man** (the weak) esteems (selects for honour,—*κρίνει ἀξίαν τιμῆς*) (one) **day above** (reff.) (another) **day**; **another** (the strong) esteems (*ἀξίαν τιμῆς*) **every day**. Let each be fully satisfied in his own mind. It is an interesting question, what indication is here found of the observance or non-observance of a day of obligation in the apostolic times. The Apostle *decides nothing*; leaving *every man's own mind* to guide him in the point. He classes the observance or non-observance of particular days, with the eating or abstaining from particular meats. In both cases, he is concerned with things which he evidently treats as of *absolute indifference in themselves*. Now the question

is, supposing the divine obligation of one day in seven to have been recognized by him *in any form*, could he have thus spoken? The obvious inference from his strain of arguing is, that he *knew of no such obligation*, but believed *all times and days to be*, to the Christian strong in faith, *ἄlike*. I do not see how the passage can be otherwise understood. If any one day in the week were invested with the sacred character of the Sabbath, it would have been *wholly impossible* for the Apostle to commend or uphold the man who judged all days worthy of equal honour,—who as in ver. 6 paid *no regard to the (any) day*. He must have visited him with his strongest disapprobation, as violating a command of God. *I therefore infer, that sabbatical obligation to keep any day, whether seventh or first, was not recognized in apostolic times*. It must be carefully remembered, that this inference does not concern the question of the observance of the *Lord's Day* as an *institution of the Christian Church*, analogous to the ancient Sabbath, binding on us from considerations of *humanity and religious expediency*, and by the rules of that branch of the Church in which Providence has placed us, but not in any way inheriting the divinely-appointed obligation of the other, or the strict prohibitions by which its sanctity was defended. The reply commonly furnished to these considerations, viz. that the Apostle was speaking here only of *Jewish festivals*, and therefore cannot refer to Christian ones, is a quibble of the poorest kind: its assertors themselves distinctly maintaining the obligation of one such Jewish festival on Christians. What I maintain is, that had the Apostle believed as they do, he could not by any possibility have written thus. Besides, in the face of *πᾶσαν ἡμέραν*, the assertion is altogether unfounded.

6.] The words in brackets were probably omitted from the similar ending

τὴν ἡμέραν ^cκυρίῳ ^bφρονεῖ[, καὶ ὁ μὴ ^bφρονῶν τὴν ^cκυρίῳ οὐ ^bφρονεῖ]. καὶ ὁ ἐσθίων ^cκυρίῳ ἐσθίει, ^dεὐχαριστεῖ γὰρ τῷ θεῷ καὶ ὁ μὴ ἐσθίων ^cκυρίῳ οὐκ ἐσθίει καὶ ^dεὐχαριστεῖ τῷ θεῷ. 7 οὐδεὶς γὰρ ἡμῶν ^cἑαυτῷ ζῇ, καὶ οὐδεὶς ^cἑαυτῷ ἀποθνήσκειν ⁸ἔάν τε γὰρ ζῶμεν, ^cτῷ κυρίῳ ζῶμεν, ἔάν τε ἀποθνήσκωμεν, ^cτῷ κυρίῳ ἀποθνήσκομεν. ἔάν τε οὖν ζῶμεν ἔάν τε ἀποθνήσκωμεν, ^eτοῦ κυρίου ἐσμέν. 9 ^fεἰς τοῦτο γὰρ χριστὸς ἀπέθανεν καὶ ^gἔζησεν, ^fἵνα καὶ νεκρῶν καὶ ζώντων ^hκυριεύῃ. 10 σὺ

g = Rev. ii. 8. xx. 4. 4 Kings xiii. 21.
vi. 15 only. L.P. Gen. iii. 16.

h Luke xxii. 25. ch. vi. 9j 14. vii. 1. 2 Cor. i. 24. 2 Tim.

c dat., ch. vi. 2,
10 al. Winer.
edn. 6,
§ 31. 4. b.
τῷ πατρὶ
ζῶντες,
Dion. Hal.
iii. p. 153.
θεοῖς
τέθηκεν
οὗτος,
Soph. Aj. 990.
d ch. i. 8 reff.
e = gen., 1 Cor.
iii. 23 reff.
f (Mark i. 38.)
John xviii.
37. Acts ix.
21. 1 John
iii. 8 al.

6. om και ο μη φρ. την ημ. κ. ου φρ. (*homœotel*) ABC¹DF⁸ vulg copt æth [Orig-int.] Ambrst Aug₂; om from ημεραν to ημεραν 66¹, from εσθιει to εσθιει 71-3 lect-19: from τω θεω to τω θεω L: ins C³L[P] rel syrr [arm] Bas, Chr-txt, Thdrt-txt Damasc Phot₁ Thl Ec. rec om και (bef o εσθ.) [with 47]: ins ABCDFL[P]⁸ rel [vulg syrr copt æth arm] Bas Chr Thdrt Damasc Thl Ec [Orig-int.] Ambrst Pel. [for ευχ. γαρ, και ευχ. P c Syr arm(Tischdf) Clem₁ Isid₁ Damasc.] for 1st θεω, κυρια A 52: Creatori Ambrst.

8. for 1st αποθνήσκωμεν, αποθνησκομεν ADF[P 47] a¹ Ephr, Damasc: αποθανωμεν CL lo 17: (both appear to be corrus: the former for uniformity, imagining that ζωμεν, ζωμεν were both indic; the latter for the sense, as representing the state after death:) αποθανομεν n: txt B⁸ rel Chr₁ Cyr₁ [p] Thdrt. om 2nd τω F. for αποθνησκομεν, αποθνησκομεν [CL]⁸ n¹ d¹ k [Chr-ms]. aft last εαν τε ins ουν F. for 2nd αποθνησκωμεν, αποθνησκομεν ADF[P] f m¹ n [47 Ephr.] Thl: αποθανωμεν 108-35. 219: txt BCL⁸ 17 rel Chr₁ Cyr₁ [p] Damasc Thdrt.

9. rec ins και bef απεθανεν, with C¹D²LN³ rel am [Syr] syr Chr₂ Thdrt Thl Ec [Iren-int, Orig-int₁ Fulg₁]: om A[appy] BC¹D¹⁻³F[P]⁸ a c g 17 vulg copt [æth arm] Orig₃ [-int₁] Cyr-jer₁ Chr₁ Cyr₁ [p] Anast₁ Damasc [Ambrst] Sedul. rec ins και ανεστη bef κ. εζησεν (see notes), with L[D²P]⁸ rel [syr Ephr₁ Chr₁ Thl Ec: aft, Syr: ins και ανεστη, putting εζησ. bef κ. απεθ. κ. ανεστη D¹⁻³ Iren-int₁ Gaud₁: om ABCFN¹ fuld-vict syr copt [æth] arm Dion Cyr-jer₁ Chr₁ Cyr_{sæpe} Anast₁ Damasc [Orig-int₂].—rec ανεζησεν, with Thdrt: ανεστη F vulg Orig₃ Pel Fulg: txt ABCDL[P]⁸ rel.

φρονεῖ of both clauses having misled some early copyists; but perhaps it may have been intentionally done, after the observation of the Lord's Day came to be regarded as binding. φρονῶν, taking account of, 'regarding.' εὐχαριστεῖ, adduced as a practice of both parties, shews the universality among the early Christians of *thanking God at meals*: see 1 Tim. iv. 3, 4. The εὐχαριστία of the μὴ ἐσθίων was over his 'dinner of herbs.' κυρίῳ is CHRIST.

7.] This verse illustrates the κυρίῳ of the former, and at the same time sets in a still plainer light than before, that *both parties*, the eater and the abstainer, are servants of another, even Christ.

ἑαυτῷ and κυρίῳ are datives commodi: ζῇν and ἀποθνήσκειν represent the whole sum of our course on earth.

8.] The inference,—that we are, under all circumstances, living or dying (and a fortiori *eating or abstaining, observing days or not observing them*), CHRIST's: His property. 9.] And this lordship over all was the *great end* of the Death and Resurrection of Christ.

By that Death and Resurrection, the crowning events of his work of Redemption, He was manifested as the righteous Head over the race of man, which now, and in consequence man's world also, belongs by right to Him alone. The rec. text here, ἀπέθ. κ. ἀνέστη κ. ἀνέζησεν, may have arisen by the insertion (1) of ἀνέζησεν as clearer than ἐζησεν, and (2) of ἀνέστη from the margin, where it was a gloss (1 Thess. iv. 14) explaining ἀνέζησεν or ἐζησεν. Or, on the other hand, ἀνέζησεν may have been altered to ἐζησεν and κ. ἀνέστη left out, to conform it to vv. 7 and 8. In such a case of doubt, the weight of early authority must decide. ἐζησεν, lived, viz. *after His death*; = ἀνέζησεν. The historical aorist points to a stated event as the commencement of the reviviscence, viz. the Resurrection.

κ. νεκρ. κ. ζώντων] here, for uniformity with what has gone before: in sense comprehending *all created beings*.

10.] He returns to the duty of abstaining,—the *weak*, from *judging* his

i vv. 3, 4 reff.
 k = Matt. vii.
 3 al.
 l ver. 3 reff.
 m = Acts xvii.
 24. Dan. vii.
 10.
 n Acts xii. 21
 reff.
 o = Num. xiv.
 21, 38.
 Jer. xxii. 24.
 Ezek. v. 11.
 Zeph. ii. 9.
 p Isa. xiv. 23.
 constr. of
 oath, 2 Cor.
 xii. 4.
 q ch. xi. 4 reff.
 r = ch. xv. 9.
 Matt. xi. 25.
 Phil. ii. 11.
 2 Kings xxii.
 50. l. c. A⁸b³.
 1 Pet. ii. 19.
 33 reff.).
 38 reff.
 vi. 11. Phil. iii. 13. Wisd. xv. 15.

δὲ τί ¹ κρίνεις τὸν ^k ἀδελφόν σου; ἢ καὶ σὺ τί ¹ ἐξουθενεῖς
 τὸν ἀδελφόν σου; πάντες γὰρ ^m παραστησόμεθα τῷ
 βήματι τοῦ θεοῦ. ¹¹ γέγραπται γὰρ ὁ Ζῷ ἐγώ, λέγει
 κύριος ^p ὅτι ἐμοὶ ^q κάμψει πᾶν ^q γόνυ, καὶ πᾶσα γλῶσσα
 ἔξομολογήσεται τῷ θεῷ. ¹² ἄρα [^s οὖν] ἕκαστος ἡμῶν περὶ
 ἑαυτοῦ ^t λόγον [^t ἀπο]δώσει τῷ θεῷ. ¹³ μηκέτι οὖν ἀλλή-
 λους ⁱ κρίνωμεν, ἀλλὰ ^u τοῦτο ^v κρίνατε μᾶλλον, ^u τὸ μὴ
^w τιθέναι ^w πρόσκομμα τῷ ἀδελφῷ ἢ ^{wx} σκάνδαλον. ¹⁴ οἶδα
 καὶ ^y πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν ^z κοινὸν ^a δι'
 ἑαυτοῦ, εἰ μὴ τῷ ^b λογιζόμενῳ τι ^z κοινὸν εἶναι, ^c ἐκείνῳ

ABCD
 FL[P]N
 a b c d f
 g h k l
 m n o 17
 [47]

s ch. v. 18 reff.

t Acts xix. 40 reff.

u 2 Cor. ii. 1. see

v = Acts xvi. 4. xx. 16. 1 Cor. vii. 37. 2 Cor. ii. 1.

w ch. ix.

x = Matt. xvi. 23. 1 Cor. i. 23. Rev. ii. 14. Ps. xlix. 21.

y constr., ch. viii.

z = Acts x. 14 reff.

a see ch. ii. 27. ver. 20. 2 Cor. ii. 4. v. 7.

c dat., = 1 Cor. iv. 3.

10. aft τὸν ἀδελφ. σου (1st) add ἐν τῷ μὴ ἐσθιεν D¹F am² Ambrst: also [F-lat] am²
 Ambrst aft ἀδελφ. σου (2nd) add ἐν τῷ ἐσθ. rec for θεοῦ, χριστοῦ (see note), with
 C²(appy) L[P]N³ rel [vulg-clem demid] syrr goth [æth arm-ed Did₂] Orig₁ Chr₂
 Thdor-mops, Thdrt Gennad₁ [Tert.]: txt ABC¹DFN¹ [47-marg] am(with fuld harl
 mar tol) copt [arm-mss] Damasc [Orig-int₂](quod vero in præsentī quidem loco
 tribunal Dei, ad Cor. vero tribunal Christi posuit, ego quidem nullam puto [esse]
 differentiam) Aug₁ [Fulg Sedul.—47] omits the last clause.]

11. for στί, εἰ μὴ D¹[-gr(appy, Tischdf)] F[-gr] (G-lat has both). ἐξομολογήσεται
 bef πᾶσα γλῶσσα (so LXX-A) B D¹⁻³[and lat] F goth [(Syr æth) Orig-int₁] Ambrst
 Sedul: txt ACD²L[P]N rel vulg syr copt [arm Did₂] Chr₁ Thdrt Damasc Thl Ec
 Aug₂sepe.

12. om οὖν BD¹F[P¹ Syr]: ins ACD³L[P²]N rel [syr copt goth arm] Chr₁ Thdrt
 [Antch, Damasc]. ὑμῶν C 116. for εἰ, αὐτοῦ C. ἀποδώσει BD¹F
 Chr₁: δώσει ACD³L [P(bef λογον)] N rel Polyc, Chr-ms₁ Thdrt [Antch, Damasc] Thl
 Ec. om τῷ θεῷ B [D²(appy, Treg)] F¹ (Polyc) Cyp₁ Aug₂: ins ACDL[P¹]N rel
 [vss] Chr, Thdrt [Antch, Damasc Orig-int₂] Ambrst.

13. κρίνετε D¹F [-νομεν P(so P m¹ for -νωμεν above)]. om πρόσκομμα and ἢ
 B Syr [arm].—for ἢ, εἰς b¹ m n o [47²] Chr-ms₁ Cyr₁ Antch₁.

14. for κυρ., χριστῷ L[P] b k m n o. for εἰς αὐτοῦ, αὐτοῦ ADFL[P] rel Chr₁
 Thdrt_{ex} Ec: txt BCN d m Chr₁ Damasc Thl.

stronger brother; the strong, from de-
 spising the weaker. It seems probable
 that χριστοῦ has been substituted for
 θεοῦ in the later mss. from 2 Cor. v. 10.
 The fact of Origen once citing it, decides
 nothing, in the presence of the expression
 βήματος τοῦ χριστοῦ in 2 Cor. 11.]

The citation is according to the present
 Alexandrine text, except that our ζῷ ἐγώ
 = κατ' ἑμαυτοῦ ὀμνῶ. ἐξομ. shall
 praise, see reff. LXX-BN^{1-3a} following
 the Heb. has ομνείται(ομνῖται N¹) πᾶσα
 γλῶσσα τὸν θεόν(κύριον N).

12.] The stress is on περὶ ἑαυτοῦ: and the next
 verse refers back to it, laying the emphasis
 on ἀλλήλους. 'Seeing that our account to
 God will be of each man's own self, let us
 take heed lest by judging one another
 (κρίνομεν here in the general sense of 'pass
 judgment on,' including both the ἐξουθενεῖν
 of the strong and the κρίνειν of the weak)
 we incur the guilt of ἀπολλύειν one ano-
 ther.'

13—23.] Exhortation to the

strong to have regard to the conscientious
 scruples of the weak, and follow peace,
 not having respect merely to his own con-
 science, but to that of the other, which is
 his rule, and being violated leads to
 his condemnation. 13.] See above.

The second κρίνατε is used as
 corresponding to the first, and is in fact
 a play on it: 'pulchra mimesis ad id
 quod præcedit,' Bengel: see James ii. 4
 for another instance:—but determine
 this rather. πρόσκομμα (see ver.
 21), an occasion of stumbling, in act:
 σκάνδαλον (ib.), an occasion of offence,
 in thought.

14.] The general principle
 laid down, that nothing is by its own
 means,—i. e. for any thing in itself (φύσει,
 Chrys.),—unclean, but only in reference
 to him who reckons it to be so.

πέπεισμ. ἐν κυρ. Ἰησ. These words give
 to the persuasion the weight, not merely
 of Paul's own λογιζομαι, but of apostolic
 authority. He is persuaded, in his capacity

^z κοινόν. ¹⁵ εἰ γὰρ ^d διὰ ^e βρώμα ὁ ἀδελφός σου ^f λυπεῖ- ^{d = John xv. 3.}
 ται, οὐκ ἔτι κατὰ ἀγάπην ^g περιπατεῖς. μὴ τῷ ^e βρώματί ^{ch. xv. 15.}
 σου ἐκείνον ^h ἀπόλλυε, ὑπὲρ οὗ χριστὸς ἀπέθανεν. ¹⁶ μὴ ^{1 Cor. vii. 5.}
ⁱ βλασφημείσθω οὖν ὑμῶν ^k τὸ ἀγαθόν. ¹⁷ οὐ γάρ ^l ἔστιν ἡ ^{e Matt. xiv.}
^m βασιλεία τοῦ ^m θεοῦ ⁿ βρώσις καὶ ^o πόσις, ἀλλὰ ^p δικαιο- ^{15 ll. Luke}
 σύνη καὶ εἰρήνη καὶ ^q χαρὰ ἐν ^a πνεύματι ἀγίῳ. ¹⁸ ὁ γὰρ ^{iii. 11. 1 Cor.}
 ἐν τούτῳ ^r δουλεύων τῷ χριστῷ ^s εὐάρεστος τῷ θεῷ ^t καὶ ^{x. 3 al. Hag.}
^{11. 13.}
^{12 al. fr.}
^{h = 1 Cor. viii.}
^{11. xv.}
^{22. 1. 2 Cor.}
^{ii. 2, &c., al.}
^{Sir. xxvi. 28.}
^{g = ch. xiii. 12.}
^{1 Thess. iv.}
^{12 al. fr.}
^{h = 1 Cor. viii.}
^{1. James iv. 12. 2 Pet. iii. 9.}
^{i = John xvii. 3.}
^{viii. 4. 2 Cor. ix. 10.}
^{vi. 55. Col. ii. 16 only.}
^{r = Acts xx. 19 reff.}
^{m = 1 Cor. iv. 20. see Rev. i. 9.}
^{Col. ii. 16. Heb. xii. 16 (Matt. vi. 19, 20) only.}
^{Dan. i. 16 only.}
^{s ch. xii. 1, 2 reff.}
^{i = ch. iii. 8 reff.}
^{k = here only. (ch. ii. 10 reff.)}
^{n = John iv. 32. vi. 27 (bis), 55. 1 Cor.}
^{Gen. ii. 9 al.}
^{o John}
^{p absol., Acts xvii. 31 reff.}
^{q 1 Thess. i. 6.}

¹⁵ rec for γαρ, δε (see note), with [L(sic, Treg)] ¹⁷ rel [syrr] goth Chr₁ Thdrt: txt
 ABCDF[P]N d m vulg syr-mg copt [arm Anteh₁] Damasc₁ [Orig-int₂] Ambrst Jer.
 om δ F. απολυε D³L a h¹ k m n-marg [o]: καταλυε n¹: απολλυειν (and
 καταλυειν in ver 20) F (as latt).

¹⁶ om ουν F goth arm. ημων DF vulg [spec] Syr copt[has both] goth æth[?]
 Clem, Damasc [Orig-int₁] Ath-int₁ Ambrst Aug₁.

[¹⁷. βρωσεις AC F-gr. ποσεις A F-gr.]
¹⁸ rec τούτοις (see note), with D³LN³ rel syrr goth [arm] Chr₁ Thdrt [Thl Ec]
 Tert₁: txt ABC D¹[and lat] F[P]N¹ vulg [spec] copt Orig Chr Damasc₁ [Ec]
 int₃expr Ambrst Aug₂ Pel Bede. om τω (bef χριστ.) AD¹F: ins BCD³L[P]N rel
 Chr Thdrt Damasc. for χρ., θεω B¹(Tischdf [N. T. Vat.]) 30. 115 [κυριω 47].

as connected with Christ Jesus,—as having
 the mind of Christ. ¹⁵] The reading

γάρ, besides the overwhelming authority in
 its favour, is the more difficult and character-
 istic. It can hardly (as Meyer and Thol-
 luck) depend on the εἰ μὴ κ.τ.λ., for thus
 an awkwardness would be introduced into
 the connexion of the clauses: but I believe
 it to be elliptical, depending on the sup-
 pressed restatement of the precept of ver.
 13: q. d. 'But this knowledge is not to be
 your rule in practice, but rather, &c., as in
 ver. 13: 'for if; &c. βρώμα, barely put,
 to make the contrast greater between the
 slight occasion, and the great mischief
 done. The mere λυπεῖν your brother, is
 an offence against love: how much greater
 an offence then, if this λυπεῖν end in ἀπο-
 λύνειν—in ruining (causing to act against
 his conscience, and so to commit sin and
 be in danger of quenching God's Spirit
 within him) by a MEAL of thine, a brother,
 for whom Christ died! "Ne pluris feceris
 tuum cibum, quam Christus vitam suam."
 Bengel. See an exact parallel in 1 Cor. viii.
 10, 11.

¹⁶.] Your strength of faith
 (Orig., Calv., Beza, Grot., Estius, Bengel,
 Olsh., al., interpret τὸ ἀγ. 'your freedom,'
 as in 1 Cor. x. 29; but here the contrast is
 between the weak and the strong:—so De
 W. Chrys. leaves it doubtful: ἡ τὴν
 πίστιν φησίν, ἡ τὴν μέλλουσιν ἐλπὶδα
 τῶν ἐπάδων, ἡ τὴν ἀπρητισμένην εὐσε-
 βειαν) is a good thing; let it not pass into
 bad repute: use it so that it may be
 honoured, and encourage others. ¹⁷.]

For it is not worth while to let it be dis-
 graced and become useless for such a trifle;
 for no part of the advance of Christ's gospel
 can be bound up in, or consist in, meat and
 drink: but in righteousness (ὁ ἐνάρετος
 βίος, Chrys., but of course to be taken in
 union with the doctrine of the former part
 of the Epistle—righteousness by justifica-
 tion,—bringing forth the fruits of faith,
 which would be hindered by faith itself
 being disturbed), and peace (ἡ πρὸς τὸν
 ἀδελφὸν εἰρήνη, ἡ ἐναντιοῦται αὐτῇ ἡ φιλο-
 νεκία, id.), and joy (ἡ ἐκ τῆς ὁμονοίας
 χαρά, ἣν ἀναίρει αὐτῇ ἡ ἐπίπληξις, id.)
 in the Holy Ghost: in connexion with,
 under the indwelling and influence of, as
 χαίρετε ἐν κυρίῳ (Phil. iv. 4) and the ex-
 pressions ἐν κυρ., ἐν χριστῷ, generally:—
 not, as De W., 'joy which has its ground
 in the Holy Ghost,' though this is true.
 So, on the other hand, a man under the
 influence of, possessed by an evil spirit, is
 called ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,
 Mark i. 23.

¹⁸.] The reading τούτῳ
 is too strongly supported to be rejected for
 the rec. τούτοις, as is done by Thol. and
 De Wette, because the latter is the easier
 reading, and might refer to δικ. εἰρ. and
 χαρ. I have therefore adopted it. But I
 do not understand it (as Orig., al.) of πνεύ-
 ματι ἀγίῳ. It would be unnatural that a
 subordinate member of the former sen-
 tence, belonging only to χαρά, should be at
 once raised to be the emphatic one in this,
 and the three graces just emphatically men-
 tioned, lost sight of. I believe τούτῳ to

t (=) ch. xvi.
 10. 1 Cor.
 xi. 19. 2 Cor.
 x. 18. xiii. 7.
 2 Tim. ii. 15.
 James i. 12
 only.
 (1 Chron.
 xxviii. 18.)
 u ch. v. 18 reff.
 v ch. ii. 14 reff.
 see Luke xiv.
 32.
 w ch. ix. 30, 31
 reff.
 x = Paul only,
 ch. xv. 2.
 1 Cor. (iii. 5) xiv. 3, &c. 2 Cor. (v. 1) x. 8. xii. 19. xiii. 10. Eph. iv. 29. (Matt. xxiv. 1 al. Ezek. xvii. 17.)
 y ver. 15. z = Matt. xxiv. 2. xxvi. 61. Acts v. 38. 2 Cor. v. 1. Gal. ii. 18. Ezra v. 12. a = Phil.
 i. 6. b = ch. ii. 27 reff. c ver. 13. d = Matt. xviii. 8. 1 Cor. vii. 1, &c. 1 Tim.
 ii. 3. Gen. ii. 18. e 1 Cor. viii. 13 only. Gen. ix. 4 al. fr. f ch. ii. 1. 1 Pet. ii. 12.
 g ch. ix. 32 reff. h = Matt. xv. 12. 1 Cor. viii. 13 (bis) al. fr. Sir. ix. 5. xxiii. 8. xxxv. (xxxii.) 15 only.
 i vv. 1, 2. ch. iv. 19 reff. k Acts xiv. 9 reff.

ABCD
 FL[P]N
 a b c d f
 g h k l
 m n o 17
 [47]

και δοκιμοις τοις ανθρωποις B G¹-gr: και τοις ανθρωποις δοκιμοις 77.

19. διωκομεν ABFL[P]N a o Chr-ms₁: txt CD rel vss [Chr-edd Thdrt Damasc Orig-int₁ Ambrst]. at end add φυλαζωμεν D¹[and lat] F vulg(not demid) [spec Ambrst] (not Aug).

20. απολλυε N¹.

aft καθαρα ins τοις καθαροις N³.

21. κρεας D² m.

πεινει F Clem₁[txt₁]: πειν B¹D¹.

for προσκοπτει,

λυπειται [P] N¹(txt N-corr¹). om η σκανδαλις η ασθενει ACN¹ Syr copt æth Damasc [Orig-int₁ Aug₁: ins BDFL[P]N³ rel vulg syr [sah (arm) spec] Bas₂ Chr₂ Thdrt Thl Ambrst Pel.

22. rec om ην, with DFL[P] rel vulg syrr [sah æth arm Damasc] Chr₁ Thdrt Ambrst Aug₁: ins ABCN tol [copt Orig-int₁] Aug₂ Pel.

express the aggregate of the three, and ἐν τούτῳ to be equivalent to οὕτως, as Baumg.-Crusius.

δόκ. τ. ἀνθρ., as a man of peace and uprightness: οὐ γὰρ οὕτω σε θαυμάσονται τῆς τελειότητος, ὡς τῆς εἰρήνης κ. τῆς ὁμοίας πάντες: τούτου μὲν γὰρ τοῦ καλοῦ πάντες ἀπολαύσονται, ἐκείνου δὲ οὐδὲ εἰς. Chrys. Hom. xxvi. p. 713.

19.] Inference from the foregoing two verses—οἰκοδ. τ. εἰς ἀλλ., edification towards one another, i.e. the work of edification, finding its exercise in our mutual intercourse and allowances. So τῇ ἀγάπῃ εἰς ἀλλ., 1 Thess. iii. 12.

20.] τὸ ἔργον τ. θεοῦ has been variously understood: by Fritz. and Baumg.-Crusius, as = δικαιοσ. εἰρήνη, κ. χαρά: by Meyer and Krehl, as = the Christian status of the offended brother, so as to be parallel to ver. 15: by Theodoret and Reiche, as = the faith of thy fellow-Christian: by Morus, Rosenm., al., as = ἡ βασιλεία τοῦ θ., 'the spread of the Gospel.' But I believe the expression οἰκοδομή having just preceded is the clue to the right meaning: and that τὸ ἔργον = τὴν οἰκοδομήν in the Apostle's mind. He calls Christians in 1 Cor. iii. 9, θεοῦ γεώργιον, θεοῦ οἰκοδομή. Thus it will mean, thy fellow-Christian, as a plant of God's planting, a building of God's raising. So, nearly, De Wette and Tholuck. All things indeed are pure, but (it is) evil to the man ('there is criminality in the man;') Meyer supplies τὸ καθαρὸν, Grot. τὸ βράμα, Fritz. τὸ πάντα φαγεῖν: but nothing need be sup-

plied, any more than to καλόν) who eats with offence (i.e. giving offence to his weak brother, as Theodoret, Calv., Beza, Grot., Estius, Bengel, Thol., De Wette, al. That this is the right interpretation is shewn by the sentence standing between two others both addressed to the strong who is in danger of offending the weak. But Chrys., Theophyl., Ec., Meyer, al., take the sense of 'receiving offence,' and understand it of the weak.) 21.] It is good not to eat meats nor to drink wine, nor (to do any thing: the ellipsis is a harsh one. Fritzsche says, "aut supple φαγεῖν ἢ πιεῖν τούτο, ἐν ᾧ κ.τ.λ., as Thl., Beng., Flatt, al.,—or ποιεῖν (or πράσσειν) τούτο ἐν ᾧ κ.τ.λ., as Grot. Meyer, &c. Præfero illud, quoniam per totum hunc locum de cibo potaque agitur." But why should not the Apostle, as so often, be deducing a general duty from the particular subject?) in (hy) which thy brother stumbles, or is offended (see on ver. 13), or is weak (Thol. remarks that the three verbs form a climax *ad infra*).

22.] The faith which thou hast (this reading, which is the more probable on critical grounds, was perhaps changed into the σὺ πιστὴν ἔχεις of the rec. on account of the position of the σό. But this is quite in St. Paul's manner: cf. ver. 4; 1 Cor. xv. 36; 2 Cor. ii. 10. However, the other reading is very ancient, and it is impossible to decide positively between them. If it is taken, the interrogative rendering, "Hast thou faith?" better suits the lively cha-

¹ κατὰ σεαυτὸν ἔχε ^m ἐνώπιον τοῦ θεοῦ. μακάριος ὁ μὴ ¹ Heliodor. vii. 16. (De W.)
ⁿ κρίνων ἑαυτὸν ^f ἐν ^φ ^o δοκιμάζει. ²³ ὁ δὲ ^p διακρινόμενος ἐχεῖν ^κ κατὰσαντὸν
ἐὰν φάγη ^q κατακέκριται, ὅτι οὐκ ^r ἐκ πίστεως πᾶν δὲ ὁ ἔχεκ, μηδενὶ
οὐκ ^r ἐκ πίστεως, ἁμαρτία ἐστίν. XV. ¹ ^s ὀφείλομεν δὲ φράζε, Jos. Antt. ii. 11. 1.
^h μῆεῖς οἱ ^t δυνατοὶ τὰ ^u ἀσθενήματα τῶν ^v ἀδυνάτων see Acts xviii. 16 reff.
^w βασταῖζειν καὶ μὴ ^x ἑαυτοῖς ^y ἀρέσκειν. ² ἕκαστος ἡμῶν m = ch. xii. 17. Acts iv. 19 reff. n = vv. 3, 4 reff.

o = 1 Cor. xvi. 3. 2 Cor. viii. 8. 1 Thess. ii. 4. Jos. Antt. iii. 4. 1. p = Matt. xxi. 21. Acts x. 20. ch. iv. 20. James i. 6. (Jer. xv. 10.) q ch. ii. 1 reff. (perf., ch. xiii. 8. John iii. 18.) r ellips., ch. ii. 8 reff. s = Luke xvii. 10. John xiii. 14. 14. 14. 7. Acts vi. 29 al. t = 2 Cor. xiii. 4. u here only t. v Acts xv. 8 reff. w ch. vii. 8 reff. xi. 18 reff. Matt. viii. 17. Gal. vi. 2. x 1st pers., 2 Cor. iii. 1 reff. y ch. viii. 8 reff.

ree (for σεαυ.) σαντον, with rel [Chr], : σεαυτω F : txt ABCDL[P] ^N c g k l [m(Treg)]
n o 17 [47]. om ενωπιον του θεου N. (ins N-corr¹) [Chr].

23. αν B. [κατακρινεται P.] for ὅ, το D¹[P] m 71.—om παν το πιστεως (homæotel) N¹(ins N-corr¹). aft αμαρτια εστιν ins ch xvi. 25—27 AL[P] rel and most other mss(nearly 200 in number) syr goth[appy] arm-zoh [Chr Cyr-p₁ Thdrt Damasc mss-mentd-by-Orig-int], of these A[P] 5. 17. 109 have it in both places: om in both places [D³(appy, Tischd^f) F(but in G there is a space left here and in F a space at xvi. 24) [Mcion-in-Orig-int mss-mentd-by-Jer] : txt BCD¹N 16. 80. 137-76 vulg Syr copt æth [Orig-int.] Ambrst Pel Bede.

CHAP. XV. 1. [om δε P¹ b¹ o.] αρεσκον F[-gr].

2. rec aft εκαστος ins γαρ: om ABCDFL[P] ^N rel vulg syr copt [æth] Bas, Chr, Thdrt Damasc [Orig-int.] Ambrst. υμων D²F[P] rel vulg [spec] Bas[-ed] Chr, Thdrt Damasc Thl [Orig-int.] Pel Jer Leo : txt ABCD¹⁻³LN d h k n 17 [47(sic)] syrr copt [Bas-2-mss, Chr-c₂ Ec Aug Sing-clér].

racter of the address than the affirmative, “*Thou hast faith*”) have (it) to **thyself** (reff.) before God. Chrys., who does not read the last words (ἐν. τ. θ.), says, πίστιν ἐνταῦθα οὐ τὴν περὶ δογμάτων, ἀλλὰ τὴν περὶ τῆς προκειμένης ὑποθέσεως λέγει . . . , ἐκείνη μὲν γὰρ μὴ ὁμολογουμένην καταστρέφει, αὕτη δὲ ὁμολογουμένη ἀκαίρως. Hom. xxvi. p. 714. “*Before God*,”—because He is the object of faith: hardly, as Erasm., “*comprimens inanem gloriam quæ solet esse comes scientiæ*,”—for there is *no trace of a depreciation* of the strong in faith in the chapter,—only a *caution as to their conduct* in regard of their weaker brethren. With μακάριος begins the closing and general sentence of the Apostle with regard to *both*: it is a blessed thing to have *no scruples* (the *strong in faith* is in a situation to be envied) about things in which we allow ourselves (Olsh. refers to the addition in the Codex Bezae at Luke vi. 4,—where our Lord is related to have seen a man tilling his land on the Sabbath, and to have said to him, εἰ μὲν οἶδας τί ποιεῖς, μακάριος εἶ, εἰ δὲ μὴ οἶδας, ἐπικατάρατος, καὶ παραβάτης εἶ τοῦ νόμου): 23.] but he that doubteth (the situation just described not being his), incurs condemnation if he eat (the case in point particularized), because (he eats) not from faith (i. e. as before,—see Chrys. above,—from a *persuasion of rectitude* grounded on and consonant with his life of faith. That *faith in the Son of*

God’ by which the Apostle describes his own life in the flesh as being lived (Gal ii. 20), informing and penetrating the motives and the conscience, will not include, will not sanction, an act done against the testimony of the conscience): but (introducing an *axiom*, as Heb viii. 13) **all that is not from** (grounded in, and therefore consonant with) **faith** (the great element in which the Christian lives and moves and desires and hopes), **is sin**. Augustine, Thomas Aquinas, al., have taken this text as shewing that ‘*omnis infidelium vita peccatum est*.’ Whether that be the case or not, cannot be determined from this passage, any more than from Heb. xi. 6, because *neither here nor there is the ‘infidelis’ in question*. Here the Apostle has in view *two Christians*, both living by faith, and by faith doing acts pleasing to God: and he reminds them that whatever they do *out of harmony* with this great principle of their spiritual lives, belongs to the category of sin. In Heb. xi. the Writer is speaking of one who had the testimony of having (eminently) pleased God: this, he says, he did by faith; for *without faith* it is impossible to please Him. The question touching the ‘infidelis,’ must be settled by another enquiry: Can he whom we thus name *have faith*,—such a faith as may enable him to do acts which are not sinful? a question impossible for us to solve.

CHAP. XV. 1—13.] Further exhortations to forbearance towards the weak,

z ch. xiii. 9, 10 ^z τῷ ^z πλησίον ^y ἀρεσκέτω ^a εἰς τὸ ^a ἀγαθὸν πρὸς ^b οἰκοδομήν. ABCD
 reff. b ch. xiii. 4 reff. 3 καὶ γὰρ ὁ χριστὸς οὐχ ἑαυτῷ ^y ἤρεσεν, ^c ἀλλὰ καθὼς FL[P]N
 a = ch. xiv. 19 reff. a b c d f
 c constr. 1 Cor. γέγραπται Οἱ ^d ὀνειδισμοὶ τῶν ^e ὀνειδιζόντων σε ^f ἐπ- g h k l
 i. 31. see d 1 Tim. iii. 7. έπεσαν ἐπ' ἐμέ. 4 ὅσα γὰρ ^e προεγράφη εἰς τὴν ^h ἡμε- m n o 17
 Heb. x. 33. xi. 26. xiii. 13 only. τέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς ⁱ ὑπομονῆς καὶ [47]
 Isa. xliii. 28. διὰ τῆς ^k παρακλήσεως τῶν ^l γραφῶν τὴν ἐλπίδα ἔχωμεν.
 e Psa. lxxviii. 9. 5 ὁ δὲ θεὸς τῆς ⁱ ὑπομονῆς καὶ τῆς ^k παρακλήσεως
 Matt. v. 11 al. Prov. δῶν ^m ὑμῖν ^m τὸ αὐτὸ ^m φρονεῖν ἐν ἀλλήλοις ⁿ κατὰ χριστὸν
 xav. 10. f Acts xx. 37 reff. met., g Gal. iii. 1. Eph. iii. 3. Jude 4 only+. Esdr. vi. 31 [32] F(προσγρ. A)
 Acts xiii. 16 reff. Exod. xv. 16. h objective, here only. see ch. xi. 31. 1 Cor. xv. 31. i ch. ii. 1 reff.
 Ald. 1 Mac. x. 36 only. 1 plur., Acts xvii. 2 reff. m ch. xii. 16 reff.
 k = 2 Cor. i. 3, &c., al. Ps. xciii. 19. n ch. xii. 27. 2 Cor. vii. 9—11.

om εἰς το ἀγαθον N¹ (ins N-corr¹).

3. om ὁ D¹F. rec επεπεσον (as LXX-Ed-vat), with L rel: txt (as LXX-BN: A def) ABCDF[P]N (g¹ P) l m n 17 [47] Damasc.

4. προσεγραφη D¹F: εγραφη B latt æth [arm Orig-int, Ambrst]: txt ACD³L[P]N rel [-φει LP]. add παντα B[P] m 17 [47]. rec (for εγραφη) προσεγραφη, with AL[P]N³ rel syr Chr, Thdrt Damasc: txt BCDFN¹ vulg Syr copt goth æth [arm spec] Clem, [Orig-int] Ambrst Aug³ [-φει LP]. rec om 2nd dia, with [C-corr(appy) P]DF vulg syr copt goth [spec Clem₁] Chr Thdrt₂ [Orig-int₁] Ambrst Aug Oros: ins ABCLN³ b d f g n Thdrt₁. [εχομεν P a f n 17.] aft εχωμεν
 ins της παρακλησεως B.

5. ιησ. bef χρ. AC¹ F(not G-lat) [P]N m vulg syrr [æth arm-ed] Did₁ Thdrt [Orig-int₁] Ambrst.

from the example of Christ (1—3),—and unanimity (4—7) as between Jew and Gentile, seeing that Christ was prophetically announced as the common Saviour of both (8—13).

1.] By ἡμεῖς οἱ ὄνν. the Apostle includes himself among the strong, as indeed he before indicated, ch. xiv. 14.

τὰ ἀσθ. are general, not merely referring to the scruples before treated.

ἀρέσκειν (reff.) to please or satisfy as a habit or motive of action. Tholuck quotes from the Schol. on Æsch. Prom. 156, παρ' ἑαυτῷ δίκαιον ἔχων Ζεὺς,—πάντα δικαίως οἰόμενος ποιεῖν, αὐτὸς ἑαυτῷ ἀρέσκων καὶ δίκαιον νομίζων εἶναι ὑπερ ἂν βούληται πράττειν.

2.] The qualification, εἰς τὸ ἀγ. πρὸς οἰκ., excludes all mere pleasing of men from the Christian's motives of action. The Apostle repudiates it in his own case, Gal. i. 10. Bengel remarks, 'bonum, genus, ædificatio, species:'—to a good end, and that good end his edification.

3.] ἐξῆν αὐτῷ μὴ ὀνειδισθῆναι, ἐξῆν μὴ παθεῖν ὕπερ ἑαυτοῦ, εἶγε ἤθελε τὸ ἑαυτοῦ σκοπεῖν ἂλλ' ὅμως οὐκ ἠθέλησεν, ἀλλὰ τὸ ἡμέτερον σκοπήσας τὸ ἑαυτοῦ παρεῖδε, Chrys. Hom. xxvii. p. 721

The citation is made directly, without any thing to introduce the formula citandi, as in ch. ix. 7, where even the formula itself is wanting:—there is no ellipsis. The words in the Messianic Psalm are addressed to the Father, not to those for whom Christ suffered: but they prove all that is here

required, that He did not please Himself; His sufferings were undertaken on account of the Father's good purpose—mere work which He gave Him to do.

4.] The Apostle both justifies the above citation, and prepares the way for the subject to be next introduced, viz. the duty of unanimity, grounded on the testimony of these Scriptures to Christ. The ὅσα προεγρ. applies to the whole ancient Scriptures, not to the prophetic parts only. ἡμετ. viz. of us Christians,—προεγρ. implying πρὸ ἡμῶν.

ἵνα διὰ τ. ὑπ. κ.τ.λ.] τουτέστιν, ἵνα μὴ ἐκπέσωμεν ποικίλοι γὰρ οἱ ἀγῶνες ἔσωθεν, ἔξωθεν ἵνα νευρούμενοι κ. παρακαλοῦμενοι παρὰ τῶν γραφῶν ὑπομονὴν ἐπιδειξώμεθα: ἵνα ἐν ὑπομονῇ ζῶντες μένωμεν ἐπὶ τῆς ἐλπίδος. ταῦτα γὰρ ἀλλήλων ἐστὶ κατασκευαστικά, ἡ ὑπομονὴ τῆς ἐλπίδος, ἡ ἐλπίς τῆς ὑπομονῆς: ἅπερ ἀμφοτέρα ἀπὸ τῶν γραφῶν γίνεταί, Chrys. ubi supra. As in this comment, ὑπομονῆς, as well as παρακλήσεως, is to be joined with τῶν γραφῶν,—otherwise it stands unconnected with the subject of the sentence. The genitives then mean, the patience and the comfort arising from the Scriptures,—produced by their study.

5, 6.] Further introduction of the subject, by a prayer that God, who has given the Scriptures for these ends, might grant them unanimity, that they might with one accord shew forth His glory. In the title given to God, the ὑπομονή and παράκλησις just mentioned are taken

Ἰησοῦν, ὅ ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι ὁδοῦν ἡμεῖς
 τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.
 διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ χριστὸς
 προσελάβετο ἡμᾶς, εἰς δόξαν τοῦ θεοῦ. λέγω γὰρ
 χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας
 θεοῦ εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων,
 τὰ δὲ ἔθνη ὑπὲρ ἐλέους ὁδοῦν τοὺς θεοὺς, καθὼς
 γέγραπται Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσιν,
 ὡς ἡμεῖς ὁδοῦν ἡμεῖς.

u see Gal. ii. 17. v = Phil. ii. 13. w ch. iv. 11 reff.
 20. 1 Cor. i. 6, 8. 2 Cor. i. 21. Col. ii. 7. Heb. ii. 3. xiii. 9. Ps. xl. 12. cxviii. 28 only.
 4. (iv. 13.) Gal. iii. 16. z absol., Acts vii. 19 reff.
 b ch. xiv. 11 reff. Ps. xvii. 49.

7. [om ο F(not G).] rec ημας, with BD¹[P] rel Thdrt [Damasc]: txt
 ACD²⁻³FLN b c g l² m n o 17 [vulg spec] syrr copt goth arm [æth Orig-int.] Chr₁
 Ambrst. rec om του, with L rel Chr₁ Thdrt [Damasc]: ins ABCDF[P]N m.
 8. rec (for γαρ) δε (see note), with L rel syrr [arm] Chr₁ Thdrt [Th Ec]: txt
 ABCDF[P]N vulg copt goth Cyr[-p₂] Damasc Orig-int.] Ambrst. rec ins ιησουν
 bef χριστον, with DF [b o] harl syrr; aft χρ. L rel vulg goth [Ath.] Thdrt₂ Thl
 Ec [Ambrst]: om ABCN copt [æth arm Did.] Epiph₁ Chr-comm₁ Cyr[-p₁] Damasc
 [Orig-int.]. γενεσθαι (corrⁿ?) BC¹D¹F c [arm] Ath₁: txt AC²D³L[P]N rel
 [Did.] Epiph₁ Chr₂ Cyr[-p₂] Thdrt Damasc.
 9. for τουτο, του προφητου N¹(txt N-corr¹). [aft εθνεσιν ins κυριε c h 17 vulg-
 clem(and harl tol guelph, not am fuld demid) syr copt Chr₁ Pel Sedul: και(? = κε) N³.]

up again: q. d. "The God who alone can give this patience and comfort." The later form of the opt., δῶν, is also found 2 Tim. i. 16, 18; Eph. i. 17 al., in LXX Gen. xxvii. 28; xxviii. 4 al. See Winer, edn. 6, § 14. 1. g. κατὰ χρ. Ἰησοῦν, accrepts of (the spirit and precepts of) Christ Jesus,—see reff. 6. τὸν θεὸν κ. πατ.] De Wette regards τὸν θεὸν as independent of Ἰησοῦ χρ.,—"God, and the Father of our Lord Jesus Christ." The usage of the article will not decide the matter, because on either rendering, the accusatives both refer to the same Person: but the ordinary one, the God and Father . . . is preferable on account of its simplicity. 7.] Wherefore (on which account, viz. that the wish of the last verse may be accomplished) receive (see ch. xiv. 1) one another, as Christ also received you,—with a view to God's glory (that this is the meaning of εἰς δόξαν τοῦ θεοῦ, appears by ver. 9, τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοῦναι τὸν θεόν). The Apostle does not expressly name Jewish and Gentile converts as those to whom he addresses this exhortation, but it is evident from the next verse that it is so. 8.] For (reason for the above exhortation. This not having been seen, it has been altered to δέ) I say, that Christ hath been made (has come as: the effects still enduring. It can hardly be that the usual historical aorist γενέσθαι (see var. readd.) was altered to the unusual perfect γεγενησθαι. The tendency of correction was

entirely the other way) a minister (He came διακονῆσαι, Matt. xx. 28) of the circumcision (an expression no where else found, and doubtless here used by Paul to humble the pride of the strong, the Gentile Christians, by exalting God's covenant people to their true dignity) on account of the truth of God (i.e. for the fulfilment of the Divine pledges given under the covenant of circumcision) to confirm the promises of (made to, gen. obj.; cf. ἡ εὐλογία τοῦ Ἀβραάμ, Gal. iii. 14) the fathers (i.e. Christ came to the Jews in virtue of a long-sealed compact, to the fulfilment of which God's truth was pledged): but (I say) that the Gentiles glorified God (or 'should glorify God': Winer, in his former editions, § 45. 8, took it as a perfect, and co-ordinate with γεγενῆσθαι: I would regard it (and so, apparently, Winer now, edn. 6, § 44. 7. c) as the historic aorist, and understand 'each man at his conversion.' Least of all can it be subordinated to εἰς τό, as is done in E. V.) on account of (His) mercy (the emphasis is on ὑπὲρ ἐλέους: the Gentiles have no covenant promise to claim,—they have nothing but the pure mercy of God in grafting them in to allege—therefore the Jew has an advantage), &c. The citations are from the Law, the Prophets, and the Psalms. The first, originally spoken by David of his joy after his deliverances and triumphs, is prophetically said of Christ in His own Person. It is added to shew that among the Gentiles Christ's

- c 1 Cor. xiv. 15 (his). Eph. v. 19. James v. 13 only. 1 Kings xvi. 16. d = Gal. iii. 16. see 1 Cor. vi. 16. e Acts vii. 41 reff. Deut. xxxii. 43. f here only. Ps. cxvii. 1. (elsw., θεόν, Acts ii. 47 reff.) g Luke xvi. 8. 1 Cor. xi. 2, 17, 22 only. Ps. cxlvii. 12 (1). h plur., Acts iv. 25 (from Ps. ii. 1), 27. Rev. vii. 9. x. 11. xi. 9. xvii. 15. i Isa. xi. 1, 10. see Rev. v. 5. xxii. 16. k = Heb. vii. 11, 15 and, act., Acts iii. 22 (from Deut. xviii. 15), 26. l = Mark x. 42 only. Gen. i. 26, 28 al. m constr., 1 Tim. iv. 10. vi. 17. Ps. xxi. 5. dat. only, Matt. xii. 21. w. ἐπί and acc., 1 Tim. v. 5. 1 Pet. i. 13 (iii. 5 rec.). w. εἰς, John v. 45. 2 Cor. i. 10. 1 Pet. iii. 5. n Acts xiii. 52 reff. o = Acts xx. 19 reff. p = Acts iv. 30 reff. q ch. iv. 11 reff. r ch. iii. 7 reff. Sir. xix. 24. s ch. i. 4 reff. t constr., ch. viii. 38 reff.

ψαλω bef τω ον. σ. DG [copt].

11. ins λέγει BDF syrr copt goth aeth [-rom arm-mss]: om ACL[P] rel vulg [æth-pl arm-ed] (Chr.) Thdrt Damasc Thl Ec [Orig-int.] Ambrst. rec τον κυρ. bef π. τα εθνη (corr to LXX, where none read as in txt), with CFL rel Syr [æth arm-mss] Thl Ec [Orig-int.] txt ABDN³P 47] vulg syr goth arm[-ed] Chr, Thdrt [Damasc Ambrst]. rec επαινεσατε (so LXX-Ed-vat(B def) N^{3a} ζc), with FL[P] rel Chr, Thdrt [Thl Ec]: txt (so LXX-AN¹) ABC[D]N Chr-ms, Damasc.
12. λέγει bef ησαιας N [copt]. ανιστανομενος N (see digest ch xii. 8).
13. πληροφορησαι υμας (add εν B) παση χαρα κ. ειρηνη BF: txt ACDL[P]N rel. [om εν τω πιστ. DF spec arm Vig₁] om εις το περισσευειν (homæotel) B
57. om εν (bef τη ελπιδι) D¹ F[-gr] Chr-ms.
14. κ. α. ε. π. υμ. bef αδελφοι μου DF Syr Thdrt.—om μου D¹F Thdrt Ambrst. for περι, υπερ B.

triumphs were to take place, as well as among the Jews. 10.] καὶ πάλ. λέγει,

viz. ἡ γραφή, or ὁ θεός, which is in substance the same: not impersonal: see ref. 1 Cor., note. The present Heb.

text of Deut. xxxii. 43 will not bear this, which is the LXX rendering. But Tholuck remarks, "According to the present text the difficulty arises, that we must either take צִיּוֹן of the Jewish tribes, or construe צִיּוֹן with an accus., instead of with ὃ (Gesen.): the reading of the LXX may therefore be right." There is however a reading צִיּוֹן found in one and perhaps another of Kennicott's mss. which will bear the rendering of our text. In several passages where the Gentiles are spoken of prophetically, the Hebrew text has apparently been tampered with by the Jews. See Kittó's Journal of Sacred Literature for January, 1852, pp. 275 ff.

11, 12.] The universality of the praise to be given to God for His merciful kindness in sending His Son is prophetically indicated by the first citation. In the latter a more direct announcement is given of the share which the Gentiles were to have in the root of Jesse. The version is that of the LXX, which here differs considerably

from the Heb. The latter is nearly literally rendered in E. V.: "And in that day there shall be a root (Heb. 'and it shall happen in that day, a branch') of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek."

13.] The hortatory part of the Epistle, as well as the preceding section of it (ver. 5), concludes with a solemn wish for the spiritual welfare of the Roman church. The words τῆς ἐλπίδος connect with ἐλπιούσι of the foregoing verse, as was the case with τῆς ὑπομονῆς κ. τῆς παρακλήσεως in ver. 5.

χαρὰς κ. εἰρήνης, as the happy result of faith in God, and unanimity with one another; see ch. xiv. 17.

XV. 14—XVI. 27.] CONCLUSION OF THE EPISTLE. PERSONAL NOTICES, RESPECTING THE APOSTLE HIMSELF (xv. 14—33),—RESPECTING THOSE GREETED (xvi. 1—16), AND GREETING: TOGETHER WITH WARNINGS AGAINST THOSE WHO MADE DIVISIONS AMONG THEM (xvi. 16—23);—AND CONCLUDING DOXOLOGY (xvi. 24—27). 14—33.]

He first (14—16) excuses the boldness of his writing, by the allegation of his office as Apostle of the Gentiles. 14.] αὐτὸς ἐγώ, I myself, = 'idem,' Lat.,—'notwith-

ABCD
FL[P]N
a b c d f
g h k l
m n o 17
[47]

ὑμῶν ὅτι καὶ αὐτοὶ ^u μεστοὶ ἐστε ^v ἀγαθωσύνης, ⁿ πε- u ch. i. 25 reff.
 πληρωμένοι ^o πάσης [τῆς] ^w γνώσεως, δυνάμενοι καὶ v Gal. v. 22.
 ἀλλήλους ^x νουθετεῖν ¹⁵ ^y τολμηρότερον δὲ ἔγραψα Eph. v. 9.
 ὑμῖν[, ἀδελφοί,] ^z ἀπὸ ² μέρους, ὡς ^a ἐπαναμνησκῶν ὑμᾶς 2 Thess. i. 11
^b διὰ τὴν ^c χάριν τὴν ^c δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ ¹⁶ ^q εἰς only. Neh.
 τὸ εἶναι με ^d λειτουργὸν χριστοῦ Ἰησοῦ ^e εἰς τὰ ἔθνη, ix. 35. k
^f ἱεουργοῦντα τὸ ^g εὐαγγέλιον τοῦ ^g θεοῦ, ἵνα γένηται w = 1 Cor. i. 5
 ἡ ^h προσφορὰ τῶν ἔθνων ⁱ εὐπρόσδεκτος, ^k ἡγιασμένη al. fr.
^k ἐν πνεύματι ἁγίῳ. ¹⁷ ^l ἔχω οὖν τὴν ^{lm} καύχησιν ἐν x Acts x. 31
 reff. only. see notes. c 1 Cor. i. 4 reff. d ch. xiii. 6 reff. e = Col. i. 25. f here only t.

8, 9. (1 Tim. i. 11.) 1 Pet. iv. 17 only. g Mark i. 14. (Acts xxi. 24.) ch. i. 1. 2 Cor. ii. 7. 1 Thess. ii. 2.
 Ps. xxxix. 6; &c., nly. h Acts xxi. 26. xxiv. 17. Eph. v. 2. Heb. x. 5 (from
 constr.) John xvii. 17, 19. 1 Cor. i. 2. Heb. x. 10, 29. Isa. x. 17. 1 Pet. ii. 5 only t. 11 Cor. xv. 31.
 m ch. iii. 27 reff.

om και αυτοι DF Chr-comm[not 1-ms]. for αγαθωσυνης, αγαπης F vulg Ambrst
 Pel. ins και bef πληρωμενοι DF Syr. ins της B[P]N k n Clem₁ [Damasc] :
 om ACDFL rel. αλληλους bef δυναμενοι and om και D¹⁻³[-gr] F. for αλληλ.,
 αλλους L rel vulg syrr Chr₂ Thdrt Thl Gec [Orig-int₂] : txt ABCDEFN[P 47] (f?)
 15. τολμηροτερος AB : txt CDFL[P]N rel. om αδελφοι ABCN¹ copt æth Chr₁
 Cyr[-p₂ Orig-int₂] Aug₁ : ins DFL[P]N³ rel vulg Syr [syr arm Damasc] Thdrt Ambrst.
 for επαναμ., αναμνησκων B : υπαναμ. o. for υπο, απο BFN¹ Damasc : txt
 ACDL[P]N³ rel.

16. for ειναι, γενεσθαι D¹[-gr] F[-gr]. rec ιησ. bef χρ., with DL rel Syr copt
 [æth arm] Chr₁ Thdrt : txt ABCF[P]N m vulg syr Cyr[-p₂ Damasc] Orig[-int₁]
 Ambrst] Aug₂. om εις τα εθνη B. γενηθη B. om ευπροσδεκτος F Fulg₁.

17. rec om την (the art not being understood), with AL[P]N rel [arm] Chr₁ [Cyr-p₁
 Damasc] Thdrt : ins B C[appy] DF m.

standing what I have written : see ch. vii. 25, note. Meyer understands it, 'without information from others :' Bengel and Olsh., 'I myself, as well as others :' Rückert, 'I not only wish it (ver. 13), but am persuaded for myself that it is so.' καὶ αὐτοί, ye also yourselves, i. e. without exhortation of mine. 15.] ἀπὸ μέρους restricts the τολμηρότερον to certain parts of the Epistle, e. g. ch. xi. 17, ff. 25; chaps. xiii. and xiv. ἔγραψα, the *dabam* or *scribebam* of the Latins in epistolary writing. ὡς ἐπὶν. ὑμ., as putting you anew in remembrance. διὰ τ. χάριν . . . , because of the grace, &c.; i. e. 'my apostolic office was the ground and reason of my boldness :—not = διὰ τῆς χάριτος ch. xii. 3. 16.] That I might be (εἰς τό gives the purpose of the grace being given, not of the ἔγραψα) a ministering priest of Christ Jesus for (in reference to) the Gentiles, ministering in the Gospel of God (ἱεουργοῦντα, προσφέροντα θυσίαν, Hesych. : but the εὐαγγέλιον. τ. θεοῦ is not the θυσία, but signifies *that wherein*, in behoof of which, the ἱεουργεῖν took place : so Josephus, de Macc. § 7, speaking of the martyrs for the law, says, τοιοῦτους δεῖ εἶναι τοὺς ἱεουργοῦντας τὸν νόμον ἰδίῳ ἁματι, καὶ γενναίῳ ἰδρωτί τοῖς μέχρι θανάτου πάθειν ὑπερασπί- (σοντας), that the offering [up] of the Gen-

tiles (gen. of apposition : *the Gentiles themselves are the offering* : so Theophyl. αὕτη μοι ἱερωσύνη, τὸ καταγγέλλειν εὐαγγέλιον. μάχαيران ἔχω τὸν λόγον' θυσία ἐστὲ ὑμεῖς) may be acceptable, sanctified by the Holy Ghost. The language is evidently figurative, and can by no possibility be taken as a sanction for any view of the Christian minister as a *sacrificing priest*, otherwise than according to that figure—viz. that he offers to God *the acceptable sacrifice of those who by his means believe on Christ*. "Facit se antistitem vel sacerdotem in Evangelii ministerio, qui populum, quem Deo acquirit, in sacrificium offerat, atque hoc modo sacris Evangelii mysteriis operetur. Et sane hoc est Christiani pastoris sacerdotium, homines in Evangelii obedientiam subigendo veluti Deo immolare : non, quod superciliose hactenus Papistæ jactarunt, oblatione homines reconciliari Deo. Neque tamen ecclesiasticos pastores simpliciter hic vocat Sacerdotes, tanquam perpetuo titulo : sed quum dignitatem efficaciamque ministerii vellet commendare Paulus, hac metaphora per occasionem est usus. Hic ergo finis sit Evangelii præconibus in suo munere, animas fide purificatas Deo offerre." Calvin. 17—22.] *The Apostle boasts of the extent and result of his apostolic mission among the Gentiles, and that in places*

n Luke xiv. 32. **χριστῷ** Ἰησοῦ " τὰ πρὸς τὸν θεόν. 18 οὐ γὰρ ° τολμήσω
 Acts xxviii. 10. Heb. ii. 17. v. 1. **τὶ** ° λαλεῖν **ῥ** ὧν οὐ **ῥ** κατειργάσατο **χ**ριστὸς δι' ἐμοῦ **ῥ** εἰς
 o Phil. i. 14. see 2 Macc. iv. 2. **ῥ** ὑπακοὴν ἐθνῶν, **ῥ** λόγῳ καὶ **ῥ** ἔργῳ, 19 **ῥ** ἐν δυνάμει
 p attr. Acts xxi. 19. **ῥ** σημείων καὶ **ῥ** τεράτων, **ῥ** ἐν δυνάμει πνεύματος [ἀγίου],
 1 Cor. vii. 1. 2 Cor. xii. 17. **ῥ** ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ **ῥ** κύκλῳ **ῥ** μέχρι τοῦ Ἰλ-
 Heb. v. 8. **ῥ** λυρικοῦ **ῥ** πεπληρωκέναι τὸ εὐαγγέλιον τοῦ χριστοῦ.
 Winer, edn. 6, § 24. 2, end. 20 οὕτω δὲ **ῥ** φιλοτιμούμενον **ῥ** εὐαγγελίζεσθαι, οὐχ ὅπου
 q ch. ii. 9 reff. **ῥ** ἀνωμασίῃ χριστός, ἵνα μὴ ἐπ' **ῥ** ἀλλότριον **ῥ** θεμέλιον
 r ch. i. 5 (reff.). s 2 Cor. x. 11. Col. iii. 17. 1 John iii. 18.
 t ver. 13. u Acts vii. 36 reff.
 v absol., Mark iii. 34, vi. 6, 36. Luke ix. 12 only. 2 Chron. xxxiv. 6. w. gen., Rev. iv. 6. v. 11. vii. 11 only. Gen. xxxv.
 5 al. w of place, here only. (ch. v. 14 reff.) Job xxxviii. 11. x = Col. i. 25. see Acts xii. 25.
 y 2 Cor. v. 9. 1 Thess. iv. 11 only t. z absol., Luke ix. 6. xx. 1. Acts xiv. 7. 1 Cor. i. 17. ix.
 16 bis, 18 only. Nah. i. 15. a = 2 Tim. ii. 19 only. Isa. xxvi. 13. b ch. xiv. 4 reff.
 c = 1 Cor. iii. 10, 11, 12. Heb. vi. 1.

rec om τον, with b: ins ABCDFL[P]N rel Did₂ Chr Cyr₁ Damasc Thdrt Ec.

18. for *τολμῶω*, *τολμῶ* BN³ latt Did₂ Dial-trin, Cyr[-p], Orig-int₂ Archel Ambrst].
 rec λαλεῖν bef τῷ, with L rel copt [syrr ath arm] Ec: txt ABCDF[P]N m
 [vulg] Bas₁ Ath₁ Did₃ Archel Chr₂ Cyr[-p] Thdrt [Damasc Orig-int₂ Ambrst]—for
 λαλεῖν, εἰπεν DF: λεγειν and λαλησαι gr-ff. κατηργασατο DFL. ins o bef
 χριστος F. aft δι ἐμου add λογῶν B. for υπακ., ακοη B.

19. aft 1st δυνάμ. ins αυτου D¹F. (G¹ also ins αυτου aft 2nd δυν.) rec aft
πνεύματος ins θεου, with D¹L[P]N rel Syr [syr-txt Euthal-ms] Chr-txt₂ Cyr[-p]
 Damasc Thdrt Thl Ec: αγιου AC D¹-3 [and lat] F c m 17 [47] vulg copt syr[-marg]
 arm Ath₁ Bas, Chr-comm Cyr[-p] Did₂ Dial₁: om B Pel-comm Vig₁. ωστε
πεπληρωσθαι απο ιερ. μεχρι του ιλλ. και κυκλω το DF.

20. *φιλοτιμουμαι* (corrⁿ of constr) B D¹[-gr] F[P]: -μουμενος 116-[29²]: om vulg
 D-lat [Orig-int₁]: txt ACD²-3 LN rel Orig. [εὐαγγελισσασθαι P n Chr-mss₁].
 for ουχ σπου, σπου ουκ D¹[-gr] F Chr₁. ins o bef χριστος D¹F Chr₂. επ'
απολλοτριω θεμελιω F.

where none had preached before him. I have therefore (consequent on the grace and ministry just mentioned) my boasting (i.e. 'I venture to boast: not = ἔχω καύχημα, 'I have whereof I may glory,' as E. V., but, as De W., = ἔχω καυχᾶσθαι, 'I can, or dare, boast') in Christ Jesus (there is no stress on ἐν χρ. Ἰησ.,—it merely qualifies τὴν καύχησιν as no vain glorying, but grounded in, consistent with, springing from, his relation and subserviency to Christ) of (concerning) matters relating to God (my above-named sacerdotal office and ministry). 18.] The connexion is: 'I have real ground for glorying (in a legitimate and Christian manner); for I will not (as some false apostles do, see 2 Cor. x. 12—18) allow myself to speak of any of those things which (ὧν for ἐκείνων, &, attr.) Christ did NOT work by me (but by some other) in order to the obedience (subjection to the Gospel) of the Gentiles (then, as if the sentence were in the affirmative form, 'I will only boast of what Christ has veritably done by me towards the obedience of the Gentiles,' he proceeds) by word and deed, 19.] in the power of signs and wonders, in the power of the [Holy] Spirit (the signs and wonders (reff.) are not spiritual, but external miraculous acts,—see 2 Cor. xii. 12), so that (result of the

κατειργάσατο) from Jerusalem (the eastern boundary of his preaching) and the neighbourhood (κύκλω is not to be joined with μέχρι τ. Ἰλλ. as Calov., al., but refers (reff.) to Jerusalem, meaning perhaps its immediate neighbourhood, perhaps Arabia (3), Gal. i. 17,—but hardly Damascus and Cilicia, as De W. suggests, seeing that they would come into the route afterwards specified, from Jerusalem to Illyricum), as far as Illyricum (Illyricum bordered on Macedonia to the S. It is possible that Paul may literally have advanced to its frontiers during his preaching in Macedonia; but I think it more probable, that he uses it broadly as the 'terminus ad quem,' the next province to that in which he had preached), I have fulfilled (ref.:—'executed my office of preaching,' so that εὐαγγέλιον τοῦ χρ. = τὸ εὐαγγελίσεσθαι τὸν χρ.) the Gospel of Christ. 20.] But (limits the foregoing assertion) thus (after the following rule) being careful (reff.: the word in the Apostle's usage seems to lose its primary meaning of 'making a point of honour.' The participle agrees with με, ver. 19) to preach the Gospel, not where Christ was (previously) named, that I might not build on the foundation of another, but according as it is written (i.e. according to the following

^d οἰκοδομῶ, ²¹ ^e ἀλλὰ καθὼς γέγραπται Οἷς οὐκ ἄνηγ- ^d = Gal. ii. 18.
γέλη περὶ αὐτοῦ, ὄψονται, καὶ οἱ οὐκ ἀκηκόασιν ^b συν- ^{(ἐποικ.,}
ήσουσιν. ²² διὸ καὶ ^h ἐνεκοπτόμην ⁱ τὰ ⁱ πολλὰ ^k τοῦ ἐλθεῖν ¹ Cor. iii. 12.)
πρὸς ὑμᾶς· ²³ νυνὶ δὲ μηκέτι ^l τόπον ἔχων ἐν τοῖς ^e ver. 3.
^m κλίμασιν τούτοις, ⁿ ἐπιποθίαν δὲ ἔχων ^o τοῦ ἐλθεῖν ^f Acts xiv. 27
πρὸς ὑμᾶς ^p ἀπὸ ^q ἱκανῶν ^r ἐτών, ²⁴ ^s ὥς ἂν πορεύωμαι ^{reff.} Isa. lii.
εἰς τὴν Σπανίαν, (ἐλπίζω γὰρ ^t διαπορευόμενος θεάσασ- ^g ch. iii. 11.
θαι ὑμᾶς καὶ ἀφ' ὑμῶν ^u προπεμφθῆναι ^v ἐκεῖ, ἐὰν ὑμῶν ^h Acts xxiv.
πρώτου ^w ἀπὸ ^w μέρους ^x ἐμπλησθῶ.) ²⁵ νυνὶ δὲ πορεύ- ⁱ here only.
^{iv.} 5. ^m 2 Cor. xi. 10. ^{Gal.} i. 21 only. ^{(Judg.} xx. 2 A Ald. compl.?) ⁿ here
only [†]. ^{(-θεῖν,} ch. i. 11.) ^o constr., Acts xiv. 9 reff. ^p Luke viii. 43.
^q = Acts ix. 23 reff. ^{Luke} xxiii. 8 al. ^r 2 Macc. i. 20. ^s = 1 Cor. xi. 34. ^{Phil.} ii. 23
^t absol., Luke xviii. 36 (vi. 1. xiii. 22. Acts xvi. 4) only. ^{Zech.} ix. 8. ^{Xen.} Anab. ii. 2. 11. ^u Acts
^{xv.} 3 reff. ^v = Matt. ii. 22. ^{John} xi. 8. xviii. 3. ^w ver. 15. ^x = here
^{(Luke} i. 53. vi. 25. ^{John} vi. 12) only. ^{Eccl.} vi. 3. ^{Polyb.} i. 17. 3. ^{see} Acts xiv. 17.

21. ἀνηγγελη C (238 ?): ἀνηγγελλη(sic) N c h k² o. οψονται bef ois ἀνηγ. π.
av. B m [cop't].

22. for ἐνεκοπτομην, ἐνεκοπην DF. for τα πολλὰ, πολλακis BDF: txt ACL[P] N
rel Chr_i, Thdrt [Damasc].

23. [for μηκ., ουκετι P.] for 2nd εχων, εχω (corr'n of constr) D¹ F m o.
om του A. rec (for ικανων) πολλων (more usual exprn), with ADFLN rel Chr_i,
Thdrt: txt BC[P] m Damasc.

24. rec (for av) εαν, with L rel Chr_i, Thdrt: txt AB C (appy) DF[P] N Chr_i Damasc.
add ουν DF. πορευομαι DF[P] a¹ b¹ c¹ f m¹ n [47 Euthal-ms]: -σομαι L
122²: txt ABCN rel Chr_i, Thl. rec aft σπανιαν ins ελευσομαι προς υμας (to fill up
the aposiopesis: see note), with LN³ rel syr [Euthal-ms] Thdrt Thl Ec: om
ABCD F[P] N¹ latt Syr copt æth arm Chr_i Damasc [Orig-int₂] Ambrst Pel Sedul.
om γαρ F latt Syr copt æth [arm Orig-int₂] (videbo vos et a vobis deducar
Ambrst): ins ABCDL[P] N¹ syr [copt Euthal-ms] (Thdrt.) Damasc Thl Ec: δε a² 3.
5. 108¹-20 Chr-ms Thdrt., πορευομενος A 62 Damasc., rec (for αφ) υφ,
with ACL[P] N rel Chr_i [Thdrt Damasc]: txt B (απο) DF [47. for προπεμφθ.,
πορευθηναι P.]

rule of Scripture: I determined to act in the spirit of these words, forming part of a general prophecy of the dispersion of that Gospel which I was preaching), &c. The citation is from the LXX, περὶ αὐτοῦ referring to ὁ παῖς μου, ver. 13, but being unrepresented in the Heb. Our E. V. renders: "That which had not been told them, shall they see: and that which they had not heard, shall they consider."

22.] Διὸ, not, because a foundation had been already laid at Rome by another: this would refer to merely a secondary part of the foregoing assertion: διὸ refers to the primary, viz. his having been so earnestly engaged in preaching elsewhere.

τὰ πολλά, these many times: not ['for the most part,' or], as Meyer, Fritz., 'the greater number of times,'—which would suggest the idea that there had been other occasions on which this hindrance had not been operative.

23.] μηκ. τότ. ἔχων, I have no more occasion, viz. of apostolic work. The participial construction prevails throughout, the participles standing as direct

verbs. This not having been seen, the words ελεύσομαι πρὸς ὑμᾶς have been inserted to fill up what seemed an aposiopesis. Now, however, I have no longer any business in these parts, but have had for many years past a desire to see you, whenever (as soon as) I journey into Spain. Respecting the question whether this journey into Spain was ever taken, the views of Commentators have differed, according to their conclusion respecting the liberation of the Apostle from his imprisonment at Rome. I have discussed this in the Prolegg. to the Pastoral Epistles, § ii. The reader may see, on the side of the completion of the journey, Neander, Pfl. u. Leit., ed. 4, pp. 527—552,—and on the other side, Dr. Davidson, Introd. to N. T. vol. ii. pp. 96—132, and Wieseler, Chron. der Apost. Zeitalt., excursus I., where a copious list of books on both sides is given.

24.] ἀπὸ μέρους is an affectionate limitation of ἐμπλησθῶ, implying that he would wish to remain much longer than he anticipated being able to do,—and also, as

y.—2 Tim. i. 18. Philen. 13. Heb. vi. 10. pres. part. Winer, edn. 6, § 45. 1. 2. a. Acis vi. 11. xv. 27. z.—Acts ix. 13. refl. a.—Lukē xii. 32. 1 Cor. i. 21. Gal. i. 15. Ps. lxxviii. 16. b.—2 Cor. ix. 13. Heb. xiii. 16 only. (-νέν, ver. 27, ch. xii. 13.) c.—1 Cor. xvi. 1 refl. d ch. i. 14 refl. e Paul (ch. i. 11, vii. 14. 1 Cor. ix. 11 al.) only, exc. 1 Pet. ii. 5, bis t. ix. 11 (iii. 3 refl.). ver. 16.) John iii. 33. viii. 19. x. 5 al. fr. Josh. vi. 11. 16. 2 Cor. ix. 5 al. Ezek. xxxiv. 26. s here only t. (ἀγων—Col. iv. 12.)

ομαι εἰς Ἱερουσαλὴμ ὃ διακονῶν τοῖς ἁγίοις. 26^a εὐ-
 δόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα^b κοινωνίαν τινὰ^c
 ποιήσασθαι^c εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερου-
 σαλὴμ. 27^a εὐδόκησαν γάρ, καὶ ὁφείλεται εἰσὶν αὐτῶν.
 εἰ γὰρ τοῖς^e πνευματικοῖς αὐτῶν^f ἐκοινωνήσαν τὰ ἔθνη,
 ὁφείλουσιν καὶ ἐν τοῖς^h σαρκικοῖςⁱ λειτουργήσαι αὐτοῖς.
 28 τοῦτο οὖν^k ἐπιτελέσας καὶ^l σφραγισάμενος αὐτοῖς τὸν^m
 καρπὸν τοῦτονⁿ ἀπελεύσομαι δι' ὑμῶνⁿ εἰς Σπανίανⁿ
 29 οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν^o πληρώματι^p εὐ-
 λογίας χριστοῦ ἐλεύσομαι. 30^q παρακαλῶ δὲ ὑμᾶς,
 [ἀδελφοί,]^q διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ καὶ^q διὰ
 τῆς^r ἀγάπης τοῦ^r πνεύματος, ^s συναγωνίσασθαι μοι ἐν
 f.ch. xii. 13 refl. g ver. 1 refl. h=1 Cor. i = here only. (Acts xiii. 2 refl.) 3 Kings i. 4. (-γία, 2 Cor. ix. 12. -γός, 1 Kings iii. 12. of sacred rites, Heb. ix. 6. -see John iii. 33. m = Gal. v. 22. Eph. v. 9. Heb. xii. 11. James iii. 18. n = Matt. viii. 19. x. 5 al. fr. Josh. vi. 11. o = Eph. iii. 19. p ch. xvi. 18. 1 Cor. x. 16. 2 Cor. ix. 5 al. Ezek. xxxiv. 26. q ch. xii. 1 refl. r here only. see Col. i. 9.

25. διακονησαι DF latt [Orig-int, Ambrst]: διακονησων N¹: txt ABCL[P]N³ rel.
 26. ευδοκησεν B 62. 120 Thdrt₁[(and ms.) Chr-c.]: G-lat has both (ηυδ. B¹N m [Chr-com]: so [A]N m Chr-ms in next ver.) μακαιδονες και αχαιαικοι F, D¹-lat also has μακαιδονες. των εν ιερ. αγιων D F[-gr].
 27. for ευδοκ. γαρ και οφειλεται, οφειλ. γαρ DF Ambrst. rec αυτων bef εισι, with FL rel: txt ABCD[P]N³ vulg(with am &c agst fuld &c) spec Syr copt [arm Damasc Orig-int₁] Ambrst. om 2nd αυτων L.
 28. aft τουτο ουν ins ara F. σφραγισαμενους(sic) N. om αυτοις B 76. 108. δι υμας F. rec ins την bef σπανιαν (none om την in ver 24), with CLN³ rel: om ABDF[P]N¹ m Chr₁ [Damasc].
 29. for οίδα δε, γινωσκω γαρ F. om ερχομενος F. πληροφορια D¹F. rec ins του ευαγγελιου του bef χριστου (prob a gloss), with LN³ rel vulg[-clem arm-mss] syrr Chr₁ Thdrt: om ABCDF[P]N¹ am(with demid harl [fuld tol]) copt æth arm[-ed](om χρ. also) Clem₁ [Orig-int₁ Ambrst].
 30. om αδελφοι B 76 æth Chr₁: ins bef παρακ. υμ. a(in red) leett (and C³-marg); bef υμ., demid: add μου syrr copt (the variations in posn are suspicious: but may not the word, characteristic as it is here, have been first rejected as unnecessary, and then noted in the margin, and variously inserted? Lachm retains it). ins ονοματος του bef κυριου L a 74. 120 leett.

Chrys. οὐδὲς γὰρ με χρόνος ἐμπλήσαι δύναται, οὐδὲ ἐμποιῆσαι μοι κόρον τῆς συνοουσίας ὑμῶν. 25.] See Acts xix. 21; xxiv. 17; 2 Cor. viii. 19. διακονῶν, not the future, because he treats the whole action as already begun; see refl.
 26.] See 2 Cor. ix. i. ff. κοινων.] See refl. Olsh. remarks, on τοὺς πτωχοὺς τ. ἁγίων, that this shews the community of goods in the church at Jerusalem not to have lasted long: cf. Gal. ii. 10.
 27.] The fact is re-stated, with a view to an inference from it, viz. that the εὐδόκησαν was not merely a matter of benevolence, but of repayment: the Gentiles being debtors to the Jews for spiritual blessings. This general principle is very similarly enounced in 1 Cor. ix. 11. It is suggested by Grot., al., that by this Paul wished to hint to the Romans the duty of

a similar contribution. 28.] καρπὸν, hardly, as Calv., al., "proventum quem ex Evangelii satione ad Judæos redire nuper dixit:" more probably said generally,—fruit of the faith and love of the Gentiles. σφραγισ., ὡς εἰς βασιλικὰ ταμεία ἐναποθέμενος ὡς ἐν ἀσύλῳ κ. ἀσφαλεῖ χωρίῳ, Chrys. Hom. xxx. p. 739. δι' ὑμῶν, through your city. 29.] The fullness of the blessing of Christ imports that richness of apostolic grace which he was persuaded he should impart to them. So he calls his presence in the churches a χάρις, 2 Cor. i. 15. See also ch. i. 11. 30—32.] τ. ἀγάπ. τ. πνεύμ., the love shed abroad in the heart by the Holy Ghost;—a love which teaches us to look not only on our own things, but on the things of others. συναγων.] "Ipse oret oportet, qui alios vult orare secum. Orare, agon est,

ταῖς ἑπορευχαῖς ὑπὲρ ἐμοῦ ἑπρὸς τὸν θεόν, ³¹ ἵνα ^{t Acts xii. 5 reff}
^u ῥυσθῶ ἀπὸ τῶν ἑπειθούτων ἐν τῇ Ἰουδαίᾳ, καὶ ἡ ^{u = ch. vii. 21}
^w διακονία μου ἡ εἰς Ἱερουσαλὴμ ἑυπρόσδεκτος τοῖς ^{v = Acts xiv. 2}
^z ἀγίοις γένηται, ³² ἵνα ^a ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς ^b διὰ ^{w = Acts vi. 1}
^b θελήματος ^b θεοῦ, ^c συναναπαύσωμαι ὑμῖν]. ³³ ὁ δὲ ^{x ellips., ch. ii.}
^d θεὸς τῆς ^d εἰρήνης ^e μετὰ πάντων ὑμῶν. ἀμήν. ^{8 al. fr.}

XVI. ¹ Συστήμι δὲ ὑμῖν Φοῖβην τὴν ἀδελφὴν ἡμῶν,
οἷσαν ² διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς, ² ἵνα
^b προσδέξῃσθε αὐτήν ^{hi} ἐν κυρίῳ ^k ἀξίως τῶν ἁγίων καὶ ^c
^{xvi. 18. 2 Cor. vii. 13.) Isa. xi. 6 only.} ^{d ch. xvi. 20. 1 Cor. xiv. 33. 2 Cor. xiii. 11. Phil. iv.}
^{9. 1 Thess. v. 23. Heb. xiii. 20. (2 Thess. iii. 16.)} ^{e ellips., Matt. i. 23. ch. xvi.}
^{20 (24). 1 Cor. xvi. 23, 24 al.} ^{f = 2 Cor. iii. 1. v. 12. (ch. iii. 5 reff.) 1 Macc. xii. 43.}
^{g = Phil. i. 1. 1 Tim. iii. 8, 12. fem., here only.} ^{h = Phil. ii. 29.} ^{i vv. 8, 12. 1 Cor.}
^{xvi. 19 al.} ^{k Eph. iv. 1. Phil. i. 27. Col. i. 10. 1 Thess. ii. 12. 3 John 6 only.} ^{Wisd.}
^{vii. 15. xvi. 1. Sir. xiv. 11 only.} ^{l = Acts ix. 13 reff.}

aft *προσευχαις* ins *υμων* DF [n²] vulg-ed(not am demid fuld harl² [mar]) [copt æth]
Pel. om *υπερ εμου* F [D¹-lat Orig-int₃].

31. rec aft *και ins ua*, with D²⁻³[-gr] L^{N3} rel syr Chr, Thdrt [Thl Ec]: om AB
C[appy] D¹F[P]N¹ latt Syr copt arm Damasc [Orig-int₁] Ambrst Pel. for *διακονια*,
δωροφορια (*corra* to avoid harshness of *διακον*, eis iep.: see below) BD¹F, *remuneratio*
D¹-lat, *munerum meorum ministratio* Ambrst: txt AC D²⁻³-gr L^N vss(*administratio*
G-lat, *obsequii oblatio* vulg, *ministerium* D²-lat [Orig-int]) Chr₁ Thdrt Damasc Thl
Ec. om 2nd η L[P] b¹ h m 73. 93. 122 Thdrt[-ms₃] Chr-ms. for *eis*, *en*
BD¹F: txt ACD³L[P]N rel Chr-ms Thdrt₂ [Damasc] Thl. [for *ευπος*, *προσδεκτος*
F.] rec γενηται bef *τας αγιας*, with DFL rel [(vulg) syr copt arm Chr₁ Thdrt
Orig-int₁]: txt ABC[P]N m.

32. ελθων AC N¹ 17 [copt arm Orig-int₁ (of these) N¹ [copt Orig-int have it] bef
χαρα). for *θεου*, *κυριου ιησου* B [*domini* æth("ut sæpe pro *θεος*," Tischdf): *χριστου*
ιησου D¹F [fuld]: *ιησου χριστου* N¹: txt ACD³L[P]N³ rel [vulg syrr copt arm] Chr₁
Thdrt Damasc Thl Ec [Orig-int]. om *και συναναπαυσωμαι υμιν* B: ins (ACDF)L(N)
rel vss Chr₂ Euthal₁ Thdrt Damasc Thl Ec [(Orig-int) Ambrst]: om *και N¹* [AC æth
arm Damasc Orig-int].—*αναψυχω* D: *αναψυχω* F.—*μεθ υμων* D¹ latt.

33. ins *ητω* bef *μετα* D¹F latt Syr [æth arm Orig-int₁]. om *αυην* AF: ins
BCDL[P]N rel [vulg syrr copt æth arm] Chr₁ Thdrt Damasc Thl Ec [Orig-int₁].

CHAP. XVI. 1. om *δε* D¹F æth arm Sedul. *υμων* A F[-gr] P [k] Thl. aft
ουσαν ins και BC¹N³ 47.

2. rec *αυτην* bef *προσδεξισθε*, with ALPN rel vulg Chr₁ Thdrt [Euthal-ms Damasc
Orig-int₁] Ambrst: txt BCD¹F d harl copt.

praesertim ubi homines resistent." Bengel.

31.] Compare Acts xx. 22; xxi. 10—14. The exceeding hatred in which the Apostle was held by the Jews, and their want of fellow-feeling with the Gentile churches, made him fear lest even the ministration with which he was charged might not prove acceptable to them.

32.] *διὰ θελ. θεοῦ* = *ἐὰν ὁ κύριος θελήσῃ*, 1 Cor. iv. 19: otherwise in reff.

[*κ. συναν. ὑμ.,* and *may refresh myself together with you*;—i. e. 'that we may mutually refresh ourselves, I after my dangers and deliverance, you after your anxieties for me.' But the text is in some confusion.] CHAP. XVI. 1.—16.] RECOMMENDATION OF PHOEBE: GREETINGS.

1, 2.] In all probability Phœbe was the bearer of the Epistle, as stated in the (rec.) subscription. *διάκονον* Deaconess. See 1 Tim. iii. 11, note. Pliny in

his celebrated letter to Trajan says, "necessarium credidi, ex duabus ancillis quæ ministræ dicebantur, quid esset veri et per tormenta quærere." A minute discussion of their office, &c., in later times may be found in Suicer, Thesaurus, sub voce; and in Bingham, book ii. chap. 22, § 8. Neander, Pd. u. Leit., ed. 4, pp. 265—267, shews that the deaconesses must not be confounded with the *χῆραι* of 1 Tim. v. 3—16, as has sometimes been done. KENCHREÆ, the port of Corinth (τῶν Κορινθίων ἐπίνειον, Philo in Flacc. § 19, vol. ii., p. 539: *κώμη τις τῆς Κορίνθου μεγίστη*, Theodoret, h. l.) on the Saronic gulf of the Ægean, for commerce with the east (Acts xviii. 18): seventy stadia from Corinth, Strabo viii. 380. Pausan. ii. 2, 3. Livy xxxii. 17. Plin. iv. 4. The Apostolical Constitutions (vii. 46, p. 1053. Migne) make the first bishop of the Cen-

m — 2 Tim. iv. 17 only. Jer. xv. 11.
 n Matt. vi. 32. Luke xi. 8. xi. 30.
 2 Cor. iii. 1 only. Judg. xi. 7 B al. (only?).
 o here only t. (-της, 1 Chron. xxvii. 31. see Rom. xii. 8.)
 p Paul (vv. 9, 21. 1 Cor. iii. 9 al.) only, etc.
 3 John 8†. 2 Macc. viii. 7. xiv. 5 only. (-γεῖν, ch. viii. 28.)
 u 1 Tim. iv. 6 only.
 x 1 Cor. xvi. 19. Col. iv. 15. Philem. 2.
 a ch. viii. 23 reff.

ἡ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν ἡ χρῆσις πράγματι· καὶ γὰρ αὐτὴ ὁ προστάτης πολλῶν ἐγενήθη, καὶ ἐμοῦ αὐτοῦ.
 3 Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν χριστῷ Ἰησοῦ, ὅτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν, καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς

ABCD E L[1] s a b c d f g h k l m n o 17 [47]

r = Acts t Acts xv. 10 reff. w ver. 16 reff. z Acts xv. 25 reff.

q = Acts x. 41 reff. s here only. Sir. li. 26 (but not —). v to man, here only. (ch. i. 8 reff.) y Acts ii. 46 reff.

for προστάτης to εμου, και εμου και αλλων προστατης εγενετο D; κ. ε. κ. α. παρασταταις [εγ.] F. rec αυτου bef εμου, with rel [arm] Chr-c-montf, Ec: και αυτου και εμου N: txt ABC L(Treg, expr) P d m vulg [Syr] syr copt [æth] Chr-2-mss, Thdrt Damasc Thl [Orig-int,], εμου τε αυτου A.

3. [ασπασθε F (so often below).] rec πρισκιλλαν (corr to Acts xviii. 2, &c), with rel syrr æth Chr, Thdrt (τὴν γὰρ Πρίσκιλλαν ἢ Πρίσκαν, ἀμφότερα γὰρ ἐστὶν εὐρεῖν ἐν τοῖς βιβλίοις) Ambrst: txt ABCDFLPN d g h m [n] 17. 47 [vulg copt arm Euthal-ms Damasc Orig-int,]. at end, instead of in ver 5, ins και τ. κατ. οικ. αυτ. εκκλ. D¹F.

[4. εαυτον P c. υπεθ. bef τραχ. P.]

5. [om 1st clause P; see D¹F, ver 3.] for απαρχη, απ' αρχης D¹-gr, in principio D¹-lat: a principio G-lat: om απαρχη της P¹.

chrean church to have been Lucius, consecrated by Paul himself (Winer, Realw.). The western port, on the Sinus Corinthiacus, was Leche (Paus.), Lecheæ (Plin.), or Lecheum (Strab., Ptol.). 2.] ἐν κυρίῳ, in a Christian manner,—as mindful of your common Lord: ἀξίως τ. ἁγίων, 'in a manner worthy of saints;' i.e. 'as saints ought to do,'—refers to προσδέξασθε, and therefore to their conduct to her;—not, 'as saints ought to be received.'

παραστήτε] Her business at Rome may have been such as to require the help of those resident there.

προστάτης πολλῶν] This may refer to a part of the deaconess's office, the attending on the poor and sick of her own sex.

κ. ἐμοῦ αὐτοῦ] when and where, we know not. It is not improbable that she may have been, like Lydia, one whose heart the Lord opened at the first preaching of Paul, and whose house was his lodging.

3, 4.] The form Prisca is also found 2 Tim. iv. 19. On Prisca and Aquila see note, Acts xviii. 2. They must have returned to Rome from Ephesus since the sending of 1 Cor.:—see 1 Cor. xvi. 19: and we find them again at Ephesus (?), 2 Tim. iv. 19. Their endangering of their lives for Paul may have taken place at Corinth (Acts xviii. 6 ff.) or at Ephesus (Acts xix.). See Neander, Ph. u. Leit., p. 441. "ὑποτιθεῖναι est pignori opponere. Demosth. in Aphobum: ἀπέτισα τὴν λειτουργίαν, ὑποθεῖς τὴν οἰκίαν καὶ τὰ μαντοῦ πάντα. Æschines: ὑπέθηκαν

αὐτῷ τοῦ ταλάντου τὰς δημοσίας προσόδους." Wetst. The 'churches of the Gentiles' had reason to be thankful to them, for having rescued the Apostle of the Gentiles from danger. It seems to have been the practice of Aquila and Priscilla (ref. 1 Cor.) and some other Christians (reff. Col., Philem.) to hold assemblies for worship in their houses, which were saluted, and sent salutations as one body in the Lord. Some light is thrown on the expression by the following passage from the Acta Martyrii S. Justin, in Ruinart, cited by Neander, Church Hist. i. 330, Rose's trans. "The answer of Justin Martyr to the question of the prefect (Rusticus) 'Where do you assemble?' exactly corresponds to the genuine Christian spirit on this point. The answer was; 'Where each one can and will. You believe, no doubt, that we all meet together in one place; but it is not so, for the God of the Christians is not shut up in a room, but, being invisible, He fills both heaven and earth, and is honoured every where by the faithful.' Justin adds, that when he came to Rome, he was accustomed to dwell in one particular spot, and that those Christians who were instructed by him, and wished to hear his discourse, assembled at his house. (This assembly would accordingly be ἡ κατ' οἶκον τοῦ Ἰουστίνου ἐκκλησία.) He had not visited any other congregations of the Church." 5.] Ἐπαίνετος is not elsewhere named. ἀπαρχή,

Ἀσίας^b εἰς χριστόν. ⁶ ἀσπάσασθε Μαριάν, ^c ἣτις πολλὰ ^b see ch. xv. 26.
^d ἐκοπίασεν εἰς ὑμᾶς. ⁷ ἀσπάσασθε Ἀνδρόνικον καὶ ^c Acts x. 41
 Ἰουινᾶν τοὺς ^e συγγενεῖς μου καὶ ^f συναιχμαλώτους μου, ^d Matt. vi. 28.
^c οἵτινες εἰσιν ^g ἐπίσημοι ἐν τοῖς ^h ἀποστόλοις, οἳ καὶ πρὸ ^e ch. vi. 3.
 ἐμοῦ γέγοναν ⁱ ἐν χριστῷ. ⁸ ἀσπάσασθε Ἀμπλίaton τὸν ^f Luke i. 36,
^z ἀγαπητόν μου ἐν κυρίῳ. ⁹ ἀσπάσασθε Οὐρβανὸν τὸν ^g Acts
^k συνεργὸν ἡμῶν ἐν χριστῷ, καὶ Στάχυν τὸν ^h Levit. xxv.
^l ἀγαπητόν ⁱ Col. iv. 10.
^m ^j Philem. 23
ⁿ only +
^o Matt. xxvii.
^p h see Acts xiv.

16 only. Esth. v. 4. 3 Macc. vi. 1. Polyb. xviii. 38. 1. Jos. Antt. v. 7. 1.
 4 note. i 1 Cor. i. 30. Eph. ii. 13. 1 Pet. v. 14.

k ver. 3 reff.

rec for *ασίας*, *αχαιας*, with D²⁻³LP rel syrr Chr₂ Thdrt Thl Œc: txt ABCD¹FN latt(not harl¹) copt æth arm Damasc Orig-int₁exp_r Ambrst. (*The rec has prob been an error of the scribe, who had απαρχη της αχαιας, 1 Cor xvi. 15, in his mind. To suppose, with De Wette, that he altered αχ. here to ασ. to avoid the inconsistency of two persons being the first fruits of Achaia, is surely too far-fetched.*) for *εις χριστον, εν χριστω*
 DF latt syrr Orig-int₁.

6. rec *μαριαμ*, with DFLN rel Chr₁ Thdrt [Damasc] Thl: txt ABCP copt arm.
 rec *εις ημας*, with C²L rel syr Chr-comm, Thdrt Damasc Thl Œc: *εν υμιν* D F[-gr]
 latt[*in domino* F-lat] Orig-int-mss vary between *nobis* and *vobis*] Ambrst: txt
 ABC¹PN Syr copt æth [arm].

7. ins *τους βεφ συναιχμαλωτους Β.* om οι N¹ [Damasc]. for οι κ. προ εμ.
 γεγ., τοις προ εμου DF. rec *γεγονασιν*, with CLP rel: txt A B(sic: see table) N.
 aft *χριστω* add *ιησου* DF Ambrst Pel Jer.

8. rec *αμπλιαν*, with B² C(appy) LP rel syrr [arm] Chr₁ Thdrt Chron
 Damasc Thl Œc: txt A B¹(Tischdf) FN latt copt æth [Orig-int₁ Ambrst].—om *τον* B¹.
 om *μου* B F[-gr](not G).

9. [υμων P.] for *χριστω, κυριω* CDF c m arm Chr-3-mss: txt ABLPN rel [am
 fuld &c] syrr æth [copt Chr-montf Thdrt Damasc] Orig-int₁ [Ambrst, in *Christo Jesu*
vulg-clem].

the same metaphor being in the Apostle's mind as in ch. xv. 16,—*the first believer*.

On Ἀσίας see var. readd. *εις χρ.*, elliptical: the full construction would be *της προσφορας εις χρ.* 6.] None of the names occurring from ver. 5—15 are mentioned elsewhere (except possibly Rufus: see below). De Wette remarks, that, notwithstanding the manuscript authority, *εις ημας* is perhaps the more likely reading, (1) because the Apostle would hardly mention a service done to *themselves* as a ground of salutation from him, and (2) because *κοπιαν* without being expressly followed by *λογω* (1 Tim. v. 17: see Phil. ii. 16; Col. i. 29), said of *women*, most likely implies acts of kindness peculiar to the sex.

7.] Ἰουινᾶν may be fem. (Ἰουινᾶν), from Ἰουνία (Junia), in which case she is probably the wife of Andronicus,—or masc., from Ἰουνιάς (Junianus, contr. Junias). It is uncertain also whether *συγγενεῖς* means *fellow-countrymen*, or *relations*. Aquila and Priscilla were Jews: so would Maria be, and probably Epānetus, being an early believer. If so, the word may have its strict meaning of '*relations*.' But it seems to occur vv. 11, 21 in a wider sense. *συναιχμ.*] When and where, uncertain. *ἐπίσημοι ἐν τ. ἀποστ.*] Two renderings are given: (1) '*of note among the Apostles*,' so that they them-

selves are counted among the Apostles: thus the Greek ff. (τὸ ἀποστόλους εἶναι, μέγα τὸ δὲ καὶ ἐν τούτοις ἐπίσημους εἶναι, ἐνδύησον ἡλικον ἐγκόμιον, Chrys.), Calv., Est., Wolf, Thol., Kölln., Olsh., al.: or (2) '*noted among the Apostles*,' i. e. *well known and spoken of by the Apostles*. Thus Beza, Grot., Koppe, Reiche, Meyer, Fritz., De W. But, as Thol. remarks, had this latter been the meaning, we should have expected some expression like διὰ πασῶν τῶν ἐκκληστῶν (2 Cor. viii. 18). I may besides remark, that for Paul to speak of any persons as *celebrated among the Apostles* in sense (2), would imply that he had more frequent intercourse with the other Apostles, than we know that he had; and would besides be improbable on any supposition. The whole question seems to have sprung up in modern times from the idea that οἱ ἀπόστολοι must mean *the Twelve only*. If the wider sense found in Acts xiv. 4, 14; 2 Cor. viii. 23; 1 Thess. ii. 6 (compare i. 1) be taken, there need be no doubt concerning the meaning. οἳ καὶ . . .] refers to Andr. and Jun., not to the Apostles. In the use of γέγοναν, there is a mixed construction—"who have been longer than me," and "who were before me." 8 ff.] Ampliatus = Amplias: see v. r. ἀγ. ἐν κυρ. beloved in the bonds of Christian fellowship.

1 ch. xiv. 18
-reff.
m see 1 Cor. i.
11.

μον. ¹⁰ ἀσπάσασθε Ἀπελλήν τὸν ¹ δόκιμον ¹ ἐν χριστῷ. ἀσπάσασθε τοὺς ἐκ ^m τῶν Ἀριστοβούλου. ¹¹ ἀσπάσασθε Ἡρωδίωνα τὸν ^e συγγενὴ μου. ἀσπάσασθε τοὺς ἐκ ^m τῶν Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ. ¹² ἀσπάσασθε Τρύφαν-
ναν καὶ Τρυφῶσαν τὰς ^d κοπιώσας ἐν κυρίῳ. ἀσπάσασθε Περσίδα τὴν ^z ἀγαπητὴν, ἥτις πολλὰ ^d ἐκοπίασεν ἐν κυρίῳ.
¹³ ἀσπάσασθε Ῥούφον τὸν ⁿ ἐκλεκτὸν ἐν κυρίῳ, καὶ τὴν
μητέρα αὐτοῦ καὶ ἐμοῦ. ¹⁴ ἀσπάσασθε Ἀσύγκριτον, Φλέ-
γοντα, Ἑρμῆν, Πατρόβαν, Ἑρμᾶν, καὶ τοὺς σὺν αὐτοῖς
ἀδελφούς. ¹⁵ ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα
καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν
αὐτοῖς πάντας ^o ἁγίους. ¹⁶ ἀσπάσασθε ἀλλήλους ^p ἐν
φιλήματι ^p ἁγίῳ. ἀσπίζονται ὑμᾶς αἱ ^r ἐκκλησίαι πᾶσαι
τοῦ χριστοῦ.

ABCD F
L[P]sa
b c d f g
h k l m
n o 17
[47]

n ch. viii. 33
reff.
o = Acts ix. 13
reff.
p 1 Cor. xvi. 20.
2 Cor. xiii.
12. 1 Thess.
v. 26, see
1 Pet. v. 14.
q as above (p).
Luke vii. 45.
xxiii. 48 only.
Prov. xxvii.
6. Cant. i. 2
only.
r plur., Acts
xv. 41, xvi. 5.
ver. 4. 1 Cor.
viii. 17. xi. 16
al.

e παν και
τους...
ABCD F
L[P]sa
b c d e f
g h k l
m n o 17
[47]

10. ἀριστοβολου (for -βουλου) B¹F vulg [D¹-lat].
11. συγγενην A B¹(Tischdf) D¹.
12. κοπιῶσας C. om from ἐν κυρίῳ to ἐν κυρίῳ AF(and G).
14. rec ἐρμᾶν π. ἐρμην, with D³L rel [vulg-clem demid] Syr syr(txt and mg-gr) arm
Chr, Thdrt Chron, Ambrst: txt ABC D¹[and lat] FPN m am(with fuld harl flor mar
[tol]) copt æth Orig-int.
15. ιουλιαν C¹F. νηρεαν AF. [om 3rd και P c Ambrst.] ολυμπειδα
F, Olympiadem latt Orig-int Ambrst: ολυμπιαν D² arm.
16. om ασπίζονται... χριστου DF, but aft συγγ. μου ver 21 read και αι εκκλ.
πασαι του χρ.
rec om πασαι (see note), with rel Chr, [Damasc] Thl (Ec: ius
ABC(DF)LPN m [vulg syrr copt æth arm] (Chr-comm?) Cyr[-p.] Thdrt Orig int,
Ambrst Pel Bede.

συνεργ. ἐν χρ., fellow-workman
in (the work of) Christ. Origen and
others have confounded Apelles with the
well-known Apollos, but apparently with-
out reason. Cf. Hor. Sat. i. 5. 100.

δόκιμ. ἐν χρ., approved (by trial) in (the
work of) Christ. It does not follow that
either Aristobolus or Narcissus were them-
selves Christians. Only those of their
familia (τοὺς ἐκ τῶν) are here saluted
who were ἐν κυρίῳ: for we must under-
stand this also after Ἀριστοβούλου.

συγγ., see above. Grot., Neander, al.,
have taken Narcissus for the well-known
freedman of Claudius. But this can hardly
be, for he was executed (Tac. Ann. xiii. 1)
in the very beginning of Nero's reign, i. e.
cir. 55 A.D., whereas (see Prolegg. § iv. 4,
and Chronol. Table) this Epistle cannot
have well been written before 58 A.D.
Perhaps, as Winer (Realw.) suggests, the
family of this Narcissus may have con-
tinued to be thus known after his death (?).

13.] Rufus may have been the son
of Simon of Cyrene, mentioned Mark xv.
21: but the name was very common.
ἐκλεκτόν—not to be softened, as De W.,
al., to merely 'eximium,' a sense unknown
to our Apostle;—elect. i. e. one of the
elect of the Lord. καὶ ἐμοῦ the Apostle

adds from affectionate regard towards the
mother of Rufus: 'my mother,' in my
reverence and affection for her. Jowett
compares our Lord's words to St. John,
John xix. 27.

14.] These Christians
of whom we have only the names, seem to
be persons of less repute than the former.
Hermas (= Hermodorus, Grot.) is thought
by Origen (in loc. "Puto, quod Hermas
iste sit scriptor libelli istius qui Pastor ap-
pellatur"), Eus. H. E. iii. 3, and Jerome,
Catal. script. eccl., c. x., vol. ii., p. 846,
to be the author of the 'Shepherd.' But
this latter is generally supposed to have
been the brother of Pius, bishop of Rome,
about 150 A.D. The σὺν αὐτοῖς ἀδελφοί
of ver. 14, and σὺν αὐτοῖς πάντες ἅγιοι
of ver. 15, have been taken by De W. and
Reiche to point to some separate associ-
ations of Christians, perhaps (De W.) as-
semblies as in ver. 5: or (Reiche) unions for
missionary purposes.

16.] The mean-
ing of this injunction seems to be, that the
Roman Christians should take occasion, on
the receipt of the Apostle's greetings to
them, to testify their mutual love, in this,
the ordinary method of salutation, but
having among Christians a Christian and
holy meaning, see reff. It became soon a
custom in the churches at the celebration

17 ^s Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἵσκοπεῖν τοὺς τὰς ^s = ch. xii. 1
^u διχοστασίας καὶ τὰ ^v σκάνδαλα ^w παρὰ τὴν ^x διδαχὴν ἣν ^t Luke xi. 35.
^u ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ^y ἐκκλίνετε ^y ἀπ' αὐτῶν. 18 οἱ ² Cor. iv. 18.
^u γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν χριστῷ οὐ ^z δουλεύουσιν, ^{Gal. vi. 1.}
^u ἀλλὰ τῇ ἐαυτῶν ^a κοιλίᾳ, καὶ διὰ τῆς ^b χρηστολογίας καὶ ^{Phil. ii. 4.}
^c εὐλογίας ^d ἐξαπατῶσιν τὰς καρδίας τῶν ^e ἀκάκων. 19 ἡ ^{iii. 17 only t.}
^u γὰρ ὑμῶν ^f ὑπακοὴ εἰς πάντας ^g ἀφίκετο· ἐφ' ὑμῖν οὖν ² Macc. iv. 5
^u χαίρω, θέλω δὲ ὑμᾶς σοφοὺς εἶναι ^h εἰς τὸ ⁱ ἀγαθόν, ⁱ ἀκε- ^u Gal. v. 20
^u ροίους δὲ εἰς ^k τὸ ^k κακόν. 20 ὁ δὲ ^l θεὸς ^l τῆς ^l εἰρήνης ¹ Macc. iii.
^u ^{xxvi. 27.} ^{z = Acts xx. 19 reff.} ^{a = Phil. iii. 19.} ^{Prov. xxiv. 15.}
^b here only t. ^{c = here only. see note. (ch. xv. 29 reff.)} ^d ch. i. 11 reff.
^{e = here (Heb. vii. 26) only.} ^f ch. i. 5 reff. ^g here only. ^h Prov.
^{i. 27. = Sir. xlviii. 16.} ^j ch. xiii. 4 reff. ^k ch. ii. 9 reff. ^l ch. xv. 33 reff. ^m Matt. x. 16. ⁿ Phil. ii. 15 only t.

17. for παρακαλῶ, ερωτῶ D¹ 3, *rogo* latt. for σκοπεῖν, ἀσφαλῶς σκοπεῖτε DF
 Sing-cler. for παρα, περι D¹[-gr]. ins λεγοντας η βερ ποιουντ. DF Sing-cler.
 ἐκκλινετε BCR¹ in Thdrt Damase.

18. om τῷ F. rec ins ἰησου bef χριστῷ, with L rel syr copt æth-pl arm-mss
 Chr₁ [Damase]: om ABCDEFB e m vulg syr æth-rom arm-ed Orig-int₃.—χρ. bef
 ἡμῶν DF. δουλευσουσιν F[-gr]. om και ευλογιας (*homæotel*) D¹F 17 Chr-ms.

19. υπακοη bef υμων D-gr F. rec χαιρω ουν το εφ υμιν, with (DF)N³ rel vulg
 syrr copt (arm) Chr₁ Thdrt: το εφ' υμιν συνχαιρω, omg ουν, m(m¹ Treg): txt ABCLPN¹
 Damase Orig-int₃.—om το D¹F d (arm). for θ. δε, και θλω D¹[and-lat] F Syr æth.
 rec aft σοφους adds μεν (*on account of δε follg* ?), with ACPN rel syr [Chr-
 montf.] Thl (Ec Aug): om BDFL [o] copt [æth arm] Clem₁ Cas₁(but om also δε
 follg) Chr[-mss.] Thdrt Orig-int₃.

of the Lord's Supper. See Suicer under
 ἀσπασμός and φίλημα, and Bingham, xv.
 3. 3. ἀσπάξ. ὑμ. αἱ ἐκκλ. π.] This as-

surance is stated evidently on the Apostle's
 authority, speaking for the churches; not
 implying as Bengel, "quibuseum fui, c. xv.
 26. His significarat, se Romam scribere,"
 but vouching for the brotherly regard in
 which the Roman church was held by all
 churches of Christ. The above misunder-
 standing has led to the exclusion of πᾶται.

17—20.] WARNING AGAINST
 THOSE WHO MADE DIVISIONS AMONG
 THEM. To what persons the Apostle re-
 fers, is not plain. Some (Thol., al.) think
 the Judaizers to be meant, not absolutely
 within the Christian pale, but endeavour-
 ing to sow dissension in it: and so, nearly,
 Neander, Ph. u. Leit., p. 452. De W.
 thinks that Paul merely gives this warn-
 ing in case such persons came to Rome.
Judging by the text itself, we infer that
 these teachers were similar to those pointed
 out in Phil. iii. 2, 18; 1 Tim. vi. 3 ff.;
 2 Cor. xi. 13, 20: *unprincipled and selfish*
persons, seducing others for their own
gain: whether Judaizers or not, does not
 appear: but considering that the great op-
 ponents of the Apostle were of this party,
 we may perhaps infer that they also be-
 longed to it. 17.] σκοπεῖν = βλέ-
 πειν, Phil. iii. 2. The διδαχὴ here spoken
 of is probably rather ethical than doctrinal;
 compare Eph. iv. 20—24. 18.]

χρηστολογία, κολακεία, Theophyl. Wet-
 stein cites from Julius Capitolinus, in Per-
 tinace, 13, "omnes, qui libere conferebant,
 male Pertinacem loquebantur, *chrestolo-*
gum eum appellantes, qui bene loqueretur
et male faceret."

εὐλογία, fairness
 of speech: so Plato, Rep. iii. 400 D, εὐλο-
 γία ἔρα κ. εὐαρμοστία κ. εὐσχημοσύνη κ.
 εὐρυθμία εὐθηθεία ἀκολουθεῖ—or perhaps
 'eulogies' (flatteries), as Pind. Nem. iv. 8.
 οὐδὲ θερμὸν ὕδωρ τόσον | γε μαλθακὰ
 τεύχει | γυῖα, τόσον εὐλογία φόρ | μίγγι
 συνάροσ. 19.] See ch. i. 8. Their
 obedience being matter of universal noto-
 riety, is the ground of his confidence that
 they will comply with his entreaty, ver.
 17. Some slight reproof is conveyed
 in χαιρω, θέλω δὲ κ.τ.λ. They were well
 known for obedience, but had not been
 perhaps cautious enough with regard to
 these designing persons and their pre-
 tended wisdom. See Matt. x. 16, of
 which words of our Lord there seems
 to be here a reminiscence. 20.]

ἐπειδὴ γὰρ εἶπε τ.ὺς τὰς διχοστασίας
 κ. τὰ σκάνδαλα ποιοῦντας, εἶπεν εἰρήνης
 θεόν, ἵνα θαρσύνωσι περὶ τῆς τούτων
 ἀπαλλαγῆς. Chrys. Hom. xxxii. p. 755:
 and so most Commentators. De W.
 prefers taking ὁ θεὸς τῆς εἰρ. more gen-
 erally as 'the God of salvation,' and
 the usage of the expression (see reff.)
 seems to favour this. συντρ. τ.
 σατ. is a similitude from Gen. iii. 15.

^m Matt. xii. 20. ^m συντρίψει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ⁿ ἐν ⁿ τάχει. ABCDE
 Mark v. 4. ⁿ Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ [χριστοῦ] ^o μεθ' ὑμῶν. L[P]S a
 xiv. 3. Luke ix. 39. John xix. 36. Rev. ii. 27. only. b c d e f
 Gen. xix. 9. 21 Ἀσπάζεταιται ὑμᾶς Τιμόθεος ὁ ^p συνεργός μου, καὶ g h k l
 Luke xviii. 8. Δούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ ^q συγγενεῖς μου. m n o p 17
 Acts xii. 7. 22 ἀσπάξομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας ^r τὴν ἐπιστολὴν [47]
 xii. 18. xxv. 4. Rev. i. 1. ἐν κυρίῳ. 23 ἀσπάζεταιται ὑμᾶς Γάιος ὁ ^s ξένος μου καὶ
 xii. 6 only. Δόλος τῆς ^t ἐκκλησίας. ἀσπάζεταιται ὑμᾶς Ἑραστός ὁ ^u οἰκο-
 Deut. xxviii. 20. νόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός. [24 Ἡ
 o ellips., ch. xv. t 33 reff. χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ^o μετὰ πάντων
 p ver. 3 reff. ὑμῶν. ἀμήν.]
 q vv. 7, 11 reff. 9 reff. s = here only.
 r see 1 Cor. v. 9 reff. Diod. Sic. xvii. 47.
 Xen. Anab. vii. 1. 4. t Acts v. 11. xv. 22. 1 Cor. xiv. 23. u = here only. (Luke xvi. 1, &c. 1 Cor. iv. 1,
 2.) Esth. viii. 9. Jos. Antt. xi. 6. 12.

20. συντριψαῖ A 67² vulg(am demid harl F-lat agst fuld tol) G-lat spec Orig₁[-int₂] Thdrt-comm Ambr₃. ἐν ταχει bef υπο τ. π. ημων A [(Syr)]. om last clause
 D[not D-lat³] F Sedul. om χριστου B^N. elz at end adds αμην, with [a(e sil)]
 m²(Treg): om ABCLP^N rel vss gr-lat-fl.

21. rec ασπαζονται, with D³L rel Syr Thdrt Ec: txt ABCD¹FP^N m latt syr copt
 [æth(salutate = ασπα(ετε) arm Chr, Thl Orig-int, Ambrst. om 1st μου B 67².
 om 2nd και B [om και ιασ. 47]. at end D¹F add και αι εκκλησαι πασαι
 του χυ (see ver 16).

23. rec τ. εκκλησιας bef ολης, with L rel Chr, Thdrt: ολαι αι εκκλησαι F æth: ολη
 η εκκλησια vulg[-clem(with demid)] copt(eccl. omnis): txt ABCD¹P^N m am [fuld tol]
 syrr.

[24. om ver ABC^N am(with fuld harl¹ &c) copt æth-rom [Orig-int₂]: ins DFL rel
 [vulg-ed demid tol harl² syr] Chr, Thdrt [Euthal-ms Damasc] Thl Ec Sedul Bede;
 and (but aft ver 27) P 17. 80 Syr æth-pl [arm] Ambrst.—for ημων, υμων L: om P
 [m].—om ιησ. χρ. F.]

συντρίψει, not as Stuart, 'for optative,' nor does it express any *wish*, but a prophetic assurance and encouragement in bearing up against all adversaries, that it would not be long before the great Adversary himself would be bruised under their feet.

ἡ χάρις κ.τ.λ.] It appears as if the Epistle was intended to conclude with this usual benediction, but the Apostle found occasion to add more. This he does also in other Epistles: see 1 Cor. xvi. 23, 24; similarly Phil. iv. 20, and vv. 21—23 after the doxology,—2 Thess. iii. 16, 17, 18:—1 Tim. vi. 16, 17 ff.:—2 Tim. iv. 18, 19 ff. 21—24.] GREETINGS FROM VARIOUS PERSONS.

21.] Lucius must not be mistaken for Lucas (= Lucanus),—but was probably Lucius of Cyrene, Acts xiii. 1, see note there. Jason *may* be the same who is mentioned Acts xvii. 5, 7, as the host of Paul and Silas at Thessalonica. A 'Sopater (son) of Pyrrhus of Beroa' occurs Acts xx. 4, but it is quite uncertain whether this Sosipater is the same person.

οἱ συγγενεῖς, see above, ver. 7. These persons may have been Jews; but we cannot tell whether the expression may not be used in a wider sense. 22.] There is nothing strange (as Olsh. supposes) in this salutation being inserted in the first person.

It would be natural enough that Tertius the amanuensis, inserting ἀσπάζεταιται ὑμ. Τέρτ. ὁ γρ. τ. ἐπ. ἐν κυρ., should change the form into the first person, and afterwards proceed from the dictation of the Apostle as before. Beza and Grot. suppose him to have done this on transcribing the Epistle. Thol. notices this irregularity as a corroboration of the genuineness of the chapter. On the supposed identity of Tertius with Silas see note on Acts xv. 22.

23.] Gaius is mentioned 1 Cor. i. 14, as having been baptized by Paul. The host of the whole church probably implies that the assemblies of the church were held in his house:—or perhaps, that his hospitality to Christians was universal. Erastus, holding this office (οἰκονόμος, the public treasurer, ὁ ἐπὶ τῆς δημοσίας τραπέζης, arcarius, Wetst., who quotes from inscriptions, Νεῖλω οἰκονόμῳ Ἀσίας,—Secundus, arkarius Reip. Armerinorum), can hardly have been the same who was with the Apostle in Ephesus, Acts xix. 22. It is more probable that the Erastus of 2 Tim. iv. 20 is identical with this than with that other.

ὁ ἀδελφός, our brother [see 1 Cor. i. 1].—the generic singular; one among οἱ ἀδελφοί, 'the brethren.' The rest have been specified by their services or offices. [24.] The benediction

25 Τῷ δὲ δυναμένῳ ὑμᾶς ^wστηρίξαι κατὰ τὸ ^xεὐαγγέλιον ^v1 Tim. i. 17. Jude 24. ^wch. i. 11. ^w μου καὶ τὸ ^yκήρυγμα Ἰησοῦ ^zχριστοῦ ^zκατὰ ^{za}ἀποκά- Luke xxii. 32 al. Ps. l. 12 (14). ^xch. ii. λυψιν ^bμυστηρίου ^cχρόνους ^cαἰώνιους ^dσεσιγημένον ²⁶e φα- y (...) Matt. xii. 5. Prov. ix. 3. c 2 Tim. i. d = here only (Acts xii. 17 reff.). L.P. Ps. xxxi. 3. e ch. i. 19 reff.

25, 26, 27. These verses are variously placed: (I) in BCD⁸ 16. 80. 137-76 latt Syr copt aeth [Orig-int.] Ambrst Pel Bede they stand here and here only: (II) they stand *after* ch xiv 23 in L rel and about 192 others syr goth(appy) Chr Thdrt Damasc Thl (E⁸ Theodul: (III) they are *omd altogether* in (D³?) F[-gr](a space is left *after* xvi. 24) G(a space is left *after* xiv. 23) Mcion (*penitus abstulit* *ac*eg to Orig(see Orig in Rom. lib. c. 43, vol. iv. p. 687) as also chaps xv. xvi.) some mss in Jer(appy): (IV) they occur in *both places* in AP 5. 17. 109-lat arin-zoh. (Sz reckons 246 mss of St. Paul. Here 16 are defective (see Sz, addg 126), 21 are unexamined (see Sz, addg 216. 239 to 246), 7 are not distinct mss (viz. 8. 10. 56. 60-1-6. 117), and 5 are included under "rel.")

25. [ἡμᾶς in (and P in ch xiv.).]
χριστου bef ἡσου B.

for το κήρυγμα, κυριου N¹(txt N-corr¹).

repeated; see above on ver. 20. The omission (see var. read.) has perhaps been by the caprice of the copyists.]

25—27.] CONCLUDING DOXOLOGY.

The genuineness of this doxology, and its position in the Epistle have been much questioned. The external evidence will be found in the var. readings;—from which it is plain, that *its genuineness* as a part of the Epistle is *placed beyond all reasonable doubt*. Nor does the variety of position militate here, as in some cases, against this conclusion. For the transference of it to the end of ch. xiv. may be explained, partly from the supposed reference of *στηρίξαι* to the question treated in ch. xiv. (so Chrys., *πάλιν γὰρ ἐκείνων ἔχεται τῶν ἀσθενῶν, κ. πρὸς αὐτοὺς τρέπει τὸν λόγον*), partly from the supposed inappropriateness of it here after the benediction of ver. 24, in consequence of which that verse is omitted by MSS. which have the doxology here,—partly from the unusual character of the position and diction of the doxology itself. This latter has been used as an internal argument against the genuineness of the portion. Paul never elsewhere ends with such a doxology. His doxologies, when he does use such, are simple, and perspicuous in construction, whereas this is involved, and rhetorical. This objection however is completely answered by the supposition (Fritz.) that the doxology was the effusion of the fervent mind of the Apostle on taking a general survey of the Epistle. We find in its diction striking similarities to that of the pastoral Epistles:—a phenomenon occurring in several places where Paul writes in a fervid and impassioned manner,—also where he writes *with his own hand*;—the inferences from which I have treated in the Prolegg. to those

Epistles (vol. iii. Prolegg. ch. vii. § i. 30—33). That the doxology is made up of unusual expressions taken from Paul's other writings, that it is difficult and involved, are facts, which if rightly argued from, would substantiate, *not its interpolation, but its genuineness*: seeing that an interpolator would have taken care to conform it to the character of the Epistle in which it stands, and to have left in it no irregularity which would bring it into question. The construction is exceedingly difficult. Viewed superficially, it presents only another instance added to many in which the Apostle begins a sentence with one construction, proceeds onward through various dependent clauses till he loses sight of the original form, and ends with a construction presupposing another kind of beginning. And such no doubt it is: but it is not easy to say what he had in his mind when commencing the sentence. Certainly, *ὃ ἡ δόξα εἰς τ. αἰῶνας* forbids us from supposing that *δόξα* was intended to follow the datives,—for thus this latter clause would be merely a repetition. We might imagine that he had ended the sentence as if it had begun *ὁ δὲ δυνάμενος, κ.τ.λ.* and expressed a wish that He who was able to confirm them, *might confirm them*: but this is prevented by its being evident, from the *μόνῳ σοφῷ θεῷ*, that the datives are still in his mind. This latter fact will guide us to the solution. The dative form is still in his mind, but not the reference in which he had used it. Hence, when the sentence would naturally have concluded (as it actually does in B: see digest) *μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ χριστοῦ, ἡ δόξα εἰς τ. αἰῶνας*,—a break is made, as if the sense were complete at *χριστοῦ*, and the relative *ὃ* refers back to the subject of the sen-

f Acts xvii. 2.
ch. i. 2 reff.
g 1 Pet. i. 19
only τ.
h 1 Cor. xii. 6.
25. 2 Cor.
viii. 8. 1 Tim.
i. 1. Tit. i.
3. ii. 15.
only τ. P.
Wisd. xiv. 16.
i here only.
Gen. xxi. 33.
k ch. i. 5 (reff.).
l 1 Cor. xii. 3 reff.
36 reff.

μερωθέντος δὲ νῦν διὰ τε ^fγραφῶν ^gπροφητικῶν κατ' ^hἐπι- ABCDEF
ταγὴν τοῦ ⁱαἰωνίου ⁱθεοῦ ^kεἰς ^kὑπακοὴν ^kπίστεως εἰς L[P] 8 a
πάντα τὰ ἔθνη ^lγνωρισθέντος, ²⁷ ^mμόνῳ ^mσοφῶ ^mθεῶ, m b c d e f
ⁿδιὰ Ἰησοῦ χριστοῦ, ^φἡ ^oδόξα ^pεἰς τοὺς αἰῶνας. g h k l
ἀμήν. [47]

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

m here only. (1 Tim. i. 17. Jude 25.)
p ch. i. 25 reff.

n see ch. ii. 16.

o ch. xi.

26. om τε D vulg (syrr [æth]) arm Chr_i Orig-int_i Hil_i [Ambrst]. aft προφητ. add
και της επιφανειας (adventum) του κυριου ημων ιησ. χριστου Orig_i [not int_i] mss-in-Jer.

27. θεω bef σοφῶ D. χριστ. bef ιησ. B. [for ω, αυτω P (here) arm (here)
Chr-2-mss:] om B [F-lat.] Syr Orig-int_i. aft αιωνας add των αιωνων ADPN vulg
[and F-lat.] Syr copt æth arm Damasc [Orig-int_i Hil_i Ambrst] (but not A P arm xiv. 23).
om αμην 49. 63 am [Orig-int_i,—add ver 24 (see above) P 17. 80 Syr æth-pl arm
Ambrst.]

SUBSCRIPTION: rec πρ. ρ. εγραφη απο κορινθου, with B² D-corr P (prefixing παυλου
επιστολη) rel syrr [prefg ετελεσθη] copt [Euthal-ms (aft ρωμ. ins επιστ.)], adding δια
φειβης της διακονου της εν κεγχεαις εκκλησιας, with rel copt (but a k [Euthal-ms]
pref η; a b d e f k m n 47 [syrr Euthal-ms] om της εν κεγχερ. εκκλ.; m om πρ. ρω.):
του αγ. κ. πανευφημου αποστολου παυλου επισ. πρ. ρ. εγραφη απο κορινθου δια φειβης της
διακονου L: om F c g l 17: εγραφη απο κορινθου ο: εγρ. δια φειβης απο κορ. h: txt
AB¹CD¹ G (adding ετελεσθη) N.

tence preceding, thus imagined complete,
—viz. το δὲ δυνάμενος—μόνος σοφὸς θεός.
The analogy of the similar passage Acts
xx. 32 would tempt us to supply with the
datives παρατίθεμαι ὑμᾶς, or the like, as
suggested by Olsh.;—but as De W. re-
marks, the form of a doxology is too evi-
dent to allow of this. After all, perhaps,
the datives may be understood as convey-
ing a general ascription of praise for the
mercies of Redemption detailed in the
Epistle, and then ^φ ἡ ^δ. as superadded,
q. d., To Him who is able &c. . . . be all
the praise: to whom be glory for ever.

25.] κατὰ, in reference to, i. e. 'in
subordination to,' and according to the
requirements of. κήρυγμα Ἰησοῦ χρ.
can hardly mean, as De W. and Meyer,
'the preaching which Jesus Christ hath
accomplished by me' (ch. xv. 18),—nor
again as Chrys., δ αὐτὸς ἐκήρυξεν,—but
the preaching of Christ, i. e. making
known of Christ, as the verb is used 1 Cor.
i. 23; xv. 12 al. fr. So Calv., and most
Commentators. κατὰ ἀποκ.] This
second κατὰ is best taken, not as co-ordi-
nate to the former one, and following στη-
ρίξει, nor as belonging to δυνάμενος, which
would be an unusual limitation of the
divine Power,—but as subordinate to κή-
ρυγμα,—the preaching of Jesus Christ ac-
cording to, &c. The omission of τό before
κατὰ ἀποκ. is no objection to this.

μυστ.] The mystery (see ch. xi. 25, note)
of the gospel is often said to have been
thus hidden from eternity in the counsels
of God—see Eph. iii. 9; Col. i. 26; 2 Tim.
i. 9; Tit. i. 2; 1 Pet. i. 20; Rev. xiii. 8.

26.] See ch. i. 2. The prophetic
writings were the storehouse out of which
the preachers of the gospel took their
demonstrations that Jesus was the Christ:
see Acts xviii. 28;—more especially, it is
true, to the Jews, who however are here
included among πάντα τὰ ἔθνη.

κατ' ἐπιταγ. may refer either to the pro-
phetic writings being drawn up by the
command of God,—or to the manifestation
of the mystery by the preachers of the
gospel thus taking place. The latter seems
best to suit the sense. αἰωνίου refers back
to χρ. αἰωνίους [the word should have been
kept scrupulously the same in English,
not as here and in Matt. xxii. 46 rendered
by two different English terms]. The
first εἰς indicates the aim—in order to
their becoming obedient to the faith:—
the second, the local extent of the mani-
festation.

27.] διὰ Ἰησ. χρ. must
by the requirements of the construction
be applied to μόνῳ σοφῶ θεῶ, and not (as
Aug. [and E. V.]) to δόξα, from which it
is separated by the relative ^φ. The quan-
tity of intervening matter, especially the
datives μόνῳ σοφῶ θεῶ, prevent it from
being referred (as Æc., Theophyl.) to
στηρίξει. It must then be rendered to
the only wise God through Jesus Christ, i. e.
Him who is revealed to us by Christ as
such. On the construction of ^φ see
above. It cannot without great harsh-
ness be referred to Christ, seeing that the
words μόνῳ σοφῶ θεῶ resume the chief
subject of the sentence, and to them the
relative must apply.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.

ARCDEF
l, P^s a b
c d e f g
h k l m
n o 17.
47

I. ¹ Παῦλος [^a κλητὸς] ἀπόστολος χριστοῦ Ἰησοῦ ^b διὰ θελήματος θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, ² τῇ ^c ἐκκλησίᾳ τοῦ ^c θεοῦ, ^d ἡγιασμένοις ^d ἐν χριστῷ Ἰησοῦ, τῇ οὔσῃ ἐν

a Rom. i. 1, 6.
7. Jude 1 al.
2 Kings xv.
11.
b Rom. xv. 32
reff.
c Acts xx.
28. ch. x. 32. xi. 16, 22. xv. 9. 2 Cor. i. 1. Gal. i. 13. 1 Thess. ii. 14. 2 Thess. i. 4. 1 Tim. iii. 5, 15. Neh. xiii. 1.
d Rom. xv. 16 reff.

TITLE. Steph η προς τους κορινθιους επιστολη πρωτη: elz paulou tou apostolou η προς κορινθιους επ. πρ., with rel: πρ. κορ. αρχεται α F (but G om α): του αγιου και πανευφημου αποστολου paulou επιστολη πρ. κορ. πρωτη L: προς κο. α' επ. h n: πρ. κο. επ. πρ. k: παυ. επ. πρ. κορ. α P: πρ. κορ. m: om D: txt A (appy: the title is nearly gone) BCN (l o) 17. 47 [and D at top of pages].

CHAP. I. 1. om κλητος AD Cyr₁[-p] (*perhaps because it does not occur elsw in the openings of epp exc Rom i. 1: but it may have been insd from there, so I have left it doubtful*): ins BCFLP^s rel [vulg fri syrr copt æth arm] Chr₂ Thdrt₂exp_r Thlexp_r (Ec₂exp_r Orig-int₁, Ambrst Aug Bede. rec ιησ. bef χρ., with ALP^s rel [vulg-clem syrr copt æth arm Cyr₁ Euthal-ms] Thdrt Thl (Ec Orig-int₁: txt BDF [m 17] am (with demid fuld tol [fri]) Chr₂ Hil (Wetst) Ambrst Aug₁ (ed Bened)).—av corrd to u N¹. (C is defective in this and follg ver.)

2. rec τη ουση εν κορ. bef ηγιασμ. εν χ. ι., with AD²LP^s rel [vulg am &c syrr copt æth arm]: txt B D¹⁻³ [and lat] F [fuld-corr].

CHAP. I. 1—3.] ADDRESS AND GREETING.

1.] It is doubtful whether κλητός is not spurious: see var. readd. The words διὰ θελ. θεοῦ point probably to the depreciation of Paul's apostolic authority at Corinth. In Gal. i. 1 we have this much more strongly asserted. But they have a reference to Paul himself also: "ratio auctoritatis ad ecclesias: humilis et prompti animi, penes ipsum Paulum." Bengel. Chrys., referring it to κλητός, says, ἐπειδὴ αὐτῷ ἔδοξεν, ἐκλήθημεν, οὐκ ἐπειδὴ ἄξιοι ἦμεν. Hom. i. p. 4. Σωσθένης can hardly be assumed to be identical with the ruler of the synagogue in Acts xviii. 17: see note there. He must have been some Christian well known to the church at Corinth. Thus Paul associates with himself Silvanus and Timotheus in the Epistles to the Thessalonians; and Timotheus in 2 Cor. Chrysostom attributes it to modesty: μετριάξει, συντάττων ἑαυτῷ τὸν ἐλάττωνα πολλῶν. Some have supposed Sosthenes to be the writer of the Epistle, see Rom. xvi. 22. Possibly he

may have been one τῶν Χλόης (ver. 11) by whom the intelligence had been received, and the Apostle may have associated him with himself as approving the appeal to apostolic authority. Perhaps some slight may have been put upon him by the parties at Corinth, and for that reason Paul puts him forward. ὁ ἀδελφός, as 2 Cor. i. 1, of Timothy, our brother,—one of οἱ ἀδελφοί.

2.] The remarks of Calvin on τῇ ἐκκλ. τ. θεοῦ, κ.τ.λ. are admirable: "Mirum forsan videri queat, cur eam hominum multitudinem vocet Ecclesiam Dei, in qua tot morbi invaluerant, ut Satan illic potius regnum occuparet quam Deus. Certum est autem, eum noluisse blandiri Corinthiis: loquitur enim ex Dei Spiritu, qui adulari non solet. Atqui inter tot inquinamenta qualis amplius eminet Ecclesiæ facies? Respondeo, . . . utcunque multa vitia obrepissent, et variæ corruptelæ tam doctrinæ quam morum, extitisse, tamen adhuc quædam veræ Ecclesiæ signa. Locus diligenter observandus, ne requiramus in hoc mundo Ecclesiam omni ruga et

e Acts ix. 13
 reff.
 f Acts xxiii. 15.
 2 Cor. i. 1.
 Phil. i. 1.
 g -- Acts ii. 21
 reff.
 h see Rom. xvi.
 13 and ch.
 xvi. 18.
 i Rom. i. 7.
 k Rom. i. 8
 (reff.).

Κορίνθω, ^a κλητοῖς ^e ἁγίοις, ^f σὺν πᾶσιν τοῖς ^g ἐπικαλουμέ-
 νοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐν παντί
 τόπῳ ^h αὐτῶν [τε] καὶ ^h ἡμῶν. ³ ⁱ χάρις ὑμῖν καὶ ⁱ εἰρήνη
 ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.
 4 ^k Εὐχαριστῶ τῷ ^k θεῷ ^k μου πάντοτε περὶ ὑμῶν ^l ἐπὶ τῇ

ABCDF
 LPNa b
 c d e f g
 h k l m
 n o 17.
 47

1 = Phil. i. 3 al.

om 1st ημῶν A 77 109 fald Orig₁[not int₃] Pel. om χριστου A. om τε
 (A¹ 2) BD¹ FN¹ 7 [vulg Syr copt Euthal-mss Damas.]: ins [A² D² LPN³ rel [syr æth
 arm Chr₂ Thdr₁ Cyr-c₁ Phot-c₁].

4. om μου BN¹ æth: ins ACDFLP N-corr¹ rel [vulg syrr copt arm Orig-c.]

macula carentem: aut protinus abdicemus
 hoc titulo quemvis cœtum in quo non omnia
 votis nostris respondeant. Est enim hæc
 periculosa tentatio, nullam Ecclesiam putare
 ubi non appareat perfecta puritas.
 Nam quicunque hæc occupatus fuerit, ne-
 cesse tandem erit, ut discessione ab omnibus
 aliis facta, solus sibi sanctus videatur in
 mundo, aut peculiarem sectam cum paucis
 hypocritis instituat. Quid ergo causæ
 habuit Paulus, cur Ecclesiam Corinthi
 agnosceret? nempe quia Evangelii doctri-
 nam, Baptismum, Cœnam Domini, quibus
 symbolis censi debet Ecclesia, apud eos
 cernebat." On τοῦ θεοῦ, Chrys. remarks,
 οὐ τοῦδε καὶ τοῦδε, ἀλλὰ τοῦ θεοῦ,—and
 similarly Theophyl., taking the expression
 as addressed to the Corinthians to remind
 them of their position as a congregation
 belonging to GOD, and not to any head of
 a party. Perhaps this is too refined, the
 words ἡ ἐκκλ. τ. θεοῦ being so usual with
 St. Paul,—see reff. The harshness of
 the position of ἡγιασμένοις ἐν χρ. Ἰησ. is in
 favour of its being the original one:—hal-
 lowed (i. e. dedicated) to God in (in union
 with and by means of) Jesus Christ.

τῇ ὤσῃ—"which exists," 'is found,
 at Corinth." So ἐν Ἀντιοχ. κατὰ τὴν
 οὐσαν ἐκκλησίαν, Acts xiii. 1. κλη-
 τοῖς ἁγίοις] See Rom. i. 7, note.

σὺν πᾶσιν κ.τ.λ.] These words do not
 belong to the designations just preceding,
 = 'as are all,' &c., but form part of the
 address of the Epistle, so that these πάντες
 οἱ ἐπικαλ. are partakers with the Corin-
 thians in it. They form a weighty and
 precious addition,—made here doubtless to
 shew the Corinthians, that membership of
 God's Holy Catholic Church consisted not
 in being planted, or presided over by Paul,
 Apollos, or Cephas (or their successors),
 but in calling on the name of our Lord
 Jesus Christ. The Church of England has
 adopted from this verse her solemn ex-
 planation of the term, in the 'prayer for
 all sorts and conditions of men': "More
 especially, we pray for the good estate of
 the Catholic Church; that it may be so
 guided and governed by thy good Spirit,
 that all who profess and call themselves

Christians may be led into the way of
 truth, and hold the faith in unity of spirit,
 in the bond of peace, and in righteousness
 of life." ἐπικαλ.] not 'calling them-
 selves by' (though in sense equivalent to
 this, for they who call upon Christ, call
 themselves by His Name): the phrase

ἐπικαλεῖσθαι τὸ ὄνομα τοῦ κυρίου was
 one adopted from the LXX, as in reff.;
 the adjunct ἡμῶν Ἰησοῦ χρ. defines that
 Lord (Jehovah) on whom the Christians
 called, to be Jesus Christ,—and is a direct
 testimony to the divine worship of Jesus
 Christ, as universal in the church. The
 ὄνομα ἐπικληθὲν ἐφ' ὑμᾶς (James ii. 7) is
 not to the point, the construction being
 different.

ἐν παντί τότ. αὐτ. [τε] κ.
 ἡμ.] In every place, both theirs (in
 their country, wherever that may be) and
 ours. This connexion is far better than
 to join αὐτ. [τε] κ. ἡμ. with κυρίῳ, thereby
 making the first ἡμῶν superfluous.

αὐτῶν refers to the πάντες οἱ ἐπικαλ.,
 ἡμῶν to Paul, and Sosthenes, and those
 whom he is addressing. Eichhorn fancied
 τόπος to mean 'a place of assembly';
 Hug, 'a party' or 'division'; Beza, al.,
 would limit the persons spoken of to
 Achaia: others, to Corinth and Ephesus:—
 but the simple meaning and universal
 reference are far more agreeable to the
 spirit of the passage. I may as well once
 for all premise, that many of the German
 expositors have been constantly misled
 in their interpretations by what I believe
 to be a mistaken view of ver. 12, and the
 supposed Corinthian parties. See note
 there.

3.] See introductory note to
 the Epistle to the Romans. Olsh. re-
 marks, that εἰρήνη has peculiar weight here
 on account of the dissensions in the Corin-
 thian Church.

4—9.] THANKSGIVING, AND EXPRES-
 SION OF HOPE, ON ACCOUNT OF THE
 SPIRITUAL STATE OF THE CORINTHIAN
 CHURCH. There was much in the Cor-
 inthian believers for which to be thank-
 ful, and on account of which to hope.
 These things he puts in the foreground,
 not only to encourage them, but (as
 Olsh.) to appeal to their better selves,

^{mn} χάριτι τοῦ θεοῦ τῇ ⁿδοθείσῃ ὑμῖν ἐν χριστῷ Ἰησοῦ ^m·· Acts xi. 23 reff.
⁵ ὅτι ἐν παντὶ ^oἐπλουτίσθητε ἐν αὐτῷ, ἐν ^pπαντὶ λόγῳ καὶ ⁿ Rom. xii. 3, 6. xv. 15. ch. iii. 10. 2 Cor. viii. 1. Gal. ii. 9. Eph. iii. 2, 8. iv. 7. 2 Tim. i. 9. James iv. 6. o 2 Cor. vi. 10. ix. 11 only. Gen. xiv. 23 al. p = Acts xx. 19 reff. q = Rom. xv. 14 al fr.
^pπάσῃ ^qγνώσει, ⁶καθὼς τὸ ^rμαρτύριον τοῦ χριστοῦ ^sἐβεβαιώθη ἐν ὑμῖν, ⁷ὥστε ὑμᾶς μὴ ^tὑστερεῖσθαι ἐν ^uμηδενὶ ^uχαρίσματι, ^vἀπεκδεχομένους τὴν ^wἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. ⁸ὃς καὶ ^sβεβαιώσει ὑμᾶς ^xἕως ^xτέλους ^yἀνεγκλήτους ἐν τῇ ^zἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. ⁹ ^aπιστὸς ὁ θεὸς ^bδὲ οὐ ^cἐκλή-
r = ch. ii. 1. 2 Thess. i. 10. 1 Tim. ii. 6. 2 Tim. i. 8. s Rom. xv. 8 reff. t Luke xv. 14. Rom. iii. 23. Phil. iv. 12. Heb. xi. 37 al. Ps. xxii. 1. u = Rom. xi. 29. xii. 6 (ch. xii. 4) al. v Rom. viii. 19, 23, 25. Gal. v. 5. Phil. iii. 20. Heb. ix. 28. 1 Pet. iii. 20 only t. w = Rom. viii. 19 reff. x 2 Cor. i. 13 only. μέχρι τ., Heb. iii. 14. ἄχρι τ., Rev. ii. 26. y Col. i. 22. 1 Tim. iii. 10. Tit. i. 6, 7 only t. 3 Macc. v. 31. ellips., Matt. xii. 13. z = Acts ii. 20 (from Joel ii. 31). ch. iii. 13. iv. 3. v. 5. 2 Cor. i. 14. Eph. iv. 30. Phil. i. 6, 10. ii. 16. a = ch. x. 13. 2 Cor. i. 18. 1 Thess. v. 24. 2 Thess. iii. 3. 2 Tim. ii. 13 al. b = Rom. i. 5. 2 Cor. i. 11.

om του θεου A¹ 39. 87 Cyr.²[(ins.)-p].

5. εν (1st) is written twice but corrd by N¹.

6. for χριστου, θεου B¹(but corrd. Tischdf) F n 46-7. 72. 109-20 lectt-8. 12 arm.

8. the ver is written twice by N¹(corrd by N-corr¹). for εως, αχρι DF. for
 ημερα(in diem fri), παρουσια DF Ambrst Cassiod.; die adventus vulg Pel. om
 χριστου B.

9. om ὁ C¹. for δι, υφ D¹[-gr] F[-gr].

and to bring out the following contrast more plainly.

4. τ. θεῷ μου] so in reff. Rom. Phil. πάντοτε] expanded in Phil. i. 4 into πάντοτε ἐν πάσῃ δεήσει μου.

The ἡ χάρις ἡ δοθεῖσα = τὰ χαρίσματα τὰ δοθέντα (see below on ver. 7) —a metonymy which has passed so completely into our common parlance, as to be almost lost sight of as such. ‘Grace’ is properly in God: the gifts of grace in us, given by that grace. ἐν] not, as Chrys., Theophyl., Eeum., for διὰ, [nor = by as E. V.,] but as usually in this connexion, in Christ, —i. e. to you as members of Christ. So also below.

5. ἐν παντί] general: particularized by ἐν παντὶ λόγῳ κ. πάσῃ γνώσει, in all teaching and all knowledge. λόγος (obj.), the truth preached. γνώσις (subj.), the truth apprehended. They were rich in the preaching of the word, had among them able preachers, and rich in the apprehension of the word, were themselves intelligent hearers. See 2 Cor. viii. 7, where to these are added πίστις, σπουδή, and ἀγάπη.

6. τὸ μαρτ. τ. χριστοῦ] the witness concerning Christ delivered by me. καθὼς, as indeed, ‘siquidem.’ ἔβεβ., was confirmed,—took deep root, among you; i. e. ‘as was to have been expected, from the impression made among you by my preaching of Christ.’ This confirmation was internal, by faith and permanence in the truth, not external, by miracles.

7.] So that ye are behind (others) in no gift of grace;—not, lack no gift of grace, which would be genitive. χάρισμα here has its widest sense, of that which is the effect of χάρις,—not meaning ‘spiritual gifts’ in the narrower sense, as in ch. xii. 4.

This is plain from the whole strain of the passage, which dwells not on outward gifts, but on the inward graces of the Christian life.

ἀπεκδεχ.] which is the greatest proof of maturity and richness of the spiritual life; implying the coexistence and co-operation of faith, whereby they believed the promise of Christ,—hope, whereby they looked on to its fulfilment, —and love, whereby that anticipation was lit up with earnest desire;—compare πα-σιν τοῖς ἡγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ, 2 Tim. iv. 8. ἀπεκδ. κ.τ.λ., is taken by Chrys.,—who understands χαρίσματα of miraculous powers,—as implying that besides them they needed patience to wait till the coming of Christ; and by Calv.,—“ideo addit expectantes revelationem, quo significat, non talem se affluentiam illis affingere in qua nihil desideretur; sed tantum quæ sufficiet usquedum ad perfectionem perventum fuerit.” But I much prefer taking ἀπεκδεχομένους as parallel with and giving the result of μὴ ὑστ. κ.τ.λ.

8. ὅς] viz. θεός, ver. 4, not Ἰησοῦς χριστός, in which case we should have ἐν τῇ ἡμέρᾳ αὐτοῦ. The καὶ besides shews this. ἕως τέλ. ἀνεγκ.] i. e. eis τὸ εἶναι ὑμᾶς ἀνεγκ.;—so ἀπεκατεστάθη ὑγίης, Matt. xii. 13. To the end, see reff.—i. e. to the συντέλεια τ. αἰῶνος,—not merely ‘to the end of your lives.’

9.] See reff. 1 Thess.; also Phil. i. 6. The κοιν. τοῦ υἱ. αὐτ., as Meyer well remarks, is the δόξα τῶν τέκνων τοῦ θεοῦ, Rom. viii. 21; for they will be συγκληρονόμοι τοῦ χριστοῦ, and συνδοξασθέντες with Him,—see Rom. viii. 17, 23; 2 Thess. ii. 14. The mention of κοινωνία may perhaps have been

c 2 Cor. vi. 1
d Rom. xii. 1
e constr., Matt.

xiv. 36.
ch. xvi. 12,
13, 16.
2 Cor. viii. 6.
ix. 5, xii. 8.
Col. iv. 8 al.

f Acts iv. 30
g = John vii.

43. ix. 14.
x. 19, ch. xi.
18, xii. 25

(Mark ii. 21 ff.)
only + (-μή),
Isa. ii. 21.

h = Luke vi.
40. 2 Cor.

xiii. 11. Gal. vi. 1. Heb. xiii. 21. 1 Pet. v. 10. Ezra iv. 13.

Luke xxiv. 45. Rev. xiii. 18. xvi. 9.
exc. Rev. xviii. 13, 17 [bis]. 2 Macc. xiv. 20.

11. 2 Pet. i. 14 only. Exod. vi. 3.
4. Tit. iii. 9. -ιδες, here only. sing., Rom. i. 29. xiii. 13. ch. iii. 3. Gal. v. 20. Phil. i. 15 only +. Sir. xxviii.
xi. xl. 5, 9 only. o = ch. x. 29. Gal. iii. 17. see ch. vii. 29. xv. 50. p gen., Acts ix. 2. Rom.

θῆτε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.

10 de Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί. ἵνα τὸ αὐτὸ λέγητε πάντες καὶ μὴ ἦ ἐν ὑμῖν σχίσματα, ἥτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ. ἡ ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσιν. ὁ λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει Ἐγὼ μὲν εἰμι Παῦλου, ἐγὼ δὲ

ABCFD
LPs a b
c d e f g
h k l m
n o 17.
47

10. [ἀδελφοί bef παρ. υμ. (omg δε) C³ a 74.]
χρ. bef ιησ. D[-gr].—om του F(not G).

11. for μου, μοι B¹(sic) : om C¹(appy) D-lat Ambrst.

intended to prepare the way, as was before done in ver. 2, for the reproof which is coming.

Chr. remarks respecting vv. 1—9, σὺ δὲ σκόπει πᾶς αὐτοὺς τῷ ὀνόματι αἰ τοῦ χριστοῦ προσηλοῖ. καὶ ἀνθρώπου μὲν οὐδένος, οὔτε ἀποστόλου οὔτε διδασκάλου, συνεχῶς δὲ αὐτοῦ τοῦ ποθομένου υἱοῦ, καθάπερ ἀπὸ μέθης τινὸς τοὺς κεραιβαροῦντας ἀπενεγκεῖν παρασκευάζων. οὐδαμοῦ γὰρ ἐν ἐτέρᾳ ἐπιστολῇ οὕτω συνεχῶς κείται τὸ ὄνομα τοῦ χριστοῦ ἐν ταῦθα μέντοι ἐν ὅλοις στίχοις πολλάκις, καὶ διὰ τοῦτου σχεδὸν τὸ πᾶν ὑφαίνει προσίμουν. Hom. ii. p. 10.

10—IV. 21.] REPROOF OF THE PARTY-DIVISIONS AMONG THEM: BY OCCASION OF WHICH, THE APOSTLE EXPLAINS AND DEFENDS HIS OWN METHOD OF PREACHING ONLY CHRIST TO THEM.

10.] δέ introduces the contrast to the thankful assurance just expressed.

διὰ τ. ὅν., as διὰ τῶν οἰκτιρῶν τοῦ θεοῦ, Rom. xii. 1: "as the bond of union, and as the most holy name by which they could be adjoined"

Stanley. ἵνα (reff.) not only introduces the result of the fulfilment of the exhortation, but includes its import. τὸ αὐτὸ λέγητε—contrast to λέγει ἐγὼ μὲν . . . ἐγὼ δὲ . . . ἐγὼ δὲ . . . ἐγὼ δὲ of ver. 12,—but further implying the having the same sentiments on the subjects which divided them: see Phil. ii. 2.

ἥτε δέ] δέ here implies but rather, as in Thuc. ii. 98, ἀπεγίγνετο μὲν αὐτῷ οὐδὲν τοῦ στρατοῦ, . . . προσεγίγνετο δέ. Hartung, Partikellehre, i. 171, gives many other examples. καταρτίζω is the exact word for the healing or repairing of the breaches made by the σχίσματα,—perfectly united. So Herod. v. 28, ἡ Μίλητος . . . ἐπὶ δύο γενεὰς ἀνδρῶν νοσήσασα ἐς τὰ μάλιστα στάσει, μέχρι

οὗ μιν Πάριοι κατήρτισαν. νοῦ (reff.), disposition, — γνώμη (do.), opinion.

11.] We cannot fill up τῶν Χλόης, not knowing whether they were sons, or servants, or other members of her family. Nor can we say whether Chloë was (Theophyl., al.) an inhabitant of Corinth, or some Christian woman (Estius) known to the Corinthians elsewhere, or (Michaelis, Meyer) an Ephesian, having friends who had been in Corinth. 12.] λέγω δὲ τοῦτο ὅτι,—not, 'I say this because,'—but (see reff.) I mean this, that . . .

ἕκαστ. ἡμ. λέγ.] The meaning is clear, but the form of expression not strictly accurate, the ἕκαστος being a different person in each case. Accurately expressed it would run thus, ὅτι πάντες τοιοῦτό τι λέγετε, ἐγὼ εἰμι Π., ἐγὼ Ἀπολ., ἐγὼ Κηφ., ἐγὼ χριστοῦ,—or as De W., ὅτι πάντες λ., ὁ μὲν, ἐγὼ εἰμι . . . ὁ δέ, ἐγὼ κ.τ.λ.—Respecting the matter of fact to which the verse alludes, I have given references in the Prolegg. § ii. 10, to the principal theories of the German critics, and will only here restate the conclusions which I have there (ib. par. 5—9) endeavoured to substantiate: (1) that these designations are not used as pointing to actual parties formed and subsisting among the Corinthians, but (2) as representing the spirit with which they contended against one another, being the sayings of individuals, and not of parties (ἕκαστος ὑμῶν λέγει): q. d. 'You are all in the habit of alleging against one another, some your special attachment to Paul, some to Apollos, some to Cephas, others to no mere human teacher, but barely to Christ, to the exclusion of us his Apostles.' (3) That these sayings, while they are not to be made the

Ἀπολλώ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ χριστοῦ. ¹³ α μεμέρισται ^{q = Matt. xii. 25, 26 ff. (ch. vii. 34. Rom. xii. 3 reff.) 3 Kings}
 ὁ χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἥ ¹ εἰς τὸ

xvi. 21.

r = Acts viii. 16 reff.

13. for *υπερ*, περι BD¹: txt ACD²⁻³FL[P]N rel.

basis of any hypothesis respecting *definite parties* at Corinth, do nevertheless *hint at matters of fact*, and are *not merely* 'exempli gratia:' and (4) that this view of the verse, which was taken by Chrys., Theodoret, Theophylact, Calvin., is *borne out*, and indeed *necessitated*, by ch. iv. 6 (see there).

ἐγὼ . . . Παύλου] This profession, of being guided especially *by the words and acts of Paul*, would probably belong to those who were the first fruits of, or directly converted under, his ministry. Such persons would contend for his apostolic authority, and maintain doctrinally his teaching, *so far being right*; but, as usual with partisans, would magnify into importance practices and sayings of his which were in themselves indifferent, and forget that theirs was a service of perfect freedom under one Master, even Christ. With these he does not deal *doctrinally* in the Epistle, as there was *no need for it*: but involves them in the same censure as the rest, and shews them in ch. ii., iii., iv. that he had no such purpose of gaining personal honour among them, but only of building them up in Christ.

ἐγὼ Ἀπολλώ] Apollos (Acts xviii. 24 ff.) had come to Corinth after the departure of Paul, and being eloquent, might attract some, to whom the bodily presence of Paul seemed weak and his speech contemptible. It would certainly appear that some occasion had been taken by this difference, to set too high a value on external and rhetorical form of putting forth the gospel of Christ. This the Apostle seems to be blaming (in part) in the conclusion of this, and the next chapter. And from ch. xvi. 12, it would seem likely that Apollos himself had been aware of the abuse of his manner of teaching which had taken place, and was unwilling, by repeating his visit just then, to sanction or increase it.

ἐγὼ Κηφᾶ] All we can say in possible explanation of this, is, that as Peter was the *Apostle of the circumcision*,—as we know from Gal. ii. 11 ff. that his course of action on one occasion was reprehended by Paul, and as that course of action no doubt had influence and found followers, it is very conceivable that some of those who in Corinth lightly esteemed Paul, might take advantage of this honoured name, and cite against the Christian liberty taught by their own spiritual founder, the stricter practice of Peter. If

so, these persons would be mainly found among the Jewish converts or Judaizers; and the matters treated in ch. vii.—xi. 1, may have been subjects of doubt mainly with these persons.

ἐγὼ δὲ χριστοῦ] A rendering has been proposed (Estius, al.) which need only be mentioned to be rejected: viz. that Paul having mentioned the three parties, then breaks off, and adds, *in his own person*, ἐγὼ δὲ (Παῦλος), χριστοῦ (εἰμι) [not of any of these preceding]. Beza represents this as Chrysostom's view, but it is not: οὐ τοῦτο ἐνεκάλει, ὅτι τὸν χριστὸν ἑαυτοῖς ἐπεφήμιζον, ἀλλ' ὅτι μὴ πάντες μόνον. οἶμαι δὲ αὐτὸν καὶ οἴκοθεν αὐτὸ προστεθεικέναι βουλούμενον βαρύτερον τὸ ἐγκλημα ποιῆσαι, καὶ δεῖξαι οὕτως καὶ τὸν χριστὸν εἰς μέρος δοθέντα ἓν, εἰ καὶ μὴ οὕτως ἐποιοῦν τοῦτο ἐκείνοι:—(Hom. iii. p. 16 f.):—meaning by *οἴκοθεν*, not, as *his own sentiment*, but of *his own invention*, to shew them the inconsistency of their conduct. The words seem to apply to those who make a merit of *not being attached to any human teacher*,—who therefore slighted the apostleship of Paul. To them frequent allusion seems to be made in this and in the second Epistle, and more especially in 2 Cor. x. 7—11.

For a more detailed discussion of the whole subject, see Prolegg. as above, and Dr. Davidson's Introd. to the N. T. ii. 222 ff.

13.] Some (Lachmann has so printed it) take μεμέρισται ὁ χρ. as an assertion,—'*Christ has been divided* (by you),'—or, as Chrys. mentions, διενείματο πρὸς ἀνθρώπους κ. ἐμερίσατο τὴν ἐκκλησίαν. But it is far better to take it, as commonly, interrogatively: **Is Christ** (the *Person* of Christ, as the centre and bond of Christian unity—not, the *Gospel* of Christ (Grot., al.),—nor the *Church* of Christ (Estius, Olsh.): nor the *power* of Christ (Theodoret), i. e. his right over all) **divided** (not in the primary sense (Meyer, ed. 1), against Himself, as Mark iii. 24, 25, where we have ἐφ' ἑαυτήν, but *'into various parts*, one under one leader, another under another,—which in fact would amount, after all, to a division against Himself)? The question applies to *all addressed*, not to the ἐγὼ χριστοῦ only, as Meyer, ed. 1. In that case μεμέρισται ὁ χρ. would mean 'Has Christ become the property of one part only?' as indeed Dr. Burton renders it. Meyer urges against the interrogative rendering, that the questions begin

s ver. 4.

t ch. iv. 2.

2 Cor. xiii. 11.

1 Thess. iv. 1.

u = Acts xix. 2

reff.

v constr., Acts

xxvi. 17 reff.

w absol., Rom.

xv. 20 reff.

ὄνομα Παύλου ἑβαπτίσθητε; ¹⁴ εὐχαριστῶ τῷ θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον, ¹⁵ ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἑβαπτίσθητε. ¹⁶ ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· ¹⁷ οὐ γὰρ ἀπέστειλὲν με χριστὸς βαπτίζειν, ἀλλὰ εὐαγγελιζεσθαι οὐκ ἐν σοφίᾳ λόγου,

ARCDP
LPNab
cdefg
hklm
no 17.

47

14. om τω θεω BN¹ 67² [Chr-comm, Damasc-comm]. add μου A d g 17 vulg-sixt(with demid fuld harl²) Syr syr-w-ob copt arm Thdr³ Orig-int, Pel Sedul Bede. πρισκον N¹.

15. rec (for εβαπτισθητε) εβαπτισα, with C³DFLP rel fri Syr [syr-txt] goth Thdr³ Tert, : txt ABCN a m 17 vulg syr-mg coptt arm Chr, Damasc Ambr-mss Pel Primus Bede.

16. for εβαπτισα, βεβαπτικα D¹[twice] F[1st]. ins το bef λοιπον F. om αλλον F fuld [D-lat].

17. for απεστειλεν, απεστα(. . .) A: απεσταλκε c. ins ο bef χριστος BF Thdr³: om ACDLPN rel [Orig-c₂] Chr, Thl Ec. (αλλα, so A(appy) BDN.) ευαγγελι-σασθαι B: txt ADFLPN rel. (C uncert.)

immediately after, with μὴ. But we may fairly set against this argument, that the μὴ introduces a new form of interrogation respecting a new individual, viz. Paul: and that it was natural, for solemnity's sake, to express the other question differently. In μεμέρισται ὁ χριστός, the Majesty of Christ's Person is set against the unworthy insinuation conveyed by μεμέρισται,—in μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν,—the meanness of the individual, Paul, is set against the triumph of divine Love implied in ἐστ. ὑμῶν. Two such contrasts could hardly but be differently expressed.

μὴ Π. ἐστ. κ.τ.λ.] Surely Paul was not crucified for you? By repudiating all possibility of himself being the Head and ἐπώνυμος of their church, he does so à fortiori for Cephas and Apollos: for he founded the Church at Corinth. On εἰς τὸ ὑμ. εβαπτ. see Matt. xxviii. 19.

14.] Olsh. characterizes it as surprising that Paul should not have referred to the import of baptism itself as a reason to substantiate his argument. He does not this, but tacitly assumes, between ver. 13 and 14, the probability that his having baptized any considerable number among the Corinthians would naturally have led to the abuse against which he is arguing.

εὐχ. τ. θ.] 'I am (now) thankful to God, who so ordered it that I did not,' &c. Crispus, the former ruler of the synagogue, Acts xviii. 8. Gaius, afterwards the host of the Apostle, and of the church, Rom. xvi. 23.

15.] ἵνα represents the purpose, not of the Apostle's conduct at the time, but of the divine ordering of things: 'God so arranged it, that none might say,' &c.

16.] He subsequently recollects having baptized Stephanas and his family (see ch. xvi. 15, 17),—perhaps from information derived from Stephanas himself,

who was with him:—and he leaves an opening for any others whom he may possibly have baptized and have forgotten. The last clause is important as against those who maintain the absolute omniscience of the inspired writers on every topic which they handle.

17.] This verse forms the transition to the description of his preaching among them. His mission was not to baptize:—a trace already, of the separation of the offices of baptizing and preaching. ἄνθρωπον μὲν γὰρ κατηχοόμενον λαβόντας καὶ πεπεισμένον βαπτίσαι, παντὸς οὐτινοσοῦν ἐστίν· ἡ γὰρ προαίρεσις τοῦ προσιόντος λοιπὸν ἐργάζεται τὸ πᾶν, καὶ ἡ τοῦ θεοῦ χάρις· ὅταν δὲ ἀπιστοὺς δὴ κατηχήσῃ, πολλοὶ δεῖ πόνου, πολλῆς τῆς σοφίας· τότε δὲ καὶ τὸ κινδυνεύειν προσήν. Chrys. Hom. iii. p. 18. It is evident that this is said in no derogation of Baptism, for he did on occasion baptize,—and it would be impossible that he should speak lightly of the ordinance to which he appeals (Rom. vi. 3) as the seal of our union with Christ.

οὐκ ἐν σοφίᾳ λόγου] It seems evident from this apology, and other hints in the two Epistles, e.g. 2 Cor. x. 10, that the plainness and simplicity of Paul's speech had been one cause among the Corinthians of alienation from him. Perhaps, as hinted above, the eloquence of Apollos was extolled to Paul's disadvantage. ἐν σοφ.] in (as the element in which: better than 'with') wisdom of speech (i. e. the speculations of philosophy: that these are meant, and not mere eloquence or rhetorical form, appears by what follows, which treats of the subject, and not merely of the manner of the preaching) in order that the Cross of Christ (the great central point of his preaching; exhibiting man's guilt and God's love in their highest degrees and

ἵνα μὴ ^xκενωθῇ ὁ ^yσταυρὸς τοῦ χριστοῦ. ¹⁸ ὁ ^zλόγος ^x = Rom. iv. 14 reff. γὰρ ὁ τοῦ ^yσταυροῦ τοῖς μὲν ^{ab}ἀπολλυμένοις ^cμωρία ^y = Gal. v. 11. ἐστίν, τοῖς δὲ ^{bd}σωζομένοις ἡμῖν ^cδύναμις θεοῦ ἐστιν. ^z = Acts xiii. 26 reff. ¹⁹ γέγραπται γὰρ ^fἈπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ ^a τὴν ^bσύνεσιν τῶν ^hσυνετῶν ⁱἀθετήσω. ²⁰ ^k τοῦ σοφός; ^k τοῦ ^lγραμματεὺς; ^k τοῦ ^mσυνζητητῆς τοῦ ⁿαἰῶνος ⁿτούτου; οὐχὶ ^oἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου; ²¹ ^pἐπειδὴ γὰρ ἐν τῇ ^qσοφίᾳ τοῦ ^aθεοῦ οὐκ ^rἔγνω ὁ

only +. Sir. xx. 31. xli. 15 only. (-ρός, ver. 25.) d pres., ch. xv. 2 reff. e Acts viii. 10. Rom. i. 16. ver. 24. f Isa. xxix. 14. g Mark xii. 23. Luke ii. 47. Eph. iii. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. Prov. ii. 2. h Matt. xi. 25. Luke x. 21. Acts xiii. 7 only. Prov. xvi. 21. i = Mark vii. 9. Luke x. 16. John xii. 48. Gal. ii. 21 al. Isa. xlviii. 8. k = Rom. iii. 27. Isa. xxxiii. 18. l = Matt. xiii. 52. Epp., here only. Ezra vii. 6. m here only +. (-τεῖν, Acts vi. 9. ix. 20. -τησις, Acts xv. 7.) n Rom. xii. 2 reff. o = Rom. i. 22 (reiff.) only. Isa. xix. 11. p Acts xv. 24 reff. q ver. 24. Rom. xi. 33. Eph. iii. 10. r Rom. i. 21. Gal. iv. 9. 1 John iv. 6, 7, 8. (Jer. xxxviii. [xxxix.] 34.)

18. om γαρ P b¹. om 2nd o B a¹ Cyr-jer. σωμενοισ(sic) R. om ημιν F am² fuld¹ fri D-lat G-lat Iren-int₁ Tert Cypr₁ Hil₁ Ambrst Cassiod: *id est nobis* vulg Pel Sedul Bede.

19. om γαρ D¹[-gr(appy, Treg)] k [Orig-c₁]. 20. rec aft τ. κοσμ. ins τουτου (to correspond with του αι. τουτου above), with C³D³FLN³ rel [latt syrr copt goth arm-mss] Clem₁ Orig₁ Chr₁ Thdrt Tert₁; om ABC₁ D¹[-gr] PN¹ a 17 [spec arm-ed Euthal-ms] Clem₁ Cyr[-p₁] Did₁ Damasc Thl Orig-int₁ Tert₁.

21. om γαρ F 3. 108-77 arm.

closest connexion) might not be deprived of its effect. This would come to pass rather by philosophical speculations than by eloquence.

18.] For (explanation of the foregoing clause,—and that, assuming the mutual exclusiveness of the preaching of the Cross and wisdom of speech, and the identity of οἱ ἀπολλύμενοι with the lovers of σοφία λόγου: q. d. ‘wisdom of speech would nullify the Cross of Christ: for the doctrine of the Cross is to the lovers of that wisdom, folly.’ The reasoning is elliptical and involved, and is further complicated by the emphatic position of τοῖς ἀπολλ. and τοῖς σωζ.) the [preaching (speech, or) doctrine “there is a word, an eloquence, which is most powerful, the eloquence of the Cross: referring to σοφία λόγου.” Stanley) of the Cross is to the perishing (those who are through unbelief on the way to everlasting perdition) folly: but to us who are being saved (Billroth (in Olsh.) remarks that τ. σωζ. ἡμ. is a gentler expression than ἡμῖν τ. σωζ. would be: the latter would put the ἡμ. into strong emphasis, and exclude the opponents in a more marked manner.

οἱ σωζόμενοι are those in the way of salvation:—who by faith have laid hold on Christ and are by Him being saved, see reff.) it is the power (see reff. Rom. and note. Hardly, as Meyer,—a medium of divine Power,—etwas, wodurch Gott fräftig wirft: rather, the perfection of God’s Power—the Power itself, in its noblest manifestation) of God. 19.] For (continuation of reason for οὐκ ἐν σοφίᾳ λόγου:

because it was prophesied that such wisdom should be brought to nought by God) it is written, &c. The citation is after the LXX, with the exception of ἀθετήσω for κρύψω. The Heb. is ‘the wisdom of the wise shall perish, and the prudence of the prudent shall disappear.’ (Lowth.) But Calv. says most truly, ‘Perit sapientia, sed Domino destruyente: sapientia evanescit, sed inducta a Domino et deleta.’

20.] See reff. The question implies disappearance and exclusion.

σοφός, the wise, generally: γραμμ., the Jewish scribe [interpreter of the law],—συνζητ., the Greek disputer [arguer] (reff.). τοῦ αἰῶν. τ. is best taken with the whole three,—of this present (ungodly) world.

ἐμώρανεν] μωρὰν ἐδείξεν οὖσαν πρὸς τὴν τῆς πίστεως κατάληψιν, Chrys.

21.] For (explanation of ἐμώρανεν) when (not temporal, but illative = ‘since,’ ‘seeing that,’—so Plato, Gorg. p. 454, ἐπειδὴ τοίνυν οὐ μόνῃ ἀπεργάζεται τοῦτο τὸ ἔργον, ἀλλὰ καὶ ἄλλα. . . ; see Hartung, Partikellehre, i. 259) in the wisdom of God (as part of the wise arrangement of God. De W., Meyer, al., render it ‘by the revelation of the wisdom of God,’ which was made to the Gentiles, as Rom. i., by creation, and to the Jews by the law,—thus connecting ἐν with ἔγνω, and making τῇ σοφ. τ. θ. the medium of knowledge:—Chrys. takes it for the wisdom manifest in His works only: τί ἐστιν, ἐν τ. σοφ. τ. θ.; τῇ διὰ τῶν ἔργων φαινομένη, δι’ ᾧν ἠθέλησε γνωρισθῆναι. But I very

a Rom. xv. 26
t ver. 18.
u Rom. xvi. 25
v ex Matt. xvi.
1. Isa. vii.
11 al.
w Acts xvi. 29
reff. Lam.
iv. 4.
x = Matt. xii.
43. L. Prov.
xv. 6.
y Acts viii. 5
reff.
z = Rom. xiv.
13 reff.
a see ch. v. 13.
b ver. 1 al.
c ver. 18.
d ver. 21.
e neut.,
f Matt. vii. 26. ch. iii. 18. iv. 10 al. Deut. xxxii. 6. (-ρία, ver. 18.)

κόσμος διὰ τῆς σοφίας τὸν ἑαυτοῦ, ὁ θεὸς διὰ
τῆς ἑμῶν τοῦ κηρύγματος σώσαι τοὺς πιστεύοντας.
22 ἔπειδὴ καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν καὶ Ἕλληνες
σοφίαν ζητοῦσιν, 23 ἡμεῖς δὲ κηρύσσομεν χριστὸν ἑσταν-
ρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ ἑμῶν,
24 αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν,
χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν. 25 ὅτι τὸ ἑμῶν

ABCD F
LP N a b
c d e f g
h k l m
n o 17.
47

ἡδοκ. C m [Ath.] Chrī, Damasc.

for ο θεος, τω θεω F.

πιστευσαντας L.

22. for ἐπειδὴ καὶ, ἐπει F: om kai fuld [harl¹] Syr [(Clem₁) Tert, Cyr₂ Hil₂ Ambrst]. rec σημειον (Meyer and De W think σημεια a corrn, because only the sing could present any difficulty: but Tischd^f (Ed. 7 [and 8]) refers to such passages as Matt xii. 39, xvi. 4 al as having suggested the sing, which consid the immense weight of manuscript authority, seems, I own, more likely), with L rel arm [Euthal-ms Cyr₁] Thl-txt Ec-txt: txt ABCDFP N 17 latt syrr copt goth [æth-pl] Clem₂ [Sevrn-c₁ Chr, Thdrt Damasc] Meion-t Cyr₂ Hil. ἐπιζητοουσιν A.

23. rec (for εθνεσιν) ελλησιν (to suit precedg and follg), with C³D³ rel [Syr(appy)] Clem₂ Orig-ms, Eus₂ [Euthal-ms Chr, Thdrt]: txt ABC¹D¹FLP N m 17 latt syr copt goth æth arm [Orig₁-int,] Eus, Ath [Cyr-jer₁ Damasc] Cyr₂ Hil₂ [Ambrst].

24. [for αυτοις, αυτος C(sic, Tischd^f.)] om τοις F. om τε F k.

much doubt the legitimacy of this absolute objective use of σοφία, as = those things by which the σοφία is manifested. I cannot see with Olsh. why the interpretation given above is 'ganz unpaulinisch': it is merely an expansion of ἐμῶν,—and agrees much better with Paul's use of the words ἡ σοφία τ. θεοῦ in reff. and in ch. ii. 7) the world (Jew and Gentile, see next verse) by its wisdom (as a means of attaining knowledge: or, but I prefer the other, "through the wisdom (of God) which I have just mentioned:." so Stanley) knew not (could not find out) God, God saw fit by the foolishness of preaching (lit., 'of the proclamation:.' gen. of apposition,—by that preaching which is reputed folly by the world) to save believers. Rom. i. 16 throws light on this last expression as connected with δύναμις θεοῦ in our ver. 18, and with what follows here. There the two are joined: δύναμις γὰρ θεοῦ ἐστίν (τὸ εὐαγ. τ. χρ.) εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίω τε πρῶτον κ. Ἑλληνι.

22.] ἐπειδὴ, not as in ver. 21, but = 'siquidem,' and explains τ. ἑμῶν τ. κηρ. καί—καί] see Mark ix. 13, unite (De W.) things resembling each other in this particular, but else unlike. Jews and Gentiles both made false requirements, but of different kinds.

σημεῖα αἰτ.] see Matt. xii. 38, xvi. 1; Luke xi. 16; John ii. 18, vi. 30. The correction σημειον has probably been made from remembering the σημειον of these passages. The sign required was not, as I have observed on Matt. xii. 38, a mere miracle, but some token from

Heaven, substantiating the word preached.

23.] Still the expansion of ἡ μωρ. τ. κηρύγ. Now, σκάνδ. as regards the Jews, and μωρία as regards the Gentiles, correspond to the general term μωρία before. The δέ after ἡμεῖς is that so often found in clauses following the temporal conjunctions ἐπει, ἕως, ὅφρα, &c., in Homer, and ὅς, ὥς, ὥσπερ, εἰ, &c., in Attic writers: e. g. Od. ξ. 178, τὸν ἐπεὶ θρέψαν θεοί, ἔρνεϊ ἴσον . . . , τοῦ δέ τις ἀθανάτων βλάβη φρένας ἔνδον ἔϊσας,—and Xen. Cyr. viii. 5. 12, ὥσπερ οἱ ὀπλιται, οὕτω δὲ καὶ οἱ πελτασταὶ κ. οἱ τοξοταί. See many other examples in Hartung, Partikellehre, i. 184 f. It serves to give a slight prominence to the consequent clause, as compared with the antecedent one.

24.] This verse plainly is a continuation of the opposition to ver. 22 before begun, but itself springs by way of opposition out of Ἰουδ. μὲν σκάνδ., ἔθν. δὲ μωρίαν,—and carries the thought back to vv. 18 and 21.

αὐτοῖς δὲ τ. κλητοῖς] Not, 'but to the elect themselves,' which would be either αὐτοῖς δὲ κλητοῖς, or τοῖς δὲ κλητοῖς αὐτοῖς;—but to these, viz. the elect,—the αὐτοῖς serving to identify them with the σωζόμενοι of ver. 18. There it was ἡμῖν,—here αὐτοῖς, because by the mention of preaching joined with ἡμεῖς, he has now separated off the hearers.

δύναμιν, as fulfilling the requirement of the seekers after a sign:—σοφίαν,—of those who sought wisdom. The repetition of χριστὸν gives solemnity, at the same time that it concentrates the δύναμις and σοφία in the Person of Christ; q. d.

τοῦ θεοῦ σοφώτερον τῶν ἂνθρώπων ἐστίν, καὶ ἡ τὸ ἄσθενές τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστίν.
 26 κ βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς, 27 ἀλλὰ τὰ ἡμῶν τοῦ κόσμου ἐξελέξατο ὁ θεὸς ἵνα καταισχύνῃ τοὺς σοφοὺς, καὶ τὰ ἄσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεὸς ἵνα καταισχύνῃ τὰ ἰσχυρά,
 28 καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξ-
 m Rom. i. 3 reff. n Acts xxv. 5. o = Luke xix. 12 (Acts xvii. 11) only. Job i. 3. 2 Macc. x. 13 only. p Acts i. 2, 24 al. Deut. iv. 37. q = ch. xi. 4, 5, 22. 2 Kings xix. 5. r see above (i). Matt. xii. 29 bis ll. ch. iv. 10 al. s here only t. t = Rom. xiv. 3 reff.

25. ἐστιν bef των ανθρ. (both times) DF latt [Syr] arm Hil₂ [Ambrst, 2nd copt].
 om 2nd ἐστιν BN¹ o 17. 67² Orig₁ Eus₁.

26. for γαρ, ουν D[-gr] F æth (Pamph₁ [Orig₁ γουν]). om ου πολλ. δυν. F[-gr]
 copt.—ουδε D¹[-gr].

27. om from [1st] to [2nd] ινα A F[-gr] m[: from 1st θεος to θεος (next ver)]
 Orig[-gr]. rec τους σοφους bef καταισχυνη, with rel: txt BCDLPN k 17. 47 latt
 syrr copt æth arm Orig₁ Pamph₁ Cyr-p₁ Eus₂ Tert₁.

28. for αγενη, ασθενη N¹(txt N¹-corr¹) Orig[-ms₁(txt₂-c₁)].

‘Christ even in His humiliation unto death, the power of God and wisdom of God.’

The use of *δυναμεις* and *σοφία* here as applied to Him who was the greatest example of both, would not justify the absolute use of *σοφία* in this sense in ver. 21.

25.] Because (reason why Christ (crucified) is the power and wisdom of God) the foolishness of God (that act of God which men think foolish) is **wiser than men** (surpasses in wisdom, not only all which they call by that name, but men, all possible wisdom of mankind); and the **weakness of God** (that act of God which men think weak) is **stronger than men** (not only surpasses in might all which they think powerful, but men themselves,—all human might whatsoever. For the construction of the genitives, see reff.). The latter clause introduces a fresh thought, the way for which however has been prepared by *δυναμεις*, vv. 18, 24. The Jews required a proof of *divine Might*: we give them *Christ crucified*, which is to them a thing *άσθενές*: but this *άσθενές τοῦ θεοῦ* is stronger than men.

26.] *βλέπετε*, imperative, as in reff. If taken indicatively, it loses the emphasis which its place in the sentence requires. It would thus be *τὴν γὰρ κλήσιν ὑμῶν βλέπετε*. See a similar reminder on the part of the Apostle, 1 Thess. i. 4.

γάρ seems best to apply to what has immediately gone before. As a proof that the foolishness of God is wiser than men and the weakness of God stronger than men, he calls attention to the fact that the Christian church, so full of divine wisdom and strength by the indwelling Spirit of God, consisted for the most part,

not of the wise or mighty among men, but of those whom the world despised.

κλήσιν, as in reff. the calling ἐν ᾗ ἐκλήθημεν—the vocation and standing of Christian men.

ὅτι οὐ πολλοὶ . . .] that not many of you are wise according to the flesh (‘significari vult sapientiam, quæ studio humano absque doctrina Spiritus Sancti potest acquiri,’ Estius), not many mighty (no need to supply κατὰ σάρκα, which is understood as a matter of course), not many noble. This is far better than to supply (as E. V., and most Commentators) ἐκλήθησαν after *εὐγενεῖς*; and thus Vulg., Chrys., Beza, Meyer, De Wette, al. Olsh. observes: “The ancient Christians were for the most part slaves and men of low station; the whole history of the expansion of the church is in reality a progressive victory of the ignorant over the learned, the lowly over the lofty, until the emperor himself laid down his crown before the cross of Christ.”

27, 28.] τὰ ἡμῶν, neut. for more generalization, but = τοὺς ἡμῶν. This is shewn by τοὺς σοφούς following, in that case it being necessary to use the masculine.

τοῦ κόσμου, of (belonging to) the world: not in the eyes of the world, as Theodoret, Luth., Grot., Est., al.,—which would not fit τὰ ἀγενῆ τ. κόσμου, nor the sense: for they were not only seemingly but really foolish, when God chose them.

καταισχύνῃ, by shewing to the wise and the strong, the foolish and the weak entering the kingdom of heaven before them.

τὰ ἀγενῆ, matter of fact—the low-born: τὰ ἐξουθενημένα, matter of estimation, the despised. Without the καί, which is certainly the true reading, τὰ μὴ ὄντα

also Eur. Troad.

608, Ὁρῶ

τὰ τῶν

θεῶν, ὡς 30

αὐτῶν πῦρ

γούσ' ἄνω

Τὰ μὴδὲν

ὄντα, τὰ δὲ

δοκούντ' ἀπώλεσαν.

ii. 14. Ezra iv. 21.

y Acts xix. 9. 3 John 6.

11. 2 Cor. v. 17. Gal. i. 22.

iv. 5. vi. 19 al.

ἐλέξατο ὁ θεός, τὰ ^u μὴ ὄντα, ἵνα τὰ ὄντα ^v καταργήσῃ,
29 ὅπως μὴ ^w καυχῶνται ^x πᾶσα σὰρξ ^y ἐνώπιον τοῦ θεοῦ.
30 ^z ἐξ αὐτοῦ δὲ ὑμεῖς ἐστέ ^a ἐν χριστῷ Ἰησοῦ, ὃς ^b ἐγενήθη
σοφία ἡμῖν ^c ἀπὸ θεοῦ ^d δικαιοσύνη τε καὶ ^e ἁγιασμός καὶ

v Paul (Rom. iii. 3, 31. ch. ii. 6. xiii. 8 al.) only, exc. Luke xiii. 7. Heb. w absol., ch. iv. 7. 2 Cor. xi. 16 al. 1 Kings ii. 3.

z = John vii. 22. Rom. xi. 36.

b = 2 Cor. vii. 14. 1 Thess. i. 5 al.

e Rom. vi. 19 reff.

a = Rom. viii. i. xvi. 7.

c = Rom. xiii. i. ch.

ABCDP
LPNa b
c d e f g
h k l m
n o 17.
47

rec ins καὶ bef τα μη ὄντα (*u* mistaken supplement of the sense: see note), with BC³DLPN³ rel vulg [F-lat spec] fri syrr copt [æth-pl arm Pamph.] Orig^{alig} Eus³ Chr¹ Thdrt [Damasc]: om AC¹ D¹ [and lat] F[-gr] N¹ 17 æth-rom Orig¹ [Euthal-ms] Iren-int Tert, Ambrst Tich.

29. Elz καυχῶνται, with FP [b o]: txt ABCDLN rel Orig¹ Eus¹, rec for τοῦ θεοῦ, αὐτοῦ (*corr*, to avoid repetition, not observing the emphasis), with C¹ vulg syrr arm-usc Orig¹ Dial¹ [Sevrn-c.] Thdrt Ambrst: txt ABC³DFLPN¹ rel fri spec copt arm-zoh æth Orig¹ [-int.] Eus¹ Eph¹ Bas Chr¹ Damasc Thl Aug Tich²,—N³ began to write αὐτοῦ, but erased it.

30. rec ἡμῖν bef σοφία, with L rel vulg-ed (with [harl¹]) syrr copt arm Orig⁵ Eus⁶ Mac² Chr¹ Thdrt [Cyr-p² Damasc] Ambr² Aug: txt ABCDFPN m 17 am (with demid harl² [fuld tol]) Orig¹ Eus¹ Did¹ Cyr[-p¹] Ambr² Ambrst Jer², ἡμῶν B. for δικ. τε, καὶ δικ. D² [P] F Orig¹ [om τε D¹].

may belong to all four, the *μωρά, ἄσθενῇ, ἄγενῇ*, and *ἐξουθεν.*,—but more probably it has reference only to the last two. Nothing (as e. g. *μέγα τι*) must be supplied after *μὴ ὄντα*: it means as good as having no existence: *μὴ* being subjective, and implying that the non-existence is not *absolute* but *estimative*. Were it absolute *matter of fact*, it would be expressed by *τὰ οὐκ ὄντα*, as in 1 Pet. ii. 10, *οἱ οὐκ ἡλεημένοι, νῦν δὲ ἐλεηθέντες*. See Hartung, Partikellehre, ii. p. 131; Winer, edn. 6, § 55. 5; and Phil. iii. 3; Eph. v. 4. Olshausen refines on the expression too much, when he explains it of those who have lost their old carnal life and have not yet acquired their new spiritual one: it more probably means, things (persons) of absolutely *no account* in the world, unassignable among men, which the *ἀγενῇ* and *ἐξουθενημένα* are. Meyer remarks that the threefold repetition of *ἐξελ. ὁ θεός*, with the three contrasts to *σοφία, δυνατοί, and εὐγερεῖς*, announces the fact with a triumphant emphasis.

καταργ. 'reduce to the state of *οὐκ ὄντα*.' All the *ὄντα*, the *realities*, of the world, are of absolutely *no account*, unassignable, in God's spiritual kingdom.

29.] That all flesh may have no ground of boasting before God. The negative in these clauses goes with the *verb*, not with the adjective; so that each word retains its proper meaning.

30.] But (contrast to the boasting just spoken of) of Him are ye (from Him ye, who once were as *οὐκ ὄντα*,—*ἐστέ*.—He is the author of your spiritual life) in (in union with) Christ Jesus, Who was made (not 'is made:' see reff. On γενήθη see 1 Thess. i. 5 note) to us from

God wisdom (standing us in stead of all earthly wisdom and raising us above it by being *ἀπὸ θεοῦ*;—Wisdom—in His incarnation, in His life of obedience, in His teaching, in His death of atonement, in His glorification and sending of the Spirit; and not only Wisdom, but all that we can want to purify us from guilt, to give us righteousness before God, to sanctify us after His likeness, (and) both *righteousness* (the source of our justification before God), and *sanctification* (by His Spirit; observe the *τε καί*, implying that in these two, *δικαιοσ.* and *ἁγιασμ.*, the Christian life is complete—that they are so joined as to form one whole—our *righteousness* as well as our *sanctification*. As Bisping well remarks, "*δικ.* and *ἁγ.* are closely joined by the *τε (καί)* and form but one idea, that of Christian justification: *δικαιοσύνη* the negative side, in Christ's justifying work—*ἁγιασμός* the positive, sanctification, the imparting to us of sanctifying grace"), and *redemption* (by satisfaction made for our sin, reff.:—or perhaps *deliverance*, from all evil, and especially from eternal death, as Rom. viii. 23: but I prefer the other). The foregoing construction of the sentence is justified, (1) as regards *ἀπὸ θεοῦ* belonging to *ἐγενήθη*, and not to *σοφία*, by the position of *ἡμῖν*, which has been altered in rec. to connect *σοφία* with *ἀπὸ θ.*, (2) as regards the whole four substantives being co-ordinate, and not the last three merely explicative of *σοφία*, by the usage of *τε καί—καί*, e. g. Herod. i. 23, *διθύραμβον πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν ποιήσαντά τε καὶ νομοθεσάμενα καὶ διδάξαντα*, and Hom. Od. o. 78, *ἀμφοτέρων, κῦδος τε καὶ ἀγλαΐη καὶ ὕψια*,—so

^f ἀπολύτρωσις, ³¹ ἵνα ^g καθὼς γέγραπται Ὁ ^h καυχώμενος ^f ἐν κυρίῳ ^h καυχάσθω. f Rom. iii. 24
reff.
g ch. ii. 9 reff.
h Rom. ii. 17
reff. 1 Kings
ii. 10. Jen.
ix. 24.
i = Phil. ii. 3.
iii. 6.
k 1 Tim. ii. 2
only. 1 Kings
ii. 3 A. Ald.
compl.
2 Macc. xiii.
6 only.
(ἐχέτω.
Rom. xii. 1.)
n = Acts xv. 19 reff.

II. ¹ Καὶ γὰρ ἔλθων πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ ⁱ καθ' ^k ὑπεροχὴν λόγου ἢ σοφίας ^l καταγγέλλων ὑμῖν τὸ ^m μαρ-
τύριον τοῦ θεοῦ. ² οὐ γὰρ ⁿ ἔκρινά τι εἰδέναι ἐν ὑμῖν, εἰ
μὴ Ἰησοῦν χριστόν, ^o καὶ τοῦτον ἐσταυρωμένον. ³ καὶ γὰρ
^p ἐν ^q ἀσθενείᾳ καὶ ^p ἐν ^r φόβῳ καὶ ^p ἐν ^{rs} τρόμῳ πολλῷ

1 = Acts xiii. 5 reff. part. pres., Acts xv. 27.

m = ch. i. 6 reff.

o Rom. xiii. 11. ch. vi. 6, 8 al.

p = Rom. xv. 32 al.

q = Rom. vi. 19. 2 Cor. xi.

30. xii. 5, &c. Heb. v. 2. vii. 28. Job xxxvii. 7.

r 2 Cor. vii. 15. Eph. vi. 5. Phil. ii. 12

only. Ps. liv. 5.

s as above (r). Mark xvi. 8 only.

CHAP. II. 1. for μαρτυριον, *μυστηριον* (*apry* a gloss from ver 7) ACN¹ n fri Syr copt Ambrst[mss vary] Ambr₂ Aug₁: txt BDFLP³ rel vulg syr sah æth arm Orig[^{-c}₂] Chr₂ Cyr[^{-p} Damasc] Thl Ec [Pel] Jer Bede.

2. rec aft *εκρινα* ins του, with D²L rel Chr₁ Thdrt Thl Ec: om ABCD¹⁻³FPN a m 17 (Orig Ath) Chr₁ Cyr₁ Antch₁ Damasc. rec *ειδεναι* bef τι, with AD²FLN 47 latt [syrr coptt arm] Orig^{-c}₁ Did₁ [Chr₁] Cyr₁ Tert₁ [Ambrst] P a m 17 Cyr₁ Bas₁ Isid₁ Chr₁ Tert Hil₁ Victorin Aug₁.—τι εν υμιν ειδ. D¹⁻³: του εν υμιν ειδ. τι D². (*The posn of τι, and harshness of τι ειδεναι, seem to have occasioned the transposns, and του would be supplied from elsw, see Acts xxvii. 1, 1 Cor vii. 37.*) χρ. bef ιησ. F 109 am(with harl tol) Orig-int₁ Hil₁ [Ambrst] Aug₂.

3. rec και εγω, with DFL rel Chr₁ Thdrt Thl Ec: txt ABCPN a k m 17 Orig₁[^{-c}₁] Bas₁ Antch₁ Damasc. om 2nd εν F 49 latt(exc D-lat) [Ambrst]. om 3rd εν DF 49. 119 latt [Ambrst].

that (see Hartung, Partikellehre, i. 103; Donaldson, Gr. Gram. 551) the words coupled by τε καί (compare the exegesis above) rank as *but one* with regard to those coupled to them by καί, compare ἀμφοτέρων above. Hence these three cannot be under one category, as explicative of σοφία, but must be thus ranged: σοφία δικαιοσύνη τε καὶ ἀγιασμός, καὶ ἀπολύτρωσις. 31.] The construction is an anacoluthon, the citation being retained in the original imperative, though the ἵνα required a subjunctive. It is freely made from the LXX. This verse declaring, in opposition to ver. 29, the only true ground of boasting, viz. in God and His mercies to us in Christ, closes the description of *God's dealing* in this matter. He now reverts to the subject of *his own preaching*.

II. 1—5.] Accordingly, Paul did not use among them words of worldly wisdom, but preached Christ crucified only, in the power of the Spirit.

1.] I also (as one of the ἡμεῖς of ch. i. 23, and also with reference to the preceding verse, ὁ καυχ. ἐν κυρ. καυχάσθω) when I came to you, brethren, came, not with excellency of speech or wisdom announcing (pres. part., not fut.,—as in ref., and in Xen. Hell. ii. 1. 29, ἐς τὰς Ἀθήνας ἐπλευσεν ἀγγέλλουσα τὰ γεγονότα. The time taken in the voyage is overlooked, and the announcement regarded as beginning when the voyage began) to you the testimony of (concerning) God.

2.] For I did not resolve to know

any thing (hardly = ἔκριναι εἰδέναι οὐδέν, as E. V., but meaning, “the only thing that I made it definitely my business to know, was”) among you, except Jesus Christ (His Person) and Him (as) crucified (His Office). It would seem that the historical facts of redemption, and especially the crucifixion of Christ, as a matter of offence, had been kept in the background by these professors of human wisdom. “We must not overlook, that Paul does not say ‘to know any thing of or concerning Christ,’ but to know HIM HIMSELF, to preach HIM HIMSELF. The historical Christ is also the living Christ, who is with His own till the end of time: He works personally in every believer, and forms Himself in each one. Therefore it is universally CHRIST HIMSELF, the crucified and the risen One, who is the subject of preaching, and is also Wisdom itself: for His history evermore lives and repeats itself in the whole church and in every member of it: it never waxes old, any more than does God Himself;—it retains at this day that fulness of power, in which it was revealed at the first foundation of the church.” Olshausen.

3.] καὶ γὰρ, and I, coupled to ἦλθον in ver. 1, and ἐγὼ repeated for emphasis, the nature of *his own preaching* being the leading subject-matter here. The weakness and fear and much trembling must not be exclusively understood of his manner of speech as contrasted with the rhetorical preachers, for ὁ λόγος μου κ. τὸ κήρυγμά

τ = ch. xvi. 10.
 2 John 12.
 see Matt.
 in. 56.
 Mark xiv. 19.
 John i. 1, 2.
 u Rom. xvi. 25
 reff.
 v Luke iv. 32.
 w here only τ.
 x here only τ.
 (-κινυσθαι,
 Acts ii. 22.)
 v. 14 al. 1 Chron. xxv. 8.
 y = ver. 13. Gal. v. 5, 16.
 z ch. i. 18 reff.
 a = ch. xiv. 20. Heb.
 47

ἔγενόμην ἑπὶ ὑμᾶς, καὶ ὁ λόγος μου καὶ τὸ κήρυγμα μου οὐκ ἐν πειθοῖς σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως, ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει θεοῦ.

ᾧ σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ

4. for πειθοῖς, πειθοί b¹ e o l. 18¹. 48. 72. 106-8-53 D-lat G-lat am(with F-lat) Syr sah [æth-pl] arm Orig₂ Eus[-mss, Chr-mss₁] Ath₁ Ambr₃ Ambrst Sedul Leo. rec ins ἀνθρωπίνης bef σοφίας (explanatory gloss), with ACLP³ rel vulg-ed(with demid [fuld²] agst am fuld¹ tol) syr copt Orig₂ Ath₁ Mac₁ [Eus-mss₁ Bas₁ (Cyr-p.)] Cyr-jer₂ Thl₁ Ec Ambrst-comm [Pel] Sedul Bede: ἀνθρωπίνους m 93: om BDFP¹ 17 latt Syr sah æth arm Orig₇ [-int₁ Eus-mss₁] Nys Cyr-jer₁ Chr[-mss₂ Sevrn-c.] Thdrst-ms₁ [Damasc Ambr₂] Jer₂. λογῶν Syr arm Orig₁, των λογῶν Orig₁, λογου [k] am D-lat sah, λογος N¹: om F a 18¹. 74 G-lat Orig₁ Ath₁ Ambrst-comm Sedul. αλλα B. .or αποδειξει, αποκαλυψει D¹⁻³.

5. om ᾧ F c m. αλλα B.

μὴ follow in the next verse,—but partly of this, and principally of his *internal* deep and humble *persuasion* of his own weakness and the mightiness of the work which was entrusted to him. So in Phil. ii. 12, 13, he commands the Philippians, μετὰ φόβον κ. τρόμον τὴν ἑαυτῶν σωτηρίαν καταργήσθε, θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν. The ἀσθένεια may have reference to the παρουσία σώματος ἀσθενής of 2 Cor. x. 10. Chrys., al., understand it of *persecutions*: but in the places to which he refers, it has a far wider meaning,—viz. *infirmities*, including those resulting from persecution.

4.] And (not adversative, as Olsh., but following naturally on the weakness, &c., just mentioned—‘as corresponding to it’) *my discourse and my preaching* (λόγος of the course of argument and inculcation of doctrine, κήρυγμα of the announcement of facts. This (De W.) is better than with Olsh. to understand λ. as his *private*, κ. his *public* discourse: see Luke iv. 32, and ὁ λόγος τ. σταυροῦ, ch. i. 18) was not in (did not consist of, was not set forth in, see ref.) *persuasive* (πειθός = πιθανός, πειστήριος, πειστικός in Greek. The var. readings have been endeavours to avoid the unusual word, which however is analogically formed from πειθῶ, as φειδός from φείδομαι, as Meyer) *words of wisdom* (ἀνθρωπίνης, a gloss, but a correct one. “Corinthia verba, pro exquisitis et magnopere elaboratis, et ad ostentationem nitidis,” Wetst.), but in demonstration of the Spirit and of power: i. e. either, taking the genitives as objective, demonstration having for its object, *demonstrating, the presence or working of the Spirit and Power of God* (so Estius, Billroth, al., and the gloss ἀποκαλύψει:—or, taking them subjectively, *demonstration* (of the truth) *springing from the*

Spirit and Power of God (so most Commentators. I prefer the latter. It can hardly be understood of the *miracles done by the Spirit through him*, which accompanied his preaching (Chrys., al., Olsh.), for he is here simply speaking of the *preaching itself*.

5.] ᾧ ἐν, may be grounded on,—owe its origin and stability to. “The Spirit is the original Creator of Faith, which cannot be begotten of human caprice, though man has the capability of *hindering* its production: and it depends for its continuance on the same mighty Spirit, who is almost without intermission begetting it anew.” Olshausen.

6–16.] Yet the Apostles spoke wisdom among the perfect, but of a kind higher than the wisdom of this world; a wisdom revealed from God by the Spirit, only intelligible by the spiritual man, and not by the unspiritual (ψυχικός). The Apostle rejects the imputation, that the Gospel and its preaching is inconsistent with wisdom, rightly understood: nay, shews that the wisdom of the Gospel is of a far higher order than that of the wise in this world, and far above their comprehension.

6.] δὲ contrasts with the foregoing. λαλ. viz. ‘we Apostles:’ not ‘I Paul,’—though he often uses the plur. with this meaning:—for, ch. iii. 1, he resumes καὶ γὰρ, ἀδελφοί. ἐν τ. τελείοις] among the perfect,—when discoursing to those who are not babes in Christ, but of sufficient maturity to have their senses exercised (Heb. v. 14) so as to discern good and evil. That this is the right interpretation the whole following context shews, and especially ch. iii. 1, 2, where a difference is laid down between the *milk administered to babes*, and the *strong meat to men*. The difference is in the *matter of the teaching itself*: there is a lower, and there is a

τοῦ ^b αἰῶνος ^b τούτου οὐδὲ τῶν ^{cd} ἀρχόντων τοῦ ^{bd} αἰῶνος ^b τούτου τῶν ^c καταργουμένων, ⁷ ἀλλὰ λαλοῦμεν ^f θεοῦ ^f σοφίαν ^g ἐν ^h μυστηρίῳ τὴν ⁱ ἀποκεκρυμμένην, ἣν ^k προ-
ώρισεν ὁ θεὸς ^l πρὸ τῶν ^l αἰώνων εἰς δόξαν ἡμῶν, ⁸ ἣν

h = Rom. xi. 25. xvi. 25. ch. iv. 1. Col. i. 26 al. Dan. ii. 18.

i. 26 only. 1 Kings iv. 27.

l here only. Ps. liv. 19. see Eph. Col. as above (i). Jude 25.

i Luke x. 25. Eph. iii. 9. Col.

g = Acts xiii. 27 reff.

h = Rom. xii. 2 reff.

c = Acts xiii. 27 reff.

d here bis only. c = ch. i. 28 reff.

f ch. i. 21 reff.

g = ver. 13. ch. xiv. 6.

xiv. 6.

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6. om 1st tout F[not G].

om from αἰων. tout. to αἰων. tout. F 114 lect-7 aeth.

7. rec σοφίαν bef θεου (corrpn, the emphasis not being noticed), with L rel Thdr̄t :
txt ABCDFPN a k m 17 arm Clem₂ Orig₁ Eus₁ [Bas₁ Chr₁ Cyr-p₃].

higher teaching. So Erasm., Estius, Bengel, Rückert, Meyer, De Wette, al. On the other hand, Chrys., Theodoret, Theophyl., Calv., Grot., Olsh., al., understand the difference to be merely in the *estimate* formed of the same teaching according as men were spiritual or unspiritual, interpreting ἐν τ. τελείois, 'in the estimation of the perfect,' which is philologically allowable, but plainly irreconcilable with the whole apologetic course of the chapter, and most of all with the οὐκ ἡδυνήθην κ.τ.λ. of ch. iii. 1, where he asserts that he did not speak *this wisdom* to the Corinthians. We are then brought to the enquiry,—*what was this σοφία?* "Meyer limits it too narrowly to *consideration of the future kingdom of Christ*. Rückert adds to this, *the higher views of the divine ordering of the world* with respect to the unfolding of God's kingdom,—of the meaning of the preparatory dispensations before Christ, e. g. the law,—of the manner in which the death and resurrection of Christ promoted the salvation of mankind. According to ver. 12, the knowledge of the blessings of salvation, of the glory which accompanies the kingdom of God, belongs to this higher species of teaching. Examples of it are found in the Epistle to the Romans, in the setting forth of the doctrine of justification,—of the contrast between Christ and Adam,—of predestination (compare μυστήριον, Rom. xi. 25), and in the Epistles to the Eph. and Col. (where μυστήρ. often occurs) in the declarations respecting the divine plan of Redemption and the Person of Christ: nay, in our Epistle, ch. xv. Of the same kind are the considerations treated Heb. vii.—x.: cf. iv. 11 ff." De Wette. But a wisdom not of this world,—not, as E. V., "*not the wisdom of this world*," which loses the peculiar force of the negative:—so in Rom. iii. 21, 22, we have δικαιοσύνη θεοῦ πεφανέρωται δικαιοσύνη δὲ θεοῦ διὰ πίστ. Ἰησοῦ χρ. See instances of the usage in note there. The ἔρχοντες are parallel with the σοφοί, δυνατοί, εὐγενεῖς, of ch. i. 26, and are connected with them expressly by the τῶν καταργουμένων, referring to ἵνα τὰ ὄντα

καταργήσῃ, ch. i. 28. They comprehend *all in estimation and power*, Jewish or Gentile. ἄρχοντας δὲ αἰῶνος ἐνταῦθα οὐ δαίμονας τινὰς λέγει, καθὼς τινες ὑποπτεύουσιν ἀλλὰ τοὺς ἐν ἀξιώμασι, τοὺς ἐν δυναστείαις, τοὺς τὸ πρᾶγμα περιμάχοντες εἶναι νομίζοντας, φιλοσόφους κ. ῥήτορας κ. λογογράφους· καὶ γὰρ αὐτοὶ ἐκράτουν, κ. δημαγωγοὶ πολλὰς ἐγίνοντο. Chrys. Hom. vii. p. 50. τῶν καταργ.] who are (being) brought to nought, viz. by God making choice of the weak and despised, and passing over them, ch. i. 28: not said of *their transitoriness generally*, as Chrys., Theophyl., Rückert,—nor of *their power being annihilated at the coming of Christ* (Grot., Meyer, al.),—nor as Olsh., of *their having indeed crucified Christ*, but of their being καταργούμενοι by His Resurrection and the increase of His Church.

7.] But we speak God's wisdom (emphasis on θεοῦ:—the wisdom which God possesses and has revealed) in a mystery (ἐν μυστ. does not belong to τὴν ἀποκεκ., as Theodoret and Grot., which must be τὴν ἐν μυστ. ἀποκεκ.,—nor to σοφίαν, as Beza, Bengel, which though not absolutely, yet certainly here, seeing τὴν ἀποκεκρ. immediately follows, would require the art., τὴν ἐν μυστ.,—but to λαλοῦμεν,—we speak God's wisdom in a mystery, i. e. as handling a mystery, dealing with a mystery. So τὴν σύνεσιν μου ἐν τῷ μυστ. τ. χριστοῦ, Eph. iii. 4. Estius and the Romanists, taking the connexion rightly, have wrested the meaning to support the *disciplina arcani* which they imagine to be here hinted at, explaining ἐν μυστ., "non propalam et passim apud omnes, quia non omnes ea capiunt, sed . . . secreto et apud pauciores, scilicet eos qui spirituales et perfecti sunt," Est.), which has been (hitherto) hidden (see Rom. xvi. 25; ref. Col.):—which God foreordained (nothing need be supplied, as ἀποκαλύπτειν, or the like, after προώρισεν) before the ages (of time) to (in order to, the purpose of this preordination) our glory (our participation in the things which He has prepared for them that love Him, ver. 9: δόξα, as contrasted with the bring-

m James ii. 1. οὐδεὶς τῶν ἄρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ
 see Acts vii. γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρω-
 2. Eph. i. σαν· ἡ ἀλλὰ καθὼς γέγραπται ὁ ὀφθαλμὸς οὐκ εἶδεν
 17. Ps. καὶ οὐς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ
 xxviii. 3. ἠνέβη, ὅσα ἠτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν,
 n Rom. xv. 3. 10 ἡμῖν δὲ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος [αὐτοῦ].
 21. ch. i. 31. ref.
 o Isa. lxi. 4. ref.
 ix. 17. see notes.
 p Rom. xi. 8. ref.
 q Acts vii. 23. ref.
 r = Matt. xx. 23. xxv. 34. John xiv. 2, 3. s = Matt. xi. 25. Rom. i. 17. ch. xiv. 30. Prov. xi. 13 al.

9. om αλλα A Pel. iden C[P] 80 Clem-rom, Smyrn-epi, [Bas.], rec (for
 oσα) ζ, with DFLPN rel Smyrn-epi, [Clem.], Orig., Const., Eus., [Ps.] Ath., Epiph.,
 Cyr[-p Mac, Euthal-ms] Chrj, Thdr̄t [Damasc] Thl̄ (Ec, quæ latt [Orig.-int.], : txt AB
 C(appy) Clem-rom, Hip, [Epiph.] Mac.

10. for δε, γαρ B m 39. 46. 57. 71-3. 93. 116 coptt Clem, [Bas., Euthal-ms Antch.].
 rec o theos bef απεκαλυψεν (appy, as above, corr̄n from not noticing the emphasis),
 with L rel syr sah Orig., [-c] Chrj, Thdr̄t [Damasc] : txt ABCDFPN a m 17 latt Syr
 copt æth arm Clem [Ath., Bas., Did.-int., Epiph., Euthal-ms Mac, Cyr, Antch.]
 Orig[-int., Hil]. om αυτου (perhaps on acct of το πν. follg) ABCN¹ 17(appy) copt
 Clem, Bas., Cyr[-p.], : ins DFLPN³ rel [latt syr̄r sah æth arm Ath.] Did, Epiph, Mac,

ing to nought of the ἄρχοντες).

8.] ἦν is in apposition with the former ἦν, and does not refer to δόξαν, as Tert. contra Marc. v. 6, vol. ii. p. 483,—“sub-jicit de gloria nostra, quod eam nemo ex principibus hujus ævi scierit . . .,” for this would be departing from the whole sense of the context, which is, that the wisdom of God was hidden from men.

εἰ γὰρ ἔγν. κ.τ.λ., is a proof from experience, that the rulers of this world, of whom the Jewish rulers were a representative sample, were ignorant of the wisdom of God. Had they known it, they would not have put to a disgraceful death (ὁ σταυρὸς ἀδόξιας εἶναι δοκεῖ, Chrys.) Him who was the Lord of glory (reff.),—i. e. who possesses in his own right glory eternal, see John xvii. 5, 24.

These words are not a parenthesis, but continue the sense of the foregoing, completing the proof of man's ignorance of God's wisdom;—even this world's rulers know it not, as they have shewn: how much less then the rest. 9 f.] But

(opposition to ver. 8) as it is written, The things which eye saw not, and ear heard not, and which came not up (reff.) upon heart of man, how many things God prepared for them that love Him, to us God revealed through His Spirit. There is no anacoluthon (as De W.) nor irregularity of construction, as some suppose, supplying after ἀλλά, λαλοῦμεν (Estius, &c.) or γέγονεν (Theophyl., Grot., al.); the δέ in the consequent clause after δς in the antecedent, which has occasioned these suppositions, is by no means unexampled;—so Herod. iii. 37, δς δὲ τοὺτους μὴ ὀπάπει, ἐγὼ δέ οἱ σημανέω,—and Soph. Philoct. 86, ἐγὼ μὲν οὐδ' ἂν τῶν λόγων ἀλγὺν κλύειν, Λαερτίου παῖ, τοὺς δὲ καὶ πράσσειν στυγῶ. See Hartung, Partikellehre, i. 184 f.

Whence is the citation made? Origen says, ‘In nullo regulari libro inventur, nisi in secretis Eliæ prophete,’ a lost apocryphal book:—Chrys., Theophyl., give the alternative, either that the words are a paraphrase of Isa. lii. 15, οἳ οὐκ ἀνηγγέλην περὶ αὐτοῦ ὄψονται, κ. οἳ οὐκ ἀκηκόασιν συνήσουσι, or that they were contained in some lost book, of which Chrys. argues that there were very many,—καὶ γὰρ πολλὰ διεφθάρη βιβλία, καὶ ὀλίγα διεσώθη. Jerome, Ep. lvii. (ci.), ad Pam-machium, de optimo genere interpretandi, 9, vol. i. p. 314, says, “Solent in hoc loco apocryphorum quidam deliramenta sectari, et dicere quod de Apocalypsi Eliæ testimonium sumptum sit: cum in Esaia juxta Hebraicum ita legatur: A seculo non audierunt, nec auribus perceperunt, oculus non vidit, Deus, absque te, quæ præparas tu expectantibus te. Hoc LXX multo aliter transtulerunt: A seculo non audivimus, neque oculi nostri viderunt Deum absque te: et opera tua vera, et facies expectantibus te misericordiam. Intelligimus, unde sumptum sit testimonium: et tamen Apostolus non verbum expressit e verbo, sed παραφραστικῶς eundem sensum aliis sermonibus indicavit.” I own that probability seems to me to incline to Jerome's view, especially when we remember, how freely St. Paul is in the habit of citing. The words of Isa. lxiv. 4, are quite as near to the general sense of the citation as is the case in many other instances, and the words ἐπὶ καρδίαν οὐκ ἠνέβη may well be a reminiscence from Isa. lxv. 17, not far from the other place, οὐ μὴ ἐπέλθῃ αὐτῶν ἐπὶ τὴν καρδίαν. Such minglings together of clauses from various parts are not unexampled with the Apostle, especially when, as here, he is not citing as authority, but merely illu-

τὸ γὰρ πνεῦμα πάντα ἔραυνᾷ, καὶ τὰ ^u βάθη τοῦ θεοῦ. ^{t = Rom. viii. 27 reff.}
¹¹ τίς γὰρ οἶδεν ἀνθρώπων ^v τὰ ^w τοῦ ἀνθρώπου, εἰ μὴ τὸ ^u ^{(plur., Rev. ii. 24.) see Rom. xi. 33 reff. Judith viii. 14.}
^x πνεῦμα ^w τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ ^v τὰ τοῦ
 θεοῦ οὐδείς ἔγνωκεν, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. ¹² ἡμεῖς δὲ ^v ^{Matt. xvi. 23. Luke ii. 49. James iv. 14. gener. art. Matt. xv. 11.}
^y οὐ τὸ ^{za} πνεῦμα τοῦ ^z κόσμου ^a ἐλάβομεν, ἀλλὰ τὸ πνεῦμα ^w
 τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ ^b χαρισθέντα ^{x = Acts xvii. 16 reff.}
 ἡμῖν, ¹³ ἃ καὶ λαλοῦμεν οὐκ ^c ἐν ^d διδακτοῖς ^e ἀνθρωπίνης ^{y see Rom. viii. 15.}
^a Acts viii. 15 reff. ^b pass., Acts iii. 14. Phil. i. 29. Philem. 22. L.P.† (2 Macc. iii. 33.) ^c here bis. ^d John vi. 45 only, from Isa. liv. 13. see 1 Thess. iv. 9. ^e Acts
^{c = ver. 7. xvii. 25 reff.} ^{z here only.}

Chr, Thdrt [Damase] Thl Ec Orig[-c₁]-int₃ Hil.

(εραυνα, so AB¹C⁸X.)

11. om ἀνθρώπων A 17 Ath, Cyr[-p₂(ins₂)]. om 2nd του ανθρωπου F arm-mss
 Orig₂[ins₃-int₂] Hil, Ambr₁[ins₂]. το του θεου D¹: τα εν τω θεω F[-gr] lat-ff.
 rec (for ἐγνωκεν) οἶδεν (prob a corrⁿ to corresp with previous clause), with L
 rel Orig, [Ath₂] Chr, Thdrt: txt ABCDPX a d m 17 Orig₁ Ath₂ Cyr-jer₁ Basalic
 Cyr[-p Euthal-ms] Antch₁ Damase, ἐγνω F 23 Ath, Cyr-jer, Bas, Epiph, cognovit
 latt(but scit fri Aug^{sæpe}) Ambr₁. at end add το εν αυτω P [(Tert₂)].

12. aft κοσμου ins τουτου D¹ [vulg(not fuld harl)] copt arm Bas-ms.] Cyr₁ [Orig-
 int₂ Hil₂(but mss vary) Ambrst₁]. ιδωμεν DFL[P d m (u)] Orig₃(elsw ειδ.).
 om last του P [(k) Orig₁].

13. om ἃ F[-gr].

trating his argument by O. T. expressions.

10. τὸ πνεῦμα] the Holy Spirit of God—but working in us and with our Spirits, Rom. viii. 16. “Sufficiat nobis Spiritum Dei habere testem: nihil enim tam profundum est in Deo quo non penetret.” Calvin.

ἐραυνᾷ] a word of active research, implying accurate knowledge: so Chrys., οὐκ ἀγνοίας, ἀλλ’ ἀκριβοῦς γνώσεως ἐνταῦθα τὸ ἐρευνᾶν ἐνδεικτικόν.

τὰ βάθη] see reff. There is a comparison here between the Spirit of God and the spirit of a man, which is further carried out in the next verse. And thus as the spirit of a man knows the βάθος of a man, all that is in him, so the Spirit of God searches and knows τὰ βάθη, the manifold and infinite depths, of God—His Essence, His Attributes, His Counsels: and being τὸ πνεῦμα τὸ ἐν ἡμῖν, besides being τὸ πν. τοῦ θεοῦ (De Wette well observes that the Apostle purposely avoids using the expression τὸ πνεῦμα τὸ ἐν αὐτῷ of the Spirit of God, keeping the way open for the expression in ver. 12, τὸ πν. τὸ ἐκ τοῦ θεοῦ), teaches us according to our capacity, those depths of God.

11.] For who among MEN knoweth the things of a MAN (τοῦ ἀνθρώπου, generic, see reff. The emphasis is on ἀνθρώπων and ἀνθρώπου, as compared with θεοῦ) except the spirit of a man which is in him? Thus the things of God also none knoweth, except the Spirit of God. We may remark, (1) that nothing need be supplied (as βάθη) after τὰ in each case, see reff. (2) that the comparison here must not be urged beyond what is intended by the Apostle. He is speaking of

the impossibility of any but the Spirit of God conferring a knowledge of the things of God. In order to shew this, he compares human things with divine, appealing to the fact that none but the spirit of a man knows his matters. But further than this he says nothing of the similarity of relation of God and God’s Spirit with man and man’s spirit: and to deduce more than this, will lead into error on one side or the other. In such comparisons as these especially, we must bear in mind the constant habit of our Apostle, to contemplate the thing adduced, for the time, only with regard to that one point for which he adduces it, to the disregard of all other considerations.

12.] ἡμεῖς δέ carries on the ἡμῖν δέ of ver. 10. τὸ πν. τ. κόσμ.] Not merely, the mind and sentiments of unregenerate mankind, ‘sapientia mundana et sæcularis,’ as Estius, al., but the Spirit (personally and objectively taken) of the world, = τὸ πνεῦμα τὸ νῦν ἐνεργοῦν ἐν τοῖς υἱοῖς τῆς ἀπειθείας, Eph. ii. 2, where it is strictly personal.

τὸ πν. τὸ ἐκ τ. θ.] Not only, ‘the Spirit of God,’ but the Spirit which is FROM God, —to shew that we have received it only by the will and imparting of Him whose Spirit it is. And this expression prepares the way for the purpose which God has in imparting to us His Spirit, that we may know the things freely given to us by God, i.e. the treasures of wisdom and of felicity which are the free gifts of the gospel dispensation, = ὅσα ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν, ver. 9. 13.] καί, also; τὰ χαρισθ. ἡμῖν, we not only know by the teaching of the Holy Ghost, but

f ver. 4.
g = ch. iii. 1.
xiv. 32. Gal.
vi. 1.
h ch. x. 3, 4.
reff.
i 2 Cor. x. 12
(bis) only.
Gen. xl. 8.
Num. xv. 34.
j ch. xv. 44
(bis), 46.
James iii. 15. Jude 19 only t.
i. 21. Prov. iv. 10.
o Acts iv. 9 reff.

σοφίας λόγοις, ἀλλ' ^e ἐν ^d διδακτοῖς ^f πνευματος, ^g πνευματικοῖς ^h πνευματικὰ ⁱ συγκρίνοντας. ¹⁴ ^j ψυχικὸς δὲ ἄνθρωπος οὐ ^k δέχεται ^l τὰ τοῦ πνεύματος τοῦ θεοῦ ^m μωρία γὰρ ^m αὐτῷ ἐστίν, καὶ οὐ δύναται γινῶναι, ὅτι ⁿ πνευματικῶς ^o ἀνακρίνεται. ¹⁵ ὁ δὲ ^g πνευματικὸς ^o ἀνακρίνει

ABCD²
LPN ab
c d e f g
h k l m
n o 17.
47

k = Luke viii. 13. Acts viii. 14. xi. 1. xvii. 11. 1 Thess. i. 6. ii. 13. James i. 21. Prov. iv. 10. m ch. i. 18 (reff.). n Rev. xi. 8 only t.
1 ver. 11 reff.

“λογois a rescript N¹” Tischdf. rec aft πνευματος ins αγιου, with D³LP rel [fuld²]
syv aeth Eus, Chr, Thdrt: om ABCD¹FN 17 latt Syr copt arm Clem₁ Hip₂ Orig₆[c.]
Eus, Epiph₁ [Damasc]. for πνευματικοῖς, πνευματικῶς B 17. 213. συνκρινόμεν
F[-gr]: συγκρίνοντας P.

also *speak them, not in words* (arguments, rhetorical forms, &c.) taught by human wisdom, but in those taught by the Spirit. The genitives are governed by διδακτοῖς in each case: see ref., and cf. Pind. Olymp. ix. 153: τὸ δὲ φῶς κράτιστον ἄπαν. πολλοὶ δὲ διδακταῖς ἀνθρώπων ἀρεταῖς κλέος ὥρουσαν ἐλέσθαι ἔνευ δὲ θεοῦ κ.τ.λ. πνευμ. . . πν. συγκρ.]

interpreting spiritual things to the spiritual. So Theophyl. altern., πνευματικοῖς ἀνθρώποις τὰ πνευματικὰ συγκρίνοντας καὶ διαλύοντες· οὗτοι γὰρ μόνον δύνανται χωρεῖν ταῦτα. And very nearly so as regards συγκρίνοντας Chrysostom and Grotius; only they take πνευματικοῖς not masc. but neuter, ‘by spiritual things:’ ὅταν πνευματικὸν καὶ ἄπορον ᾖ, ἀπὸ τῶν πνευματικῶν τὰς μαρτυρίας ἄγομεν. οἷον λέγω, ὅτι ἀνέστη ὁ χριστός, ὅτι ἀπὸ παρθένου ἐγεννήθη. παράγω μαρτυρίας κ. τύπους κ. ἀποδείξεις, τοῦ Ἰωάν., κ.τ.λ. Chrys. Hom. vii. p. 55. ‘Exponentes ea quae Propheta Spiritu Dei acti dixere, per ea quae Christus suo Spiritu nobis aperuit.’ Grot. Meyer denies that συγκρίνω ever means to interpret: but evidently the LXX do so use it in Gen. xl. 8, ἐνὸπνιον εἶδομεν, καὶ ὁ συγκρίνων οὐκ ἐστίν αὐτό. See also ib. vv. 16, 22, and Dan. v. 12, Theodotion (where the LXX have συγκρίματα ἀπέδειξε). Erasmus, Beza, Calvin, De Wette, and Meyer render it, ‘fitting, or attaching, spiritual words to spiritual things.’ And so I gave and defended it in my earlier editions. It seems to me now more natural to take πνευματικοῖς as masculine, and as leading to the introduction of the two men, the ψυχικός, and the πνευματικός, immediately after. 14.] He now prepares the way for shewing them that he could not give out the depths of this spiritual wisdom and eloquence to them, because they were not fitted for it, being carnal (ch. iii. 1—4). ψυχ. δὲ ἄνθ.] The animal man, as distinguished from the spiritual man, is he, whose governing principle and highest reference of all things is the ψυχή, the animal

soul, αἰτία κινήσεως ζωικῆς ζώων, Plato, Definit. p. 411. In him, the πνεῦμα, or spirit, being unvivified and uninformed by the Spirit of God, is overborne by the animal soul, with its desires and its judgments,—and is in abeyance, so that he may be said to have it not;—ψυχικὸς πνεῦμα μὴ ἔχοντες, ref. Jude. The ψυχὴ is that side of the human soul, so to speak, which is turned towards the flesh, the world, the devil: so that the ψυχικός is necessarily in a measure σαρκικός (ch. iii. 3), also ἐπίγειος, and δαιμονιώδης, as in ref. James. This general interpretation of ψυχικός must be adhered to, and we must not make it merely intellectual, as Theodoret,—ὁ μόνος τοῖς οἰκέτοις ἀρκούντος λογισμοῖς,—Grot. “qui humanæ tantum rationis luce ducitur:”—Chrys.: ὁ τὸ πᾶν τοῖς λογισμοῖς τῆς ψυχῆς διδούς, καὶ μὴ νομίζων ἄνωθεν τινος δεῖσθαι βοηθείας,—nor merely ethical, as Erasmus, Rosenmüller (‘qui cupiditatum sub imperio omnem vitam transigunt’), al.,—but embracing both these. οὐ δέχεται, receives not, i. e. rejects, see ref.,—not, cannot receive, ‘non capax est,’ understands not, which is against the context, —for we may well understand that which seems folly to us, but we reject it, as unworthy of our consideration:—and it besides would involve a tautology, this point, of inability to comprehend, following by and by:—and he cannot know them (τὰ τοῦ πνεύματος, the matter of our spiritual teaching, itself furnished by the Spirit) because they are spiritually (by the πνεῦμα of a man exalted by the Spirit of God into its proper paramount office of judging and ruling, and inspired and enabled for that office) judged of. 15.] But (on the contrary) the spiritual man (he, in whom the πνεῦμα rules: and since by man’s fall the πνεῦμα is overridden by the animal soul, and in abeyance, this always presupposes the infusion of the Holy Spirit, to quicken and inform the πνεῦμα—so that there is no such thing as an unregenerate πνευματικός) judges of all

[μὲν] πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ὁ ἀνακρίνεται. 16 P τίς P Rom. xi. 34, from Isa. xl. 13. (compare Wisd. ix. 13.) q Acts ix. 22. xvi. 10. xix. 33 v. p. Eph. iv. 16. Col. ii. 2, 19 only. L.P. Lev. r Rev. xiii. 18.

γὰρ ἔγνω P ὑπὸν κυρίου, ὃς ὁ συμβιβάζει αὐτόν; ἡμεῖς δὲ ἴϋον χριστοῦ ἔχομεν.

III. 1 Κἀγώ, ἀδελφοί, οὐκ ἡδυνήθην λαλῆσαι ὑμῖν

x. 11.

r Rev. xiii. 18.

15. om ver N¹ (ins N-corr¹) harl¹. om μεν ACD¹F latt Syr copt arm (Iren¹) Clem, Orig, Meth Thdr¹, lat-ff: ins BD²⁻³LP N-corr¹ rel syr Orig¹ [-c Euthal-ms Did²] Mac² Chr, Thdr¹. (Has men been insd on acct of the δε follg, as Meyer,—or omd on acct of the δε precedg, as De W?) ins τα bef πάντα ACD¹P 17 Iren-ms Orig² Nys, Chr¹: om BD²⁻³FL N-corr¹ Clem, Orig, Meth Mac² Thdr¹ [Damasc]. (τα was prob a gloss to shew that πάντα was not masc sing acc.)

16. for χριστον, κυριον B D¹ [-gr] F Thl-txt Ambrst Aug¹ Sedul. (Mechanical repetn of νουν κυρ. above. So Meyer, rightly: addg, if any gloss had been written in marg on κυριου, it wd not have been χριστου, but θεου, seeing that the ref of the foregoing κυρ. is to God.)

CHAP. III. 1. rec και εγω, with L rel Thdr¹ Thl (Ec: txt ABCDFP⁸ a m 17 Clem, Orig¹ [-c¹ Did, Euthal-ms] Chr¹ Damasc. εδυνηθην C. υμ. bef λαλ. D² [-gr] L¹ a b c e f g h l n o vulg Clem¹ Orig² [-c¹-int²] Chr¹ Damasc [Cyp¹ Ambrst Pel].

things (Meyer, reading τὰ πάντα, interprets it, 'all spiritual things;' but the ordinary rendering, 'all things,' is better: the Apostle is generalizing, and shewing the high position of the spiritual man, who alone can judge things by their true standard.

The acceptance of πάντα as masc. sing.,—"convincere potest quemlibet profanum," as Rosenm.,—is against the context, which speaks of things, τὰ τοῦ πν.,—besides that πάντα would not be used absolutely, for 'every man,' but either πάντα ἄνθρωπον, as Col. i. 28, or τὸν πάντα), but himself is judged of by none (who is not also πνευματικός, see ch. xiv. 29; 1 John iv. 1, where such judgment is expressly attributed to Christian believers). καὶ γὰρ ὁ βλέπων, πάντα μὲν αὐτὸς καθορᾷ καὶ τοῦ μὴ βλέποντος, τὰ δὲ ἐκείνου τῶν μὴ βλέπόντων οὐδεὶς. Chrys. Hom. vii. p. 57.

16.] PROOF OF αὐτὸς δὲ ὑπ' οὐδ. ἀνακρίνεται. In order for an unassisted man, not gifted from Christ, to judge the πνευματικός, he must know the νοῦς κυρίου, the intent and disposition of Christ; yea more, must be able to teach, to instruct, Christ—being not, as the πνευματικός,—taught by Him, he must have an independent wisdom of his own, which Christ has not:—and who is there, of whom this can be said? But we (πνευματικοί, among whom he includes himself and the other Apostles) have (not a wisdom independent of Christ, nor do we know His mind, nor can we teach Him, but) the mind of Christ: the same mind, in our degree of apprehensiveness of it, by the imparting of His Spirit, which is in Him, and so can judge all things. The νοῦς κυρίου is the spiritual intent and designs of Christ. κυρίου in the prophecy is spoken of JEHOVAH; but in the whole of Isa. xl., the incarnate Jehovah is the sub-

ject. The meaning of συμβιβάζω, to teach, belongs to the LXX: in the N. T. it is to conclude, to prove, to confirm, see reff.

III. 1-4.] He could not speak to them in the perfect spiritual manner above described, seeing that they were carnal, and still remained so, as was shewn by their divisions. 1.] κἀγώ,

I also; i.e. as well as the ψυχικός, was compelled to stand on this lower ground, —he, because he cannot understand the things of the Spirit of God: I, because you could not receive them. Or perhaps better, with Stanley, 'καὶ ἐγώ, as in ii. 1, "What I have just been saying, was exemplified in our practice." σαρκίνοις is certainly the true reading, being, besides its manuscript authority, required by the sense. He was compelled to speak to them (this affirmative clause is to be supplied from the former negative one) as to men of flesh: not ὡς σαρκίνοις, for that they really were, and he asserts them yet to be, ver. 3. I quite agree with Meyer (against De Wette) that the distinction between σάρκινι and σαρκικοί is designed by the Apostle, and further regard it as implied in the very form of the sentences. Here, he says that he was compelled to speak to them as if they were only of flesh,—as if they were babes, using in both cases the material comparison, and the particle of comparison ὡς. But in ver. 3 he drops comparison, and asserts matter of fact—'Are ye not still σαρκικοί (= ὡς σάρκινι), fleshly, carnal, living after the flesh, resisting the Spirit?'—q. d. 'I was obliged to regard you as mere men of flesh, without the Spirit: and it is not far different even now: ye are yet fleshly—ye retain the same character.' Both the σάρκινι, the mere men of the flesh,

g = ch. ii. 15.
t Rom. vii. 14
reff.
u = Matt. xi.
25 ff. L. Rom.
ii. 20. Eph.
iv. 14. Heb.
v. 13. Ps.
xviii. 7.
Pind. Pyth.
iii. 148.
v ch. ix. 7.
Heb. v. 12.
13. 1 Pet. ii.
2 only. Gen. xviii. 8.
15. Ezra iii. 7.
xv. 27. ch. ix. 11. 2 Cor. i. 12. x. 4. 1 Pet. ii. 11 only.
ix. 16. x. 18. James iii. 16. 2 Pet. ii. 11.
d = Acts xiii. 45 reff. e ch. i. 11 reff.
Rom. vi. 19.) g = Rom. viii. 4. Eph. ii. 2 al.

ὡς ^s πνευματικοῖς, ἀλλ' ὡς ^t σαρκίνοις, ὡς ^u νηπίοις ἐν
χριστῷ. ² ν γάλα ὑμᾶς ^w ἐπότισα, οὐ ^x βρῶμα οὐπω
γὰρ ἐδύνασθε. ^{yz} ἀλλ' ^z οὐδὲ ἔτι νῦν δύνασθε ³ ἔτι γὰρ
^a σαρκικοί ἐστε. ^b ὅπου γὰρ ἐν ὑμῖν ^{cd} ζήλος καὶ ^{ce} ἔρις,
οὐχὶ ^a σαρκικοί ἐστε καὶ ^{fg} κατὰ ἄνθρωπον ^g περιπατεῖτε;
⁴ ὅταν γὰρ λέγῃ ^h τις 'Εγὼ μὲν εἰμι ⁱ Παύλου, ^h ἕτερος δὲ

ABCDF
LPNab
cdefg
hklm
n o 17.
47

rec σαρκίοις (see notes), with C³D³FLP rel Clem₂ Orig[-c₁]: txt ABC¹D¹N¹ 17 Clem-
ms₃ Orig₃ Nys₁.

2. [ὡμιν L Orig-c₁.] rec ins καὶ bef ου βρωμα, with DFL rel Syr æth arm (Orig₁)
Cæs; Thl Ec: om ABCPN m 17 vulg fri syr copt Iren-gr₁ Clem₃ Orig[-c₂-int₃æpe
Dial.] Eus₁ Did Cyr₂ Cypr₃ Hil. [Ambrst]. rec ἡδυνασθε, with DL a c d k n 47
Iren₁ Orig₁ Cæs, Dial₁ [Did₁ Chr.] Thdrt: txt A B(sic: see table) CFLP rel Clem₃
Orig₃[-c₂ Chr.] Damasc₁. rec ουτε (see note), with L rel Orig₁ Ec: txt ABCDFPN
c d f k 17 Iren Clem₃ Orig₃[-c₂ Euthal-ms]. (om last clause m [æth].) om ετι
B Orig-int₁ Cypr₂.

3. σαρκίνοι (twice) D¹F Orig[1st, 2nd.] (error by repeatg σαρκιν. from ver 1, the
difference not being noticed: see there): txt ABCD³LPN rel Clem₂[1st.] Orig[1st-
c₁, 2nd, Chr₁]. 1st εστε bef 1st σαρκ. DF am(with demid harl tol) Clem, Orig₁
Nys Cypr₂ [Hil₁] Aug: txt ABCLPN rel [vulg-clem Clem₁] Orig₂[-c₁ Dial₁] Chr₁
Thdrt [Damasc]. ημιν F[-gr]. rec aft eris ins καὶ διχοστασαι (from Gal
v. 20), with DFL rel syr Iren-gr₁ Chr₁ Thdrt Cypr₂: om ABCPN a vulg fri [spec]
copt æth arm Clem₃ Dion Orig₃ Eus₁.—ερεῖς A F[-gr] L [e] n [Eus₁].

4. τις bef λεγῃ DF [vulg fri Ambrst]. for ετερ. δε εγω, εγω δε A c 23. 224
Chr₁: om εγω m.

and the σαρκικοί, the carnally disposed, are included under the more general ψυχικοί, which therefore, as Meyer observes, is not here used, because this distinction was to be made. ὡς νηπ. ἐν χρ.] The opposite term, τέλειος ἐν χρ., is found Col. i. 28, and in connexion with this, Heb. v. 13, 14. Schöttgen (on 1 Pet. ii. 2)

and Lightfoot adduce the similar Rabbinical term נרנין, *sugentes*, used of novices in their schools. A recent proselyte also was regarded by them as a newborn infant.

He speaks of his first visit to Corinth, when they were recently admitted into the faith of Christ,—and excuses his merely elementary teaching by the fact that they then required it. *Not this*, but their *still requiring it*, is adduced as matter of blame to them. 2.] See the same figure in Heb. v. 12. So also Philo de Agricult. § 2, vol. i. p. 301, ἐπεὶ δὲ νηπίοις μὲν ἐστὶ γάλα τροφή, τελείοις δὲ τὰ ἐκ πυρῶν πέμματα, καὶ ψυχῆς γαλακτώδεις μὲν ἂν εἶεν τροφαὶ κατὰ τὴν παιδικὴν ἡλικίαν . . . τέλειαι δὲ καὶ ἀνδράσιον . . . Basil, Hom. i. p. 403, ed. Paris, 1638, cited by Meyer, explains, γάλα, τὴν εἰσαγωγικὴν κ. ἀπλουστέραν τοῦ εὐαγγελίου διδασκαλίαν: see also Heb. vi. 1,—τὸν τῆς ἀρχῆς τοῦ χριστοῦ λόγον.

On ἐπότισα . . . βρῶμα, Wetst. quotes νέκταρ τ' ἀμβροσίην τε, τὰ περ θεοὶ αὐτοὶ ἔδουσι, Hes. Theogon. 640. See

Hom. Il. 6. 546. Winer, edn. 6, § 66.

2. e. οὐπω γὰρ ἐδύνασθε] Either, for ye were not yet able (scil. βρῶμα ἐσθῆιν),—or, for ye were not yet strong, δύναμαι being used absolutely, as in Demosth. 1187. 8, δυνάμενος τῷ τε πράττειν κ. τῷ εἰπεῖν, and 484. 25, τῶν πολιτευομένων τινὲς δυνηθέντες, and see other reff. in Meyer. In the former case, the ellipsis is harsh: the latter meaning seems preferable, though not found elsewhere in the N. T.

ἀλλ' οὐδὲ ἔτι νῦν, but neither even now . . .; the οὐτε of the rec. is grammatically inadmissible,—see Winer, edn. 6, § 55. 6. 3.]

On σαρκικοί, see above, ver. 1. ὅπου, not = ἐπεὶ, but putting the assumption in a local form, see reff. ζήλος, emulation, in a bad sense; or as in reff., 'angry jealousy.' κατὰ ἄνθρ., see reff., according to the manner of (unrenewed and ungodly) man, = κατὰ σάρκα, Rom. viii. 4; see note on ch. xv. 32.

4.] He names but two of the foregoing designations, ch. i. 12: intending, both there more fully, and here briefly, rather to give a sample of the sectarian spirit prevalent, than to describe, as matter of fact, any sects into which they were actually divided: see note there, and on ch. iv. 6. Meyer sees in the mention here of Paul and Apollos only, a reference to the

Ἐγὼ ἰ' Ἀπολλώ, οὐκ ἰ' ἄνθρωποι ἐστε; ⁵ τί[ς] οὖν ἐστιν ἰ' Ἀπολλῶς; τί[ς] δέ ἐστιν Παῦλος; διάκονοι δι' ὧν ⁶ ἐπιστεύσατε, καὶ ἑκάστῳ ὡς ὁ κύριος ἔδωκεν. Ἐγὼ ⁷ ἐφύτευσα, Ἀπολλῶς ⁸ ἐπότισεν, ἀλλὰ ὁ θεὸς ὁ ἡΐξανεν· ὥστε οὔτε ὁ ⁹ φυτεύων ἐστίν ¹⁰ τι, οὔτε ὁ ¹¹ ποτίζων, ἀλλ' ὁ ¹² αὐξάνων θεός. ὁ ¹³ φυτεύων δὲ καὶ ὁ ¹⁴ ποτίζων ¹⁵ ἐν εἰσιν, ἕκαστος δὲ τὸν ἴδιον ¹⁶ μισθὸν λήμψεται κατὰ τὸν

...θεός
F[-gr]
(and also
G).
ABCDL
PN a b c
d e f g h
k l m n
o 17. 47

2 Cor. x. 15. Col. i. 6, 10. 1 Pet. ii. 2 only. intr., Acts vi. 7 reff.
19. Gal. ii. 6. vi. 3, 15. Demosth. 582. 27.
r = Rom. iv. 4 reff.

j see ver. 3.
k = Acts xix.
2 reff.
1 constr., Rom.
xii. 3. ch. vii.
17.
m ch. ix. 7.
Matt. xv. 13.
xxi. 33 al.
Gen. ii. 8 al.
n Rom. xii. 4
reff.
o tr., here bis.
2 Cor. ix. 10
only. Gen.
xvii. 6. mid.
or pass.
p = Acts v. 36. ch. x.
q constr., John x. 30. xvii. 11, &c. Eph. ii. 14.

rec ουχι (corr'n from ver 3), with DFLPN³ rel [Nyss₁] Chr₁ Thdrt Thl Ec: [ou b k Euthal-ms:] txt ABCN¹ 17 Damasc. rec for ανθρωποι, σαρκικοι (corr'n from ver 3), with LPN³ rel syrr [Nyss₁]: txt ABCDFN¹ 17 latt copt aeth arm Damasc Orig-int, Ambrst Aug₁.—P adds at end και κ. ανθ. περιπατετε (also from ver 3).

5. τι (twice) ABN¹ 17 latt aeth [Euthal-ms Damasc Ambrst Aug_{sapre} Pel] (prob corr'n to suit the sense: the question being rather qualis est than quis est): τις CDFLPN³ rel syrr copt arm Chr₁ Thdrt Thl Ec. rec paulos τις δε απολλως (alteration of order, to suit ver 4), with D²[-gr] L rel syrr aeth arm Chr₁ Thdrt Opt₁: txt ABC(D¹⁻³F)PN m 17 latt copt [Euthal-ms] Damasc Ambrst Aug₁ Pel.—rec om 2nd ἐστιν, with DFL latt copt arm Chr₁ Thdrt [Thl Ec]: ins ABCFN m 17 [Euthal-ms Damasc]. rec ins αλλ' η bef διακον. (addition to complete the sense), with D²⁻³[-gr] LP rel syrr [Euthal-ms] Chr₁ Thdrt Thl Ec Opt₁: om ABC D¹ [and lat] FN vulg [fri] copt aeth arm Damasc Ambrst Pel [Aug_{sapre}]. om ως C tol¹.

6. (αλλα, ο AB¹DFN. (for αλλα ο, ο δε f 17 [Orig₁].)) om ως C tol¹.

7. om 1st ουτε Α. for 2nd ουτε, ουδε CN¹. αλλα D¹.

two methods of teaching which have been treated of in this section: but as I have before said, the German Commentators are misled by too definite a view of the Corinthian parties.

ἄνθρωποι, i. e. walking κατὰ ἄνθρωπον,—σαρικοί.

5—15.] *He takes occasion, by example of himself and Apollos, to explain to them the true place and office of Christian teachers: that they are in themselves nothing (vv. 5—8), but work for God (vv. 9, 10), each in his peculiar department (ver. 10; cf. ver. 6), each requiring serious care as to the manner of his working, seeing that a searching trial of its worth will be made in the day of the Lord (vv. 10—15).*

5.] οὖν follows on the assumption of the truth of the divided state of things among them: 'Who then (What then) . . . , seeing that ye exalt them into heads over you?' The question is not asked by an objector, but by Paul himself; when an objector is introduced, he notifies it, as ch. xv. 35; Rom. ix. 19.

ἐπιστεύσατε, as in reff.: ye became believers.

ἑκάστῳ ὡς . . . = ὡς ἔδωκ. ὁ κύρ. ἑκάστῳ, see reff. It refers, not to the teachers, but to the hearers, see below ὁ αὐξάνων θεός.

In the rec. text, the question is carried on to the end of the verse by ἀλλ' ἥ, which is good Greek for 'nisi,' 'præterquam,'—so οὐδὲ χρησόμεθα ἐξηγητῇ ἀλλ' ἥ τῷ πατρίῳ, Plato, Rep. p. 427, see Hartung, Partikellehre, ii. 44,—but seems to have

been inserted from not observing the form of the sentence.

6.] The similitude is to a tilled field (γεώργιον, ver. 9): the plants are the Corinthians, as members of Christ, vines bearing fruit: these do not yet appear in the construction: so that I prefer, with De Wette, supplying nothing after ἐφύτευσα and ἐπότισεν, regarding merely the acts themselves, as in E. V. If any thing be supplied, it must be ὑμᾶς, which would but ill fit ver. 7.

Apollos was sent over to Corinth after Paul had left it (Acts xviii. 27), at his own request, and remained there preaching during Paul's journey through Upper Asia (ib. xix. 1).

7.] ἐστίν τι, either 'is any thing to the purpose,' as in λέγειν τι, &c., or absol. is any thing: which latter is best: compare εἰ καὶ οὐδέν εἰμι, 2 Cor. xii. 11.

ἀλλ' ὁ αὐξ. θεός, scil. τὰ πάντα ἐστί,—to be supplied from the negative clauses preceding. Theophylact remarks: ὅρα πῶς ἀνεπαχθῇ ποιεῖ τὴν ἐξουδένωσιν τῶν προεστῶτων ἐν Κορίνθῳ σοφῶν κ. πλουσίων, ἐαυτὸν κ. Ἀπολλὰ κατὰ τὸ φαινόμενον ἐξουδενώσας, κ. διδάξας, ὅτι θεῷ δεῖ μόνῳ προσέχειν, κ. εἰς αὐτὸν ἀντιδέναι πάντα τὰ συμβαίνοντα ἀγαθὰ. 8.]

ἐν, in the nature of their ministry,—generically, κατὰ τὴν ὑπουργίαν: ἀμφότεραι γὰρ τῷ θεῷ διακονοῦσι βουλῇ-ματι. Theodoret. ἕκαστος δὲ . . .]

Here he introduces a new element—the separate responsibility of each minister

⁹ ² Cor. vi. 5 ¹ ^{refl.} ¹ Thess. iii. 2 ^{only.} ^u = Rom. xvi. 3 ^{refl.} ^v here only. ^{Prov.} xxiv. 30. xxxi. 16. (γός, John xv. 1. γειν, Heb. vi. 7.) ^w Matt. xxiv. 1 || Mk. 2 ^{Cor.} v. 1. Eph. ii. 21 ^{only.} (Rom. xiv. 19 ^{refl.}) Eze. xvii. 17. ^z here only. Isa. iii. 3. Sir. xxxviii. 27. 2 ^{Macc.} ii. 29 ^{only.} ^χ ch. i. 4 ^{refl.} ^y = Exod. i. 19. Rev. xxi. 19. = Rom. xv. 20. Heb. vi. 1. ^a Luke vi. 48. xiv. 29. ^a masc., 2 ^{Tim.} &c., 4 times. Eph. ii. 20. Col. ii. 7. Jude 20 ^{only.} Num. xxxii. 38 ^{Ald.} (οίκ., AB) ^{only.} see Rom. xv. 20. d ^{Luke} viii. 18. Eph. v. 15. ^e = Mark xiii. 5 ^{al.} fr. ^f = Luke iii. 13. Heb. xi. 4. i. 4 ^{al.} ^g Matti άλλα παρ' ἃ ἐνόμιζεν, Plato, *Minos*, 320. ἐχομέν τι παρὰ ταῦτα ἄλλο λέγειν, id. *Phædo*, 80.

ABC DI.
 PN a b c
 d e f g h
 k l m n
 o 17. 47

8. om 2nd δε C 31 Syr[-ed].

for κοπον, τοπον C.

9. aft γεωργιον ins εστε D² vulg(not harl¹) [F-lat] arm Chr₂ [Pel].

10. rec τεθεικα, with C³DN³ rel [Clem₁] Orig₁[-c.] (Chr-mss,) Thdrt Thl Cc, τέθηκα L^P f n 47: txt ABC¹Ν¹ m¹ 17 (Chr₁). om 2nd δε D Chr Orig[-int.] Gild.

for the results of his own labour, so that, though κατὰ τὴν ὑπουργίαν they are *one*,—κατὰ τὸ ἔργον (ib.) they are *diverse*. The stress is twice on ἴδιον.

9.] Proof of the last assertion, and introduction of *Him*, from Whom each λάμψεται. The stress thrice on θεοῦ:—shall receive, &c.,—for it is of God that we are the fellow-workers (in subordination to *Him*, as is of course implied: but to render it 'fellow-workers with one another, under God,' as Estius prefers, and Olsh., al., maintain, is contrary to usage: see *refl.*;—and not at all required, see 2 *Cor.* v. 20; vi. 1), of God that ye are the tillage, of God that ye are the building. This last new similitude is introduced on account of what he has presently to say of the different kinds of teaching, which will be more clearly set forth by this, than by the other figure.

10.] κατὰ τ. χάρ. &c., as an expression of humility (*refl.*), fitly introduces the σοφός which follows. So Chrys.: ὅρα γοῦν πὺς μετριάξει. εἰπὼν γὰρ σοφὸν ἑαυτὸν, οὐκ ἀφῆκεν αὐτοῦ τοῦτο εἶναι, ἀλλ' ὅλον ἑαυτὸν πρότερον ἀναθεῖς τῷ θεῷ τότε ἑαυτὸν οὕτως ἐκάλεσε. Hom. viii. p. 69. The χάρις is not the peculiar grace of his apostleship—for an apostle was not always required to lay the foundation, e. g. in Rome:—but that given to him in common with all Christians (ver. 5), only in a degree proportioned to the work which God had for him to do. σοφός, skilful, see *refl.*, and many examples in Wetstein. The proof of this skill is given, in his laying a foundation: the unskilful master-builder lays none, see Luke vi. 49. The foundation (ver. 11) was and must be, JESUS CHRIST: the facts of redemption by Him (obj.), and the reception of Him and His work by faith (subj.). The mascul. form ὁ θεμέλιος (sc. λίθος) is said by Thomas Mag. (in Wctst.) to belong to

the κοινὴ διάλεκτος—the Attic form is θεμέλιον, or, if in the plur., οἱ θεμέλιοι:—οἱ γὰρ θεμέλιοι παντοίων λίθων ὑποκύνται, Thueyd. i. 93. ἄλλος, 'whoever comes after me,'—another: not only Apollos.

ἐποικοδομεῖ, *pres.*, as the necessary state and condition of the subsequent teacher, be he who he may. The building on, over the foundation, imports the carrying them onward in knowledge and intelligent faith.

πὺς, emphatic; = here, with what material. De Wette imagines that it also conveys a caution not to alter the foundations, and that the γάρ in ver. 11 refers to this. But the identity of the foundation is surely implied in ἐποικοδομεῖ. On the γάρ, see below.

11. θ. γάρ] q. d. 'I speak of superimposing merely, for it is unnecessary to caution them respecting the foundation itself: there can be but one, and that one HAS ALREADY BEEN (objectively, for all, see below) LAID BY GOD.' At the same time, in taking this for granted, he implies the strongest possible caution against attempting to lay any other.

δύναται, strictly can,—not 'nēmini licet,' as Grot., al., nor as Theophyl., οὐ δύναται θεῖναι, ἕως ἂν μένῃ σοφὸς ἀρχιτέκτων, ἐπεὶ ὅταν μὴ ᾖ τις σοφ. ἀρχ., δύναται θεῖναι, κ. ἐκ τούτου αἱ αἰρέσεις:—for it is assumed, that θεοῦ οἰκοδομή is to be raised—and it can only be raised on this one foundation. All who build on other foundations are not συνεργοὶ θεοῦ, nor is their building θεοῦ οἰκοδομή at all.

ἄλλον . . . παρὰ, see *refl.* and cf. Thueyd. i. 23, πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνον μνημονευόμενα. κείμενον] not, 'by me,' but 'by God,' for universal Christendom; but actually laid in each place, as regards that church, by the minister who founds it. De Wette denies this universal reference, as introducing a new element into the context. But surely the reference in ὁ θεμέλιος ὁ κείμενος is

χριστός. ² εἰ δέ τις ^c ἐποικοδομεῖ ἐπὶ τὸν ^a θεμέλιον ^h ^{Matt. x. 9.}
 [τοῦτον] χρυσόν, ^h ἄργυρον, ⁱ λίθους ⁱ τιμίους, ^k ξύλα, ^h ^{Acts xvii. 29.}
¹ χόρτον, ^m καλάμην, ¹³ ἐκάστου τὸ ἔργον ⁿ φανερόν ⁿ γενή- ^{James iv. 3.}
⁴ ^{only.} ^(Matt. vi. 30 al. fr. Gen. ii. 5.) ^{k = here only. Ezra v. 8.} ^{1 = here}
ⁿ ^{Mark vi. 14. Acts vii. 13. Phil. i. 13. Gen. xlii. 16.} ^m ^{here only. Exod. v. 12. xv. 7. Isa. v. 24.}

11. rec ins o bef χριστος [with Euthal-ms] : om ABCDLPN rel.—χριστ. ιησ. C³D vulg [F-lat] syr Orig₁[-int₂ Dial₁] Chr₁ Max Damasc Hil Jer Ambrst Aug_{saxe} Sedul : txt ABLPN rel Syr [coptt æth arm] Orig₁[-c₁-int₁] Marcell₂ Ath₁ [Eus₃ Bas₁ Did₃ Chr₃] Arnob : om ιησ. C¹. (The rec ιησ. o χρ. appears to have been a corr_n to give a doctrinal meaning—'Jesus (is) the Christ.' χρ. ιησ. may have had the same intention, cf ch xii. 3.)

12. om τουτον ABC¹N¹ fuld¹ sah æth Ambr₁ (perhaps from similarity of endgs ; or as unnecessary) : ins C³DLPN³ rel latt syrr copt arm [Bas₁] Cyr-jer, Chr₂ Thdr₁ Thl Ec Orig[-int₂ Ambrst] Aug₁ Jer. χρυσιον B⁸ 73 Clem₁ [Bas-mss, Epiph₁ Damasc]. (C doubtful.) add και B 73 æth Clem [Orig₁]. αργυριον BC⁸ 73 Clem.

13. for εκαστου το γενησεται, ο ποιησας τουτο το εργον φανερος γενηται (see ch v. 2)

too direct to the well-known prophecy of the divinely-placed foundation or cornerstone, to surprise any reader or divert his mind from the train of thought by a new element.

Ἰησοῦς χριστός, THE PERSONAL, HISTORICAL CHRIST, as the object of all Christian faith. If it be read as in rec., Ἰησοῦς ὁ χριστός, it need not necessarily be, that Jesus is the Christ, but may be in this case also, JESUS THE CHRIST ; not any doctrine, even that of the Messiahship of Jesus, is the foundation, but JESUS HIMSELF (see var. readd.).

12.] The δέ implies that though there can be but one foundation, there are many ways of building upon it. To the right understanding of this verse it may be necessary to remark, (1) that the similitude is, not of many buildings, as Wetst. and Billroth,—but of one, see ver. 16,—and that [one.] raised on Christ as its foundation;—different parts of which are built by the ministers who work under Him,—some well and substantially built, some ill and unsubstantially. (2) That gold, silver, &c., refer to the matter of the ministers' teaching, primarily ; and by inference to those whom that teaching penetrates and builds up in Christ, who should be the living stones of the temple: not, as Orig., Chrys., Theodoret, Theophyl., Phot., Aug., Jer., &c., to the moral fruits produced by the preaching in the individual members of the church,—εἰ τις κακὸν βίον ἔχει μετὰ πίστεως ὀρθῆς, οὐ προσθήσεται αὐτοῦ ἡ πίστις εἰς τὸ μὴ κολάζεσθαι, Chrys. Hom. ix. p. 77. (3) That the builder of the worthless and unsubstantial is in the end SAVED (see below): so that even his preaching was preaching of Christ, and he himself was in earnest. (4) That what is said does not refer, except by accommodation, to the religious life of believers in general—as Olsh., Schrader, see also the ancient Commentators above :—but to the DUTY AND REWARD OF

TEACHERS. At the same time, such accommodation is legitimate, in so far as each man is a teacher and builder of himself.

(5) That the various materials specified must not be fancifully pressed to indicate particular doctrines or graces, as e.g. Schrader has done, "Some build with the gold of faith, with the silver of hope, with the imperishable costly stones of love,—others again with the dead wood of unfruitfulness in good works, with the empty straw of a spiritless, ostentatious knowledge, and with the bending reed of a continually-doubting spirit." Der Apostel Paulus, iv. p. 66. This, however ingenious, is beside the mark, not being justified by any indications furnished in our Epistle itself. An elaborate résumé of the very various minor differences of interpretation may be seen in Meyer's Comm. ed. 2, in loc. Cf. also Estius's note; and Stanley's. λίθους τιμίους] Not 'gems,' but 'costly stones,' as marbles, porphyry, jasper, &c., compare 1 Kings vii. 9 ff. By the ξύλα, χόρτον, καλάμην, he indicates the various perversions of true doctrine, and admixtures of false philosophy which were current: so Estius, "doctrina non quidem hæretica est pernicioso, talis enim fundamentum destrueret: sed minus sincera, minusque solida; veluti si sit humanis ac philosophicis, aut etiam Judaicis opinionibus admixta plus satis: si curiosa magis quam utilis; si vana quadam oblectatione mentes occupans Christianas." Comm. i. p. 268 v.

13.] Each man's work (i. e. that which he has built: his part in erecting the οἰκοδομὴ θεοῦ) shall (at some time) be made evident (shall not always remain in the present uncertainty, but be tested, and shewn of what sort it is): for the day shall make it manifest (the day of the Lord, as Vulg., 'dies domini' see reff.,—and so most Commentators, ancient and modern. The other interpretations are (1) 'the day

o = ch. i. 8 reff.
1 Thess. v. 4.
Heb. x. 25.
p ch. i. 11 reff.
q = Rom. i. 18
reff. see
2 Thess. i. 7,
8.
r Acts xxvi. 29
reff.
s = Luke xiv.
19. ch. xi.
28. 2 Cor. xiii. 5. 1 Pet. i. 7. Zech. xiii. 9.
v ver. 10.
xix. 19. xxii. 3.

σεται· ἡ γὰρ ὁ ἡμέρα ῥηλώσει, ὅτι ἐν πυρὶ ἄποκα-
λύπτεται, καὶ ἐκάστου τὸ ἔργον ὅποιόν ἐστιν τὸ πῦρ αὐτὸ
δοκιμάσει. 14 εἴ τις τὸ ἔργον μενεῖ ὁ ἐποικοδό-
μησεν, ἢ μισθὸν λήμψεται. 15 εἴ τις τὸ ἔργον κατα-
καίσεται, ἡ ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, οὕτως δὲ

ABCDL
P N a b c
d e f g h
k l m n
o 17. 47

t = Rom. ix. 11 reff.
Acts xix. 19 al. Gen. xxxviii. 24. form also, 2 Pet. iii.
7. Matt. xvi. 28 ff. 2 Cor. vii. 9. Phil. iii. 8 only. Prov.
y ch. iv. 1. ix. 26. Eph. v. 33. James ii. 12.

D¹ [and lat] Ambrst.

rec om αυτο (as unnecessary: but see note), with DLX rel
[latt syr coptt aeth arm] (Clem,) Orig₁ [-c₁-int₂ Cyr-p₁ Damasc] Chr-mss₂ Thdrt₃ Thl Ec
[Ambrst]: ins ABC P (αυτω) m 17 Syr Orig₁ [-c₁] Eus, Bas [-2-mss₁] Chr, Thdrt, Procop₁.

14. rec επικοδομησεν, with B²C rel [Orig₁]: txt AB¹DLFX [n] 17 [Bas.],

of the destruction of Jerusalem,' which shall shew the vanity of Judaizing doctrines: so Hammond (but not clearly nor exclusively), Lightf., Schöttg., al.,—against both the context, and our Apostle's habit of speaking, and under the assumption, that nothing but Jewish errors are spoken of:—(2) 'the lapse of time,' as in the proverb, 'dies docebit':—so Grot., Wolf, Mosheim, Rosenm., al., which is still more inconsistent with the context, which necessitates a definite day, and a definite fire:—(3) 'the light of day,' i. e. of clear knowledge, as opposed to the present time of obscurity and night: so Calv., Beza, Erasm.:—but the fire here is not a *light-giving*, but a *consuming* flame; and, as Meyer remarks, even in that case the ἡμέρα would be that of the παρουσία, see Rom. xiii. 12:—(4) 'the day of tribulation':—so Augustine, Calov.: but this again is not definite enough: μισθὸν λήμψεται can hardly be said of mere abiding the test of tribulation);—because it (the day—not, the work, as Theophyl., Ecum., al., which would introduce a mere tautology with the next clause) is (to be) revealed (the present ἀποκαλύπτεται expresses the definite certainty of prophecy: or perhaps rather the attribute of that day, which is, to be revealed, &c., as in the expressions ὁ πευράζων, ὁ σπείρων, &c.) in fire ('accompanied,' 'clothed,' 'girt,' 'with fire'; i. e. fire will be the element in which the day will be revealed. Cf. 2 Thess. i. 8, and Mal. iii. 2, 3, iv. 1, to which latter place the reference is,—see LXX. But notice, that this is not the fire of hell, into which the gold, silver, and costly stones will never enter, but the fire of judgment, in which Christ will appear, and by which all works will be tried. This universality of trial by fire is equally against the idea of a purgatorial fire, which lucrative fiction has been mainly based by the Romanists on a perversion of this passage. See Aug. de Civ. Dei, xxi. 26. 4, vol. vii. p. 745, who mentions the idea with non redarguo, quia forsitan verum

est.' See Estius, who does not maintain the allusion to Purgatory here; and Bisping, who does), and each man's work, of what kind it is, the fire itself shall try (this clause does not depend upon ὅτι, but ranges with the following futures. It is a question whether ἔργον is nom. or acc.,—of what kind each man's work is (Meyer),—or as above. In the only other places where Paul uses ὅποιος, Gal. ii. 6, 1 Thess. i. 9 (see also Acts xxvi. 29), it commences a clause, as here if ἔργον be accus.;—we have a very similar expression, Gal. vi. 4, τὸ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος:—and it seems more natural that the action of the fire should be described as directly passing upon the work. For these reasons, I prefer the accus. τὸ πῦρ αὐτό, the fire itself, of its own power, being a πῦρ καταναλίσκον.

14.] If any man's work shall remain (i. e. stand the fire,—being of inconsumable materials. μενεῖ fut. (so latt syr coptt), is better than the pres. of rec., as answering to εἰ . . . κατακαίσεται below), which he built on the foundation,—he shall receive wages (as a builder;—i. e. 'shall be rewarded for his faithful and effectual work as a teacher'):

15.] if any man's work shall be burnt up (i. e. consist of such materials as the fire will destroy: Stanley adds, "It is possible that this whole image, as addressed to the Corinthians, may have been suggested, or at least illustrated, by the conflagration of Corinth under Mummius: the stately temples (one of them remaining to this day) left standing amidst the universal crash and destruction of the meaner buildings"), he shall [suffer loss] (literally,) be mulcted. ζημιωθ., scil. τὸν μισθόν, see ref. Matt., and Herod. vii. 39, τοῦ δὲ ἐνός, τοῦ περιέχει μάλιστα, τὴν ψυχὴν ζημιώσεται, and Plato, Legg., vi. p. 774, εἰς μὴν οὐκ χρήματα ὁ μὴ θέλων γαμεῖν τσαυτὰ ζημιούσθω): but he himself shall be saved (having held, and built on, the true foundation Jesus Christ, he shall not be excluded from that salva-

ὡς ⁊ διὰ πυρός. 16^a οὐκ οἶδατε ὅτι^b ναὸς θεοῦ ἐστε^c ⁊ see Isa. xliii. 2. Zecl. xiii. 9. Rom. vi. 16. ch. v. 6 al. b = ch. vi. 19. 2 Cor. vi. d = here 16. (2 Thess. ii. 4 al.) Jer. vii. 4. c Rom. vii. 17 reff. bis. ch. xv. 33. 2 Cor. vii. 2. xi. 3. Eph. iv. 22. 2 Pet. ii. 12. Jude 10. Rev. xix. 2 only. Isa. liv. 16. play on word, ch. vi. 12.

F[-gr] (and also G) οικεῖ. ABCDF LPN a b c d e f g h k l m n o 17.

16. εν υμιν bef οικει BP m 17 [Bas.] (Tert.).

17. for φθerei, φθειρει D[-gr] F[-gr] P 47 am: φθειρεῖ L. for τουτον, αυτον (corr'n as more usual) ADE Syr syr-mg arm [Orig-c₁], illum latt Iren-int₁ [Orig-int₂, Tert₁, Hil₁] Cyp₁: txt BCLPN rel syr[-txt] coptt æth Orig[-c₂] Eus, Mac₁ Did₂ Amphil, Chr₄ [Cyr-p₁ Damasc] Thdrt Thl Œc.

tion which is the *free gift* of God to all who believe on Christ, but shall get no *especial reward* as a faithful and effectual teacher. Cf. 2 John 8, βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσγητε ἃ ἐργασάμεθα, ἀλλὰ μισθὸν πληρὴ ἀπολάβητε. Meyer remarks, that our Lord hints at such persons under the name of ἔσχατοι, Matt. xx. 16; Mark x. 31), but so, as through fire:—i. e. as a builder whose building was consumed would escape with personal safety, but with the loss of his work. Chrys.,

Theophyl., Œc., strangely understand it, that he shall be burnt for ever in the fire of Hell, unconsumed: οὐχὶ καὶ αὐτὸς οὕτως ἀπολείται ὡς τὰ ἔργα, εἰς τὸ μηδὲν χαρῶν· ἀλλὰ μένει ἐν τῷ πυρὶ, Chrys. σώζεται, τουτέστι, σῶος τηρεῖται. δικας αἰώνιους ὑπέχων, Theophyl. But (1) the fire of Hell is quite alien from the context (see above),—and (2) the meaning given to σώσθαι is unexampled,—and least of all could be intended where the coming of the Lord is spoken of: cf. *inter alia*, ch. v. 5, παραδοῦναι κ.τ.λ. . . . ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τ. κυρίου. Grot., Elsn., al., explain ὡς διὰ πυρός as a proverb, '*tantum ex incendio*,' for 'with difficulty.' But this is needless here, as the figure itself is that of an 'incendium:' and ὡς is not '*tantum*,' but belongs to οὕτως, see reff.

The whole imagery of the passage will be best understood by carefully keeping in mind the *key*, which is to be found in the θεοῦ οἰκοδομή, and the ναὸς θεοῦ, as connected with the prophecy of Malachi iii. and iv. There, ἐξαιφνης ἔξει εἰς τὸν ναὸν ἑαυτοῦ κύριος . . . αὐτὸς εἰσπορεύεται ὡς πῦρ χωνευτηρίου . . . καθιέται χωνεύον καὶ καθαρίζον ὡς τὸ ἀργύριον καὶ ὡς τὸ χρυσίον. . . . διότι ἰδοὺ ἡμέρα (add κυρίου A) ἔρχεται καιομένη ὡς κλίβανος, κ. φλέξει αὐτοὺς, καὶ ἔσονται . . . καλὰ μνη, κ. ἀνάψει αὐτοὺς ἡ ἡμέρα ἡ ἔρχομένη. The Lord thus coming to His temple in flaming fire, all the parts of the building which will not stand that fire will be consumed: the builders of them will escape with personal salvation, but with the loss of their work, through the midst of the conflagration.

16—23.] The figure is taken up afresh and carried further: and made the occasion of solemn exhortation, since they were the temple of God, not to mar that temple, the habitation of His Spirit, by unholiness, or by exaltation of human wisdom: which last again was irrelevant; as well as sinful; for all their teachers were but their servants in building them up to be God's temple,—yea all things were for this end, to subserve them, as being Christ's, by the ordinance, and to the glory of God the Father. 16.]

The foregoing figures, with the occasion to which they referred, are now dropped, and the οἰκοδομὴ θεοῦ recalled, to do further service. This building is now, as in Mal. iii. 1, and as indeed by implication in the foregoing verses, the temple of God (ναὸς θεοῦ, with emphasis on ναὸς, not θεοῦ ναός), the habitation of His Spirit.

οὐκ οἶδατε ὅτι—Are ye ignorant that . . . an expression of surprise arising out of their conduct. καὶ . . . ἐν ὑμῖν—ἐν ᾧ, τουτέστιν, ἐν ὑμῖν. Meyer rightly remarks, that "ναὸς θεοῦ is the temple of God, not a temple of God: for Paul does not conceive (as Theodoret, al.) of the various churches as various temples of God, which would be inconsistent with a Jew's conception of God's temple, but of each Christian church as, *sensu mystico*, the temple of Jehovah. So there would be, not many temples, but many churches, each of which is, ideally, the same temple of God." And, we may add, if the figure is to be strictly justified in its widest acceptance, that all the churches are built together into one vast temple: cf. ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε, Eph. ii. 22. 17.]

φθείρει, [destroys, or] mars, whether as regards its *unity and beauty*, or its *purity and sanctity*: here, the meaning is left indefinite, but the latter particulars are certainly hinted at,—by ἁγίος below.

φθереῖ, either by *temporal death* (Mey.), as in ch. xi. 30; or by *spiritual death*, which is more probable, seeing that the figurative temple is spoken of, not (as Mey.) the material temple:—and as tem-

^e Rom. vi. 2. ^f Rom. vii. 12. ^g = ch. viii. 2. ^h Rom. xii. 2. ⁱ ch. i. 25. ^j ch. i. 18. ^k Rom. i. 13. ^l Gal. iii. 11. ^m Rom. v. 13. ⁿ κατὰ λαμβάνω-φωσμήσει. ^o here only. ^p = Rom. ^q constr., ch. xvi. 15. ^r Acts ^s = ch. iv. 5. ^t ch. ^u gen., ch. i. 12. ^v Rom. xiv. 8. ^w 2 Tim. ii. 19.

θεοῦ ἁγίος ἐστίν, ^e οἷτινές ἐστε ὑμεῖς. ¹⁸ μηδεὶς ἐαυτὸν
^f ἐξαπατάτω εἴ τις ^g δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ
^h αἰῶνι ^h τούτῳ, ⁱ μωρὸς γενέσθω, ἵνα γένηται σοφός. ¹⁹ ἡ
 γὰρ σοφία τοῦ κόσμου τούτου ^k μωρία ^l παρὰ [τῷ] θεῷ
 ἐστίν. γέγραπται γὰρ ^m Ὁ ⁿ δρασσομένης τοὺς σοφούς ἐν
 τῇ ^o πανουργίᾳ αὐτῶν. ²⁰ καὶ πάλιν Κύριος γινώσκει τοὺς
^p διαλογισμοὺς τῶν σοφῶν ^q ὅτι εἰσὶν ^r μάταιοι. ²¹ ὥστε
 μηδεὶς ^t καυχάσθω ^t ἐν ἀνθρώποις· πάντα γὰρ ^u ὑμῶν ἐστίν,

ABCDF
 LPS ab
 c d e f g
 h k l m
 n o 17.
 47

18. ἀφ' ἐξαπατάτω [απατάτω 47] ins κενois λογοιis (see Eph v. 6) D 23-marg. 73. 118.
 εν υμ. ειναι σοφ. P.

19. rec ins τω βεω (corr: but art is unnecessary aft prep), with ABLPN rel
 Orig₃ Dion, Eus, Chr₁ [Euthal-ms Damasc] Thdrt: om CDF b¹ o Clein₁ Orig₁[c].
 om γαρ D¹[-gr]. om ὁ and τους F. [πανουργει F.]

21. ἀνθρώπων F [Tert, Ambrst Aug.] (not Pel Bede).

poral death was the punishment for defiling the material temple (Exod. xxviii. 43. Levit. xvi. 2 al. fr.), so *spiritual death* for marring or defiling of God's spiritual temple.

ἄγιος, the constant epithet of *naós* in the O. T., see Ps. v. 7; x. 5 (LXX). Hab. ii. 20, and *passim*. οἷτινές, i. e. ἄγιοι, not, 'which temple are ye,' which would be tautological after ver. 16, and would hardly be expressed by οἷτινές, 'ut qui,' or 'quales.' Meyer well remarks, that οἷτινές ἐστε ὑμεῖς is the minor proposition of a syllogism:—'Whoever mars the temple of God, him will God destroy, because His temple is *holy*; but ye also, as His ideal temple, are *holy*:—therefore, whoever mars you, shall be destroyed by God.'

18—20.] *A warning to those who would be leaders among them, against self-conceit.*

18.] ἐξαπατάτω, not, as Theophyl., νομίζων ὅτι ἄλλως ἔχει τὸ πρᾶγμα καὶ οὐχ ὡς εἶπον:—it is far more naturally referred to what follows, viz. thinking himself wise, when he must become a fool in order to be wise. If any man [seemeth to be (i. e.),] thinks that he is wise among you in this world (ἐν τῷ αἰ. τούτῳ belongs to δοκεῖ σοφ. εἶν. ἐν ὑμ.,—to the whole assumption of wisdom made by the man, which as made in this present world, must be false: not (1) merely to σοφός, Grot., Rückert, al.,—as the arrangement of the words shews,—nor (2) to μωρὸς γενέσθω, Orig., Chrys., Luther, Rosenm., al., in which case, the stress being on μωρὸς, it must have been μωρὸς γενέσθω ἐν τῷ αἰῶνι τούτῳ), let him become a fool (by receiving the gospel in its simplicity, and so becoming foolish in the world's sight), that he may become

(truly) wise. 19.] *Reason why this must be:—*shewn from Scripture.

παρὰ θ., in the judgment of God, *reff.*

ὁ δρασσ-.] The sense of the Heb. is equally expressed by the Apostle and the LXX. The words are taken out of the context as they stand, which accounts for the participle, see Heb. i. 7. The sense is, 'If God uses the craft of the wise as a net to catch them in, such wisdom is in His sight folly, since He turns it to their confusion.' "δρασσομένης (possibly a provincialism) is substituted for καταλαμβάνων, as a stronger and livelier expression for 'grasping,' or 'catching with the hand.'" Stanley. Cf. Judith xiii. 7.

20.] The LXX have ἀνθρώπων (Heb. אֲנָשִׁים); the Psalmist however is speaking of the proud, ver. 2 f., and such, when διαλογισμοί are in question, would be the worldly wise.

21—23.] *A warning to them in general, not to boast themselves in human teachers.*

21.] ὥστε, viz seeing that this world's wisdom is folly with God: or perhaps as a more general inference from what has gone before since ch. i., that as the conclusion there was, ὁ καυχώμενος, ἐν κυρίῳ καυχάσθω,—so now, having gone into the matter more at length, he concludes, μηδεὶς καυχάσθω ἐν ἀνθρώποις. This *boasting in men* is explained in ch. iv. 6 to mean μὴ εἶς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθαι κατὰ τοῦ ἐτέρου.

καυχάσθω after ὥστε is a change of construction. A somewhat similar change occurred in the parallel ch. i. 31, ἵνα . . . καυχάσθω: but there, by the citation being adduced in its existing form.

πάντα γὰρ ὑμ. ἐστ. 'For such boasting is a degradation to those who are heirs of all things, and for whom all, whether minis-

22 ^v εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε Κηφᾶς, εἴτε κόσμος ^{v so Rom. xii. 6. Col. i. 14.}
 εἴτε ^w ζῶῃ εἴτε ^w θάνατος, εἴτε ^{wx} ἐνεστῶτα εἴτε ^{wy} μέλλοντα, ^{w so Rom. viii. 38.}
 πάντα ^u ὑμῶν, ²³ ὑμεῖς δὲ ^u χριστοῦ, χριστὸς δὲ ^u θεοῦ. ^{x see 2 Thess. ii. 2.}
 IV. ¹ ^z Οὕτως ἡμᾶς ^a λογιζέσθω ^b ἄνθρωπος, ^z ὥς ^c ὑπηρετάς ^{y = Acts xxiv. 25 reff.}
 χριστοῦ καὶ ^d οἰκονόμους ^e μυστηρίων θεοῦ. ^{2 f} ὧδε ^g λοι- ^{z ch. iii. 15 reff.}

b = ch. xi. 28. Gal. vi. 1.
 xii. 42. xvi. 1, &c.)
 i. 16 reff.

c = Acts xiii. 5 reff.
 e ch. ii. 7 reff.

d = Tit. i. 7. 1 Pet. iv. 10. (Luke
 f = Col. iv. 9. Heb. xiii. 14. g ch.

22. ἀπολλῶ F 17. ins δι' bef υμων F[-gr]. ημων, and in ver. 23 ημεῖς B
 48 Orig., rec at end ins εστιν, with D²⁻³ L rel vulg [F-lat syrr copt arm Orig₁-int₂]
 Chr₁ Thdrt [Tert₁]: om ABC D¹ [and lat] F[-gr] P⁸ 17 [æth] Dial₁ Ambrst Aug₁.

CHAP. IV. 1. ins του bef θεου F.

2. rec δ δε λοιπον, with D³ [-gr] L rel Orig₂ [-c₁] Chr₁ Thdrt Thl Œc: txt ABCD¹ P⁸

ters, or events, or the world itself, *are working together*: see Rom. viii. 28: and iv. 13. 22, 23.] *Specification of some of the things included under πάντα: and first of those teachers in whom they were disposed to boast*,—in direct reference to ch. i. 12. But having enumerated Paul, Apollos, Cephas, he does not say εἴτε χριστός, but adding the world itself and its events and circumstances, he reiterates the πάντα ὑμῶν as if to mark the termination of this category, and changing the form, concludes with ὑμεῖς δὲ (not only one part of you) χριστοῦ· χριστὸς δὲ θεοῦ (see below). The expressions ζῶῃ, θάνατος, ἐνεστῶτα, μέλλοντα, have nothing to do with the teachers, as Chrys., Theophyl., Grot.,—ἡ ζῶῃ, φησι, τῶν διδασκάλων δι' ἡμᾶς ἔστιν ἵνα ὠφελησθε διδασκόμενοι κ. ὁ θάνατος αὐτῶν δι' ἡμᾶς ὑπὲρ ὑμῶν γὰρ κινδυνεύουσι καὶ τῆς ὑμετέρας σωτηρίας, Theophyl.,—and “*praesentia, . . . linguarum et sanationum dona . . . futura, . . . rerum futurarum revelationes*,” Grot.,—but are perfectly general.

ἐνεστῶτα is things actually present,—see note on 2 Thess. ii. 2.

23.] On the change of the possessives, see above:—*Christ* is not *yours*, in the sense in which πάντα are,—not made for and subserving you—but (δέ) you are *His*,—and even that does not reach the Highest possession: He possesses not you for Himself; but (δέ again) κεφαλὴ χριστοῦ ὁ θεός, ch. xi. 3. CHRIST HIMSELF, the Incarnate God the Mediator, belongs to God, is subordinate to the Father, see John xiv. 28; and xvii. passim. But this mediatorial subordination is in no way inconsistent with His eternal and co-equal Godhead: see notes on Phil. ii. 6—9; and on ch. xv. 28, where the subjection of all things to Christ, and His subjection to the Father, are similarly set forth.

There is a striking similarity in the argument in this last verse to that in our Lord's prohibition, Matt. xxiii.

8—10. See Stanley's beautiful note.

IV. 1—5.] *He shews them the right view to take of Christian ministers* (vv. 1, 2); but, for his part, regards not man's judgment of him, nor even judges himself, but the Lord is his Judge (vv. 3, 4). Therefore let them also suspend their judgments till the Lord's coming, when all shall be made plain.

1.] οὕτως, emphatic, preparatory to ὥς, as in ref. ἄνθρωπος, as E. V., a man, in the most general and indefinite sense, as ‘man’ in German: not a Hebraism, nor = ἕκαστος. The whole is opposed to καύχησις ἐν ἀνθρώποις: the ministers of Christ are but subordinates to Him, and accountable to God.

ἡμᾶς, here, not, ‘us ministers generally,’ see below, ver. 6, but ‘myself and Apollos,’ as a sample of such.

ὑπὲρ χριστοῦ, see ch. iii. 5, 22, 23. But in οἶκον μυστ. θεοῦ we have a new figure introduced. The Church, 1 Tim. iii. 15, is the οἶκος θεοῦ—and those appointed to minister in it are οἰκονόμοι, stewards and dispensers of the property and stores of the οἰκοδεσπότης. These last are the μυστήρια, hidden treasures, of God,—i.e. the riches of his grace, now manifested in Christ, ch. ii. 7; Rom. xvi. 25, 26, which they announce and distribute to all, having received them from the Spirit for that purpose. “*Ea mysteria sunt incarnationis, passionis et resurrectionis Christi, redemptionis nostræ, vocationis gentium, et cætera quæ complectitur evangelica doctrina*” Estius, who also, as a Romanist, attempts to include the sacraments among the μυστήρια in this sense. The best refutation of this is given by himself: “*sed cum ipse Paulus dixerit primo capite, Non misit me Christus baptizare, sed evangelizare, rectius est ut mysteria Dei intelligantur fidei nostræ dogmata.*” It may be doubted, whether, in the N. T. sense of μυστήρια, the sacraments can be in any way reckoned

h = 2 Cor. xiii. 3. (ch. i. 22.)
 i = Matt. i. 18.
 Acts v. 39.
 Rom. vii. 10.
 2 Cor. v. 3.
 Phil. ii. 8.
 Neh. ix. 8.
 i dat., Rom. xiv. 14.
 1 = Acts xix.
 27.
 m constr., Matt. x. 25. xviii. 6.
 q = Acts xix. 2. ch. iii. 2.
 s Acts xiii. 39. Rom. v. 9. ch. vi. 11.
 n Acts iv. 9 reff.
 r Acts v. 2. xii. 12. xiv. 6 only.
 Gal. ii. 17. iii. 11. v. 4.
 o Acts xvii. 25 reff.
 Lev. v. 1. Job xxvii. 6 only.
 t = ch. iii. 21.
 p = ch. i. 8 reff.
 1 Macc. iv. 21 al.

πὸν ἡ ζητεῖται ἐν τοῖς ὀικονόμοις ἵνα πιστὸς τις εὐρεθῇ.
 3 κ' ἐμοὶ δὲ εἰς ἐλάχιστον ἔστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ
 ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἑμᾶντὸν ἀνα-
 κρίνω· οὐδὲν γὰρ ἑμᾶντῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ
 5 δεδικαίωμαι ὁ δὲ ἀνακρίνων με κύριός ἐστιν. 5 ὥστε

ABCD
 LPS a b
 c d e f g
 h k l m n
 o 17. 47

17 latt syrr copt aeth arm Orig-int, [Ambrst Aug₁]. aft λοιπον ins τι N¹(om
 N-corr¹?). ζητεῖτε (itacism?) ACD[-gr] F[-gr(-τητε)] P^N f g n 17 [Eutha lms]:
 txt BL rel latt syrr [copt Orig₃-c₁-iut₁]. τις ευρεθη bef πιστος D¹[-gr]: [τις]
 bef πιστος D²[-gr] F goth.

3. ημων A [o]. αλλα D¹. for ουδε, ουδ F.
 4. for ουκ, ουδε P [neo Jer₂ Aug₁]. for δε, γαρ N¹ Syr aeth. at end ins
 θεος D¹[and lat].

as such: for *μυστ.* is a (usually *divine*) proceeding, *once hidden, but now revealed*, or *now hidden, and to be revealed*; under neither of which categories can the sacraments be classed. 2.] Moreover, here (on earth) (see var. readd. and reff. *ᾧδε* is emphatic, and points to what follows, that though in the case of stewards enquiry was necessarily made *here below*, yet he, God's steward, awaited no such enquiry *ὑπὸ ἀνθρωπίνης ἡμέρας*, but one at the coming of the Lord. Lachmann, I cannot but think somewhat strangely, places *ᾧδε* at the end of ver. 1: *οἰκονόμους μυστηρίων θεοῦ ᾧδε*. Stanley takes *ᾧδε* for 'in this matter,' and supports the meaning by Rev. xiii. 10, 18; xiv. 12; xvii. 9) enquiry is made in the case of stewards (or, *it is required* in the case of stewards), in order that (or *that*, the purport of the requirement expressed as its purpose) a man may be found (proved to be) faithful (emph.). 3.] But to me (contrast to the case of the stewards into whose faithfulness enquiry is made *ᾧδε*, here on earth) it is (amounts to) very little (Meyer compares *ἐς χάριν τέλλεται*, Pind. Ol. i. 122, and Theognis, 162, οἷς τὸ κακὸν δοκέον γίγνεται εἰς ἀγαθόν) that I [should] be (the *ἵνα*, here and always, is more or less the conj. of purpose. The construction is a mixed one in such clauses as this, compounded of *ἐλάχιστον ἔστιν ἀνακριθῆναι*, and *ἐλάχιστον ἂν πριάμην*, *ἵνα ἀνακριθῶ*) judged (enquired into, as to my faithfulness) by you, or by the day of man ([i. e., of man's judgment,] in reference to *ᾧδε* above, and contrast to the *ἡμέρα κυρίου*, to which his appeal is presently made, ver. 5, and of which, as testing the worth of the labour of teachers, he spoke so fully ch. iii. 13—15. Jerome, *Questiones ad Algasiam*, Ep. xxxi. (cli.) 10, vol. i. p. 879, numbers the expression among the *cilicisms* of the Apostle. Estius,

al., suppose it to be a Hebraism, referring to Jer. xvii. 16, which is irrelevant. All these are probably wrong, and the expression *chosen purposely* by the Apostle. Grot. compares 'diem dicere,' 'to cite to trial;' to which Stanley adds the English 'daysman' for arbiter (see Job ix. 33), and the Dutch 'dagh vaerden' and 'daghen,' to 'summon'),—*nay, I do not judge even* (hold not an enquiry on: lit. 'but neither do I,' &c.) myself: 4.] for I [know nothing against myself (i. e.)] am conscious to myself of no (official) delinquency; so Plato, *Apol.* p. 21, οὔτε μέγα οὔτε μικρὸν ξύνοιδα ἑμᾶντῳ σοφὸς ὢν,—ib., *Rep.* i. (Wetst.), τῷ δὲ μηδὲν ἑαυτῷ ἀδικῶν ξυνεῖδος: ἡδεῖα ἐλπίς ἀεὶ παρέσσι, and Hor., *Epist.* i. 1. 61, 'Nil conscire sibi, nulla pallescere culpa.' The E. V., 'I know nothing by myself,' was a phrase commonly used in this acceptance at the time; cf. Ps. xv. 4, *Com. Prayer Book* version, 'He that setteth not by himself,' i. e. is not wise in his own conceit. 'I know no harm by him' is still a current expression in the midland counties. See Deut. xxvii 16; Ezek. xxii. 7, in E. V. So Donne, *Serm.* lvii., "If thine own spirit, thine own conscience, accuse thee of nothing, is all well? why, *I know nothing by myself, yet am I not thereby justified.*" This meaning of 'by' does not appear in our ordinary dictionaries, but I am not hereby justified (i. e. it is not this circumstance which clears me of blame—*this* does not decide the matter. There can be no reference (as Meyer) to *forensic justification* here, by the very conditions of the context: for he is speaking of that *μισθός* of the teacher, which may be lost, and yet personal salvation be attained, see ch. iii. 15); but he that judges (holds an enquiry on) me is the Lord (Christ, the judge). 5.] So then (because the Lord is the sole infallible dijudicator) decide nothing (con-

μη ^u πρὸ ^u καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ ^u φωτίσει τὰ ^w κρυπτὰ τοῦ σκότους καὶ ^x φανερώσει τὰς ^{yz} βουλὰς τῶν ^z καρδιῶν, καὶ τότε ὁ ^a ἔπαινος ^b γενήσεται ἐκάστῳ ^b ἀπὸ τοῦ θεοῦ.

⁶ Ταῦτα δέ, ἀδελφοί, ^c μετεσχημάτισα εἰς ἐμαυτὸν καὶ ^x Ἀπολλῶ δι' ὑμᾶς, ἵνα ^d ἐν ἡμῖν μάθητε ^e τὸ μὴ ^f ὑπερᾶ ^g ἑαυτοῦ.

xxii. 5 al. z Sir. xxxvii. 13. a Rom. ii. 29 (reff.).
c 2 Cor. xi. 13, 14, 15. Phil. iii. 21 only+. 1 Kings xxviii. 8 Symm. Jos. Antt. vii. 10. 5.
xiii. 35. Gen. xlii. 33. e = Rom. viii. 26 reff. f = ch. x. 13. 2 Cor. xii. 6.
u Matt. viii. 29 only. Sir. xxx. 24.
v = 2 Tim. i. 10 only. Jos. Antt. viii. 5. 3. (John i. 9 al.)
w Rom. ii. 16 reff.
x Rom. i. 19 reff.
y plur., here only. 2 Chron. b ch. i. 30 reff.
d = John

5. κρινεται (itacism?) APN 3. 17. 39. 48. 72. (ins₁). om last του D l.

om os D¹[and lat] F Aug^{sene}

6. om δε N¹(ins N-corr¹) arm. om eis F[-gr]. απολλων A B¹(απο πολλων B²) N¹: txt CDFLP N-corr¹(?)³ rel [Euthal-ms]. εν υμιν D¹[and lat²] 1 17. 23. 115 syr copt Chr₁[txt₂] Antch. om το F 2. rec (for &) & with DFL rel Svr goth arm Chr₃ Thdrt [Cyr-p, Damasc]: txt ABCPN 17 syr copt Ath₁ Chr-ms₁ Cyr[-p₁]. (Meyer and De W. think that & has been a corrⁿ to suit ταυτα preceding. But I can hardly think this probable: is it not more likely that in a proverbial exprn the sing seemed most appropriate, and thus & has been corr^d to &?)

cerning us, of merit or demerit) before the time, until the Lord shall have come (explains πρὸ καιρ.), who shall also (καί, *inter alia*: as part of the proceedings of that Day: or both) bring to light (throw light on) the hidden things of darkness (general—all things which are hidden in darkness), and shall make manifest the counsels of the hearts (then first shewing, what your teachers really are, in heart), and then shall the (fitting) praise accrue to each from God. ἔπαινος is not a *vox media*, praise or blame, as the case may be, but strictly *praise*. Theophyl., Grot., Billr., Rück., Olsh., suppose the word to be used euphemistically, “unde et contrarium datur intelligi, sed mavult εὐφημεῖν,” Grot.: Calv., Meyer, al., think that he speaks without reference to those who will obtain no praise: “hæc vox ex bonæ conscientiæ fiducia nascitur.” Calv. But I agree with De Wette, in thinking that he refers to καυχᾶσθαι ἐν ἀνθρώποις:—they, their various parties, gave *exaggerated praise* to certain teachers: let them wait till the day when the *fitting* praise (be it what it may) will be adjudged to each from God; Christ as the Judge being the ὡρισμένος ὑπὸ τοῦ θεοῦ κριτής, Acts x. 42, and so His sentences being ἀπὸ θεοῦ. See also Acts xvii. 31, and Rom. ii. 16, κρινεῖ ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, . . . διὰ Ἰησοῦ χριστοῦ.

6—13.] He explains to them (ver. 6) that the mention hitherto of himself and Apollos (and by parity of reasoning, of Cephas and of Christ, in ch. i. 12) has a more general design, viz. to abstract them from all party spirit and pride: which pride he then blames, and puts to shame by depicting, as a contrast, the low and afflicted state of the Apostles

themselves.

6.] But (transeuntis: he comes to the conclusion of what he has to say on their party divisions) these things (De Wette, Meyer, al., limit ταῦτα to what has been said since ch. iii. 5. But there surely is no reason for this. The Apostle's meaning here must on all hands be acknowledged to be, ‘I have taken our two names as samples that you may not attach yourselves to and be proud of any party leaders, one against another.’ And if these two names which had been last mentioned, why not analogously, those four which he had also alleged in ch. i. 12? There can be no reason against this, except the determination of the Germans to regard their Paulus-parthei, and Apollos-parthei, and Petrus-parthei, and Christus-parthei, as historical facts, and consequent unwillingness to part with them here, where the Apostle himself by implication repudiates them as such¹ I transferred (the epistolary aorist) to myself and Apollos (i. e. when I might have set them before you generally and in the abstract as applying to all teachers, I have preferred doing so by taking two samples, and transferring to them what was true of the whole. This is far more probable than the explanation of Chrys., al., that he put in his own name and that of Apollos instead of those of the real leaders of sects, concealing them on purpose. On μετασχ., see reff. and cf. Plato, Legg. x. p. 903, μετασχηματίζων τὰ πάντα οἷον ἐκ πυρὸς ὕδωρ,—and p. 906, τοῦτο τὸ ῥῆμα μετασχηματισμένον, Meyer) on your account, that ye by us (as your example: by having our true office and standing set before you) might learn this, “Not above those things which are written” (i. e. not to exceed in your estimate of yourselves and us, the standard of Scrip-

g w. indic. pres., Gal. iv. 17. Tit. ii. 4. 1 John v. 20. 1 Thess. v. 11. i. vv. 18, 19. ch. v. 2. viii. 1. xiii. 4. Col. iii. 18. only +. (-ωσις, 2 Cor. xii. 20.) m absol., ch. i. 29 reff. 17, 18. Luke xii. 21. Hos. xii. 8. k Rom. ii. 1 reff. n Acts xxvii. 38 only. Deut. xxi. 20 only. l = here only. see Acts xv. 9 reff. o 2 Cor. viii. 9. Rev. iii. 17. 47

γέγραπται, ἵνα μὴ ἕως ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἐτέρου. τίς γὰρ σὲ διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβὼν; ἥδη κεκορεσμένοι ἐστέ, ἥδη ἐπλουτήσατε, χωρὶς ἡμῶν

rec aft γεγραπται ins φρονειν, with C(appy) D³[gr] LPS³ rel syrr goth arm Chr₂ Cyr[-p₂] Thdr̄t [Antch₁ Damasc]: om ABD¹FN¹ latt Orig[-c₁ Ambrst Aug].
om 2nd μὴ D. for υπερ, κατα F.

ture,—which had been already in part shewn to them in the citations ch. i. 19, 31; iii. 19. To refer γέγραπται to *what has been written in this Epistle*, as Luth., Calov., Calv. (altern.), is quite inadmissible, for, as Grot. remarks, “γέγραπται in his libris semper ad libros Veteris Testamenti refertur.” But he (and Olsh.) refer the words to Deut. xvii. 20,—whereas it is far better to give them a perfectly general reference. Chrys., Theodoret, and Theophyl. refer it to *words of our Lord in the N. T.*, such as Matt. vii. 1, 3; xiii. 12; Mark x. 43, 44, but these could not be indicated by γέγραπται,—cf. ch. vii. 10 and note. The ellipsis, as here, of the *verb* in prohibitory clauses, with μὴ, is common enough: thus, Aristoph. Vesp. 1179, μή μοί γε μύθος. Soph. Antig. 577, μὴ τριβὰς ἔτι, ἀλλὰ νῦν κομίζετ’ εἶσω. Demosth. Phil. i. p. 46, μή μοι μυρίους μὴδὲ δισμύριους ξένους. Hartung, Partikellehre ii. 153, where see more examples), that *ye may not one on behalf of another be puffed up against a third* (i. e. ‘that you may not adhere together in parties to the detriment or disparagement of a neighbour who is attached to a different party’). There is a grammatical difficulty here, the occurrence of ἵνα with an indic. pres. This is variously explained. See Winer, edn. 6, § 41. b. 1. c. Some suppose that here, and in ref. Gal. St. Paul has committed a philological error in the formation of the subjunctive, and written the indic. for it. It is at least remarkable, that that other instance, ἵνα αὐτοὺς ζηλοῦτε, is *also* in the case of a contracted syllable in ου,—so that we might almost suppose that there was some provincial usage of forming the subj. of contracted verbs in ου, which our Apostle followed. At all events (especially considering that we have two other cases of ἵνα with an indic., see reff.) it is better to suppose a solecism or peculiar usage, than with Meyer to give ἵνα a local sense,—‘where,’ i. e. ‘in which case *ye* are not (pres. for the future) puffed up,’—i. e. if you keep to the Scripture measure: the double ἵνα of the purpose being, as he himself observes, according to Paul’s

usage, Rom. vii. 13; Gal. iii. 14; iv. 5, al., and here being absolutely demanded by the sense.

7.] For (reason why this puffing up should be avoided) *who separates thee* (distinguishes thee from others? meaning, that all such conceits of pre-eminence are unfounded. That *pre-eminence*, and not merely distinction (Meyer), is meant, is evident from what follows? And (δέ connects interrogative clauses, as Od. a. 225, τίς δαίς, τίς δὲ ὄμιλος ὅδ’ ἐπλετο; and Il. ε. 704, ἔνθα τίνα πρῶτων, τίνα δ’ ὕστατον ἐξενάριζεν; See Hartung, Partikellehre, i. 169) *what hast thou which thou receivest not* (‘from God’)—not, ‘from me as thy father in the faith’? but *if* (which I concede;—στέγαι δὲ εἰ καὶ ἡμῖν αὐτοῖς εἰσιν, ἀλλὰ μὰ Δι’ οὐχ ἵπποις; Xen. Cyr. vi. 1. 14. Hartung, i. 140) *thou receivest it*, &c. He speaks not only to the leaders, but to the members of parties,—who imagined themselves superior to those of other parties,—as if all, for every good thing, were not dependent on God the Giver.

8.] The admonition becomes ironical: ‘You behave as if the trial were past, and the goal gained; as if hunger and thirst after righteousness were already filled, and the kingdom already brought in.’ κωμῶδων αὐτοὺς ἔλεγεν Οὐτὶ ταχέως πρὸς τὸ τέλος ἐφθάσατε, ὑπὲρ ἀδύνατον ἦν γενέσθαι διὰ τὸν καιρὸν. Chrys. Hom. xii. p. 138. The emphases are on ἥδη in the two first clauses, and χωρὶς ἡμῶν in the third. The three verbs form a climax. Any interpretation which stops short of the full meaning of the words as applied to the triumphant final state (so Grot., Est., Calvin., Wetst., al., interpreting them of *knowledge*, of *security*, of the *lordship of one sect over another*), misses the force of the irony, and the meaning of the latter part of the verse.

χωρὶς ἡμῶν] ‘because *we*, as your fathers in Christ, have ever looked forward to *present you*, as our glory and joy, in that day.’ There is an exquisite delicacy of irony, which Chrys. has well caught: πολλή ἐμφασις ἐνταῦθα καὶ πρὸς τοὺς διδασκάλους κ. πρὸς τοὺς μαθητάς. καὶ τὸ ἀσυνέδητον δὲ αὐτῶν δέκνυνται κ. τὸ

ῥ ἐβασιλεύσατε. καὶ ὁφελόν γε ῥ ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν ἑσθ' ἐβασιλεύσωμεν. ὁ δὲ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἰπέδειξεν ὡς ἐπιθανατίους, ὅτι ἑατὸν ἐγένεθ' ἡμῶν καὶ ἀγγέλους καὶ ἀνθρώπους. ἡμεῖς ὡς μωροὶ διὰ χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν χριστῷ· ἡμεῖς ὡς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ὡς ἐνδοξοί, ἡμεῖς δὲ ὡς ἄτιμοι. ἅχρι τῆς ἁρτί ὥρας καὶ πεινώμεν καὶ διψῶμεν καὶ γυμνιτεύομεν καὶ κο-

u here only†. see note.

ch. ii. 3, 14.)

17. Eph. v. 27 only.

a Rom. viii. 22 reff.

e Matt. xxvi. 67 | Mk.

v = here (Acts xix. 29, 31) only†.

x Rom. xi. 25 al. Prov. xi. 12. iron., 2 Cor. xi. 19.

z Matt. xiii. 57. Mark vi. 4. ch. xii. 23 only†.

b here only.

c Rom. xii. 20 reff.

p = Rom. v. 17.

ch. xv. 23.

Rev. v. 10.

xx. 4, 6.

xxii. 5.

q 2 Cor. xi. 1.

Gal. v. 12.

Rev. iii. 15.

only. 4 Kings

v. 3. Job

xiv. 13. Ps.

cxviii. 5 only.

r 2 Tim. ii. 12

only†.

s ch. iii. 18

reff.

t Acts ii. 22

reff. (-εἶς,

ch. ii. 1, 7.)

w ch. i. 25 reff. (see

y Luke vii. 25, xii.

z Luke vii. 25, xii.

d here only†.

8. οἱ χωρ. ημ. εβασ. (hom) A [οἱ καὶ οφ. γε εβασ. (hom) m n]. ὠφελον D³L I. om γε D¹F. ins συν bef υμιν D¹.

9. rec aft δοκῶ γαρ ins σι, with D³[-gr] LPN³ rel [vulg-clem fuld² harl syrr copt goth arm Orig₁ Chr₁ Thdr₁ Ambr₁ [Ambrst Pel]: om ABC D¹[and lat] FN¹ am(with demid fuld¹ tol) Clem₁ Orig[-c₁-int₁] Damase Thl Tert₁ [Hil].

11. for αχρι της, εως F. rec γυμνιτευομεν (see note), with L rel [Euthal-ms]: txt A² B²(sic: see table) CD³FPN a g h m, γυμνιτευομεν B¹[D¹].—om γυμν. και A¹.

σφόδρα ἀνόητον. ὁ γὰρ λέγει, τοῦτό ἐστιν. ἐν μὲν τοῖς πόνοις φησὶν εἶναι πάντα κοινὰ καὶ ἡμῖν κ. ὑμῖν, ἐν δὲ τοῖς ἐπάθ-
λοις κ. τοῖς στεφάνοις ὑμεῖς πρῶτοι. p. 99.

The latter part of the verse is said *bonâ fide* and with solemnity: And I would indeed (ye strengthens the wish; so ἡ δ' εἴλεθ' . . . ὡς γε μήποτ' ὥφελεν λαβεῖν . . . Μενέλαον, Eur. Iph. Aul. 70. Hartung, i. 373. ὄφελον is used in LXX and N. T. as a participle, with the indic.: also with optative. See, for both, reff.) that ye did reign (that the kingdom of the Lord was actually come, and ye reigning with Him), that we also might reign together with you (that we, though deposed from our proper place, might at least be vouchsafed a humble share in your kingly glory).

9.] For (and there is abundant reason for this wish in our present afflicted state) I think,—God set forth (before the eyes of the world,—the similitude is in θεάτρον following) us the Apostles (meaning all the Apostles, principally himself and Apollos) last (the rendering of Erasmus, Calvin, Beza, al., *us who were last called to be Apostles*, q. d. τοὺς ἀπ. τοὺς ἐσχ., or τοὺς ἐσχ. ἀποστ.,—is ungrammatical. ἐσχάτους, last and vilest: not, 'respectu priorum,' last, as the prophets were before us, as Corn-a-lap., and in part, Bengel) as persons condemned to death (ὡς καταδίκους, Chrys. Tertullian seems to define the meaning too closely when, De Pudic. 14, vol. ii. p. 1006, he interprets it 'veluti bestiariorum.' Dion. Hal. vii. 35, says of the Tarpeian rock, ὅθεν αὐτοῖς ἕθος βάλλειν τοὺς ἐπιθανατίους)—for we are be-

come a spectacle (θεάτρον = θέαμα: so Achilles Tatius, i. p. 55 (Κυρπε), and θεάτρα ποιητῶν, Æschines, Dial. Socr. iii. 20:—see θεωριζόμενοι, Heb. x. 33) to the world, as well to angels (good angels: ἄγγελοι absol., never either includes, or signifies, bad angels) as to men (κόσμος being afterwards specialized into angels and men). 10.] Again, the bitterest irony: 'how different our lot from yours! How are you to be envied—we, to be pitied!' There is a distinction in διὰ χριστόν and ἐν χριστῷ—q. d. We are foolish for Christ's sake (on account of Christ,—our connexion with Him does nothing but reduce us to be fools), whereas you are φρόνιμοι ἐν χριστῷ, have entered into full participation of Him, and grown up to be wise, subtle Christians. ἀσθενεῖς—ἰσχυροί are both to be understood generally: the ἀσθένεια is not here that of persecution, but that of ch. ii. 3: the strength is the high bearing of the Corinthians. Ye are in honour (in glorious repute, party leaders and party men, highly honoured and looked up to), whereas we are despised (without honour). Then ἄτιμοι leads him to enlarge on the disgrace and contempt which the Apostle met with at the hands of the world. 11—13.] He enters into the particulars of this state of affliction, which was not a thing past, but enduring to the present moment.

11.] ἅχρι τ. ἁρτί ὥρας is evidently not to be taken strictly as indicative of the situation of Paul at the time of writing the Epistle, but as generally describing the kind of life to which, then and always, he and the other Apostles were exposed: οὐ παλαιὰ διηγουμαι πράγματα, ἀλλ' ἄπερ

f here only t. g Rom. xvii. 6, 12 reff. h = Acts xviii. 3 reff. i Eph. iv. 28. 1 Thess. iv. 11. Wisd. (iii. 14) xv. 17. k Acts xxiii. 4 reff. l Rom. xii. 14 reff. m Matt. v. 10. k. ch. xv. 9. 2 Kings xxi. 5. n absol., 2 Cor. xi. 4. (Acts xviii. 14 reff.) o here only t. 1 Mac. vii. 41 only. (-μία, 2 Cor. vi. 8.) p absol., Luke iii. 18. Rom. xii. 8. 2 Cor. v. 20. 2 Tim. iv. 2 al. q here only. Prov. xxi. 16 only. r here only t. Tobit v. 18 (19) only. Jer. xii. 28 Schol. ap. Tromm.[?] Symm. s Matt. xi. 12. John ii. 10. v. 17. xvi. 24. ch. viii. 7. xv. 6. 1 John ii. 9 only. t absol., here only. = pass., 2 Thess. iii. 14. Tit. ii. 8 only. Ps. xxxiv. 26. (mid., Luke xviii. 2 al.) u Rom. i. 7 reff. v Acts xx. 31 reff. P.

ABCDP
LPS a b
c d e f g
h k l m n
o 17. 47

λαφιζόμεθα καὶ ἄστατοῦμεν,¹² καὶ σκοπιῶμεν^{hi} ἐργαζόμενοι ταῖς ἰδίαις ἰχέρσιν^k λαιδορούμενοι^l εὐλογοῦμεν,^m διωκόμενοιⁿ ἀνεχόμεθα,¹³ ο^o δυσφημούμενοι^p παρακαλοῦμεν^q ὡς ἡ περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων^r περίφημα^s ἕως ἄρτι.¹⁴ οὐκ^t ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου^u ἀγαπητὰ^v νουθετῶ.¹⁵ ἐὰν

12. λαιδορ. και ευλ. και ανεχ. F (Syr) Orig-int₁.
13. rec βλασφημουμενοι (substitution of more usual word), with BDFLN³ rel [vulg] Orig₂[-int₁] Chr₁ Thdrt [Ambrst]: txt ACPS¹ 17 Clem₁ Orig₃ Eus₃ Cyr[-p₁] Damasc. περικαθαρμα (for -ματα) D¹[-gr harl¹].
14. ταυτα βεφ γραφω DF k latt [lat ff]. αλλα B(C doubtful). νουθετων ACPS 17 Thl-txt: txt BDFL rel latt [Chr₁ Thdrt Damasc Ambrst].

καὶ ὁ παρὼν μοι καιρὸς μαρτυρεῖ. Chrys. See, on the subject-matter, 2 Cor. xi. 23—27. γυμνι.] are in want of sufficient clothing: cf. ἐν ψυχῇ κ. γυμνότητι, 2 Cor. xi. 27. Meyer (after Fritzsche) believes γυμνιτεύμεν to be a mistake in writing the word, of very ancient date: but surely we are not justified, in such a conventional matter as the form of writing a word, to desert the unanimous testimony of the oldest MSS. And we have the forms γυμνίτης, and γυμνίτης: why not then γυμνιτεύω? κολαφ.] are buffeted—see reff., there is no need to press the strict meaning.

ἄστατ.] τουτέστιν, ἐλαυνόμεθα, φείδομεν. Theophyl. 12.] As testimonies to Paul's working with his own hands, see Acts xviii. 3; xx. 34; ch. ix. 6; 1 Thess. ii. 9; 2 Thess. iii. 8. That the other Apostles did the same, need not necessarily be inferred from this passage, for he may be describing the state of all by himself as a sample; but it is conceivable, and indeed probable, that they did. λοιδ. . . κ.τ.λ.] 'So far as we from vindicating to ourselves places of earthly honour and distinction, that we tamely submit to reproach, persecution, and evil repute;—nay, we return blessing, and patience, and soft words.'

13.] παρακ., ἀντὶ τοῦ, πρᾶοτέρους λόγους κ. μαλακτικοὺς ἀμειβόμεθα. Theophyl. ὡς περικαθάρματα.] A climax of disgrace and contempt, summing up the foregoing particulars. We are become as it were the refuse of the world. περικ. from περικαθαίρω, that which is removed by a thorough purification, the offal or refuse. So Ammonius (in Wetst.): καθάρματα, τὰ μετὰ τὸ καθαρθῆναι ἀπορριπτόμενα:—Theophylact, ὅταν ρυπαρόν τι ἀποσπογγίσῃ τις, περικαθάρματα λέγεται τὸ ἀποσπογγίσμα ἐκείνων: and similarly Ecum. Wetst. gives many examples of

the metaphorical usage of the term καθάρματα as a reproach, from Demosth., Aristoph., Lucian, ul., and of purgamentum in Latin. περικαθάρματα is found in Arrian, Epict. iii. 22, Πρίλαμος, ὁ νῦν γεννήσας περικαθάρματα. But Luther and very many Commentators suppose the word to imply *piacula*, as Schol., Aristoph. Plut. 454 (Wetst.), καθάρματα ἐλέγοντο οἱ ἐπὶ καθάρσει λοιμοῦ τινος ἢ τινος ἐτέρας νόσου θυόμενοι τοῖς θεοῖς, τοῦτο δὲ τὸ ἔθος καὶ παρὰ Ῥωμαίοις ἐπεκράτησε. Meyer well remarks that περικαθάρματα will hardly bear this meaning, and that περίφημα in the sing. would not suit it. Still we may remark, with Stanley, that περίφημα is so used in ref. Tobit: and that Suidas says, περίφημα . . . , οὕτως ἐπέλεγον τῷ κατ' ἐνιαυτὸν συνέχοντι τῶν κακῶν Περίφημα ἡμῶν γένον' ἦτοι, σωτηρία καὶ ἀπολύτρωσις: καὶ οὕτως ἐνέβαλον τῇ θαλάσῃ ὡς ἀνεί τῷ Ποσειδῶνι θυσίαν ἀποτίνυντες.

περίψ.] much the same as περικαθάρματα,—but the expression is more contemptuous:—the individual περικαθάρματα are generalized into one περίφημα, the τοῦ κόσμου is even further extended to πάντων, —see ch. iii. 22.

14—21.] Conclusion of this part of the Epistle:—in what spirit he has written these words of blame: viz. in a spirit of admonition, as their father in the faith, whom they ought to imitate. To this end he sent Timothy to remind them of his ways of teaching,—would soon, however, come himself,—in mildness, or to punish, as the case might require.

14. οὐκ ἐντρέπων] not as one who shames you, see reff., and ch. vi. 5; xv. 34,—and for the force of the participle, ch. ii. 1. νουθετῶ contrasts with ἐντρέπων γράφω, the construction being purposely adopted, to set in a more vivid light the paternal inten-

γὰρ ^w μυρίους ^x παιδαγωγούς ἔχhte ἐν χριστῷ, ^y ἀλλ' οὐ ^w πολλοὺς πατέρας· ἐν γὰρ χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ^z ἐγέννησα. ¹⁶ ^a παρακαλῶ οὖν ὑμᾶς, ^b μιμηταί μου γίνεσθε. ¹⁷ διὰ τοῦτο ἔπεμψα ^c ὑμῖν Τιμόθεον, ὅς ἐστίν μου τέκνον ^d ἀγαπητὸν καὶ ^e πιστὸν ἐν ^f κυρίῳ, ὃς ὑμᾶς ^g ἀναμνήσει τὰς ^h ὁδοὺς μου τὰς ἐν χριστῷ, καθὼς ^g πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. ¹⁸ ^h ὥς μὴ ἔρχο-

6. ii. 14. Heb. vi. 12 only†. (-μείσθαι, 2 Thess. iii. 7, 9.) c dat., Acts xi. 29. Phil. ii. 19.
d see Eph. i. 1. Acts xvi. 15. e Mark xi. 21. xiv. 72. 2 Cor. vii. 15. 2 Tim. i. 6. Heb. x. 32
only. Gen. viii. 1 Ed-vat. compl. [B def.] (-μνησις, ch. xi. 24.) f = ch. xii. 31. see Acts
xiii. 10 reff. g Acts xvii. 30 reff. h w. gen. abs., 2 Cor. v. 20. 2 Pet. i. 3. Soph.
Ecd. Tyr. 11. Winer, edn. 6, § 65. 9.

15. om ἱησου B Clem, Pac; : ins ACDFLP¹ N rel vulg Syr Orig-int₄.

16. for οὖν, δε D¹[-gr] F[-gr].

17. aft τοῦτο ins αὐτο APN¹ 17 syr [Euthal-ms]. rec τέκνον bef μου (corrⁿ to more usual order), with DFL rel latt Orig[-c₁] Thdrt Thl Ec lat-ff: txt ABCPN m 17 arm [Euthal-ms] Chr Damasc. πιστος F. A [has not] χριστω for κυριω [as Woide]. αναμνησει(sic) A a¹. for χριστω, χρ. ἱησου C D²[-gr] N b m o 17 vulg-ed [fuld harl arm] syr copt Chr, Damasc [Ambrst]: κυριω ἱησ. D¹[and lat] F: txt AB D³[-gr] LP rel am(with demid [tol]) Syr Orig[-c₁] Thdrt Thl Ec.

tion:—I am not writing these things (vv. 8—13) as shaming you,—but I am admonishing you as my beloved children.

15.] Justification of the expression τέκνα μου. μυρίους, the greatest possible number—see ref. παιδαγ.]

He was their spiritual father: those who followed, Apollos included, were but tutors, having the care and education of the children, but not the rights, as they could not have the peculiar affection of the father. He evidently shews by μυρίους, that these παιδαγωγοί were more in number than he could wish,—including among them doubtless the false and party teachers: but to refer the word only to them and their despotic leading (as Beza, Calvin, al., and De Wette), or to confine its meaning to the stricter sense of παιδαγωγός, the slave who led the child to school, is not here borne out by the facts. See ref. and note: and for the wider sense of παιδαγ., examples in Wetst. ἀλλ' οὐ brings out the contrast strongly, giving almost the sense of 'at non ideo:' so Æsch. in Ctes. § 155, καὶ γὰρ ἐὰν αὐτὰ διεῖξη τὰ ἐκ τοῦ ψηφίσματος προστήγματα, ἀλλ' οὐ τὸ γ' ἐκ τῆς ἀληθείας αἰσχροὺν σιωπήσεται. See Hartung, Partikellehre, ii. 40.

ἐν γὰρ χρ.] For in Christ Jesus (as the spiritual element in which the begetting took place: so commonly ἐν χριστῷ, applied to relations of life, see ver. 17, bis,—not to be joined as De W. with ἐγὼ, q. d. ἐγὼ γὰρ ἐν χ. Ἰησοῦ δ. τ. εὐ. ὑμ. ἐγέννησα) by means of the gospel (the preached word being the instrument) I (emphatic) begat you (there is also an emphasis on ὑμᾶς, as coming before the verb, q. d. in your case, I it was who begat you). 16.] οὖν, because I am

your father. μιμηταί, not only, nor perhaps chiefly, in the things just mentioned, vv. 9—13,—but as ver. 17, in αἱ ὁδοί μου αἱ ἐν χρ., my manner of life and teaching. See ref. 17.] διὰ τοῦτο,—in order that you may the better imitate me by being put in mind of my ways and teaching: not, as Chrys., Theophyl., al., ἐπειδὴ ὡς παίδων κήδομαι, καὶ ὡς γεγεννηκός,—which would make ver. 16 a very harsh parenthesis, and destroy the force of what follows. On the fact, see Prolegg. to 2 Cor., § ii. 4.

τέκνον] see 1 Tim. i. 2, 18; 2 Tim. i. 2. Meyer remarks, that by the strict use of the word τέκνον in this passage (vv. 14, 15) we have a certain proof that Timothy was converted by Paul: see Acts xiv. 6, 7 and note. "The phrase seems to be used here in reference to τέκνα ἀγαπητά, ver. 14: 'I sent Timotheus, who stands to me in the same relation that you stand (in).'" Stanley. ἐν κυρίῳ points out the spiritual nature of the relationship.

ἀναμνήσει.] Timothy, by being himself a close imitator of the Christian virtues and teaching of his and their spiritual father, would bring to their minds his well-known character, and way of teaching, which they seemed to have well-nigh forgotten. See 2 Tim. iii. 10. καθὼς specifies what before was expressed generally: so Luke xxiv. 19, 20, τὰ περὶ Ἰησοῦ . . . ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς κ.τ.λ.; and Thucyd. i. 1, τὸν πόλεμον τῶν Πελ. κ. Ἀθ., ὡς ἐπολέμησαν πρὸς ἀλλήλους. πανταχοῦ ἐν π.

ἐκκλ.] To shew the importance of this his manner of teaching, he reminds them of his unvarying practice of it: and as he was guided by the Spirit, by inference, of its

1 ver. 6 reff.
 2 = 2 Cor. iii.
 3 x. 2. Gal.
 4 7. 11. 12.
 5 1 Tim. i. 3.
 6 &c.
 7 James iv. 15.
 8 Sr. xxxix. 6.
 9 1 Thess. i. 5.
 10 see Rom. xv.
 11 18 reff.
 12 = Rom. xiv.
 13 17.
 14 Rom. i. 4 reff.
 15 = ch. v. 8.
 16 2 Cor. ii. 1. Eph. i. 8. iii. 12. iv. 15. 17 al.
 17 i. 8 al. 6 Rom. xi. 8 reff.
 18 i. 21. iii. 13. 1 Pet. iii. 15. Ps. xlv. 4.

μείνου δέ μου πρὸς ὑμᾶς ἰέφυσιώθησιν ^kτινές· ¹⁹ ἐλεύ-
 σομαι δὲ ταχέως πρὸς ὑμᾶς, ¹ἐὰν ὁ ¹κύριος ¹θελήσῃ,
 καὶ γινώσκωμαι οὐ τὸν ^mλόγον τῶν ⁱπεφυσιωμένων, ἀλλὰ
 τὴν ^mδύναμιν ²⁰οὐ γὰρ ἐν ^mλόγῳ ἢ ⁿβασιλείᾳ τοῦ ⁿθεοῦ;
 ἀλλ' ^oἐν δυνάμει. ²¹τί θέλετε; ^{pa}ἐν ^qῤάβδῳ ἔλθω πρὸς
 ὑμᾶς, ἢ ^pἐν ἀγάπῃ, ^sπνεύματί τε ^tπραύτητος;

...τοχέως
 e.
 ABCDF
 LPs a b
 c d f g h
 k l m n
 o 17

q Rev. ii. 27. Isa. x. 24. r Matt. x. 10. Heb.
 t Paul (2 Cor. x. 1. Gal. v. 23. vi. 1 al.) only, exc. James

18. om δε F latt copt lat-fl.

19. θελήσει LP [f]. om ου D¹. aft λογον ins αυτων F. τον πεφυ-
 σιωμενον I h m 3. 46¹-9. 57. 109-16 lectt-7-12 Orig¹ (not Clem² Chr¹ Thdr^t [Sevrn-c,
 Damasc] &c).

21. [πνευμα (for -ματι) D¹(and lat.)] rec πιασθητος, with DFLPN rel [Euthal-
 ms Clem¹ Orig¹ Chr¹ Thdr^t]: txt ABC¹ or 2 17 Damasc.

universal necessity in the churches.

18.—20.] To guard against misrepresenta-
 tion of the coming of Timothy just an-
 nounced, by those who had said and would
 now the more say, 'Paul dare not come to
 Corinth,' he announces the certainty of his
 coming, if the Lord will.

18.] ὡς μὴ
 ἐρχομένου forms one idea, and the δέ is in
 consequence placed after it all: so Thueyd.
 i. 6, ἐν τοῖς πρώτοι δὲ Ἀθηναῖοι: Isocr.
 περὶ εἰρ., p. 160, ὅτι ἂν τύχῃ δὲ γενησό-
 μενον. Hartung, Partikellehre, i. 190.

ὡς expresses the assumption in their minds:
 the present part. ἐρχομένου refers to their
 saying—οὐκ ἔρχεται, as Meyer.

19.] ἐλεύσομαι is prefixed, for emphasis, being
 the matter in doubt: as we say, 'Come I
 will.'

ταχέως] How soon, see ch.
 xvi. 8. γινώσκωμαι] I will inform
 myself of—not the words of those who
 are puffed up (those I care not for), but
 their power: whether they are really
 mighty in the Spirit, or not. This general
 reference of δύν. must be kept, and not
 narrowed, as Chrys., Theophyl., to [the]
 power of working miracles: or "quantum
 apud vos sua scientia et doctrina quam
 jactant profecerint," Est.; or *virtuous lives*
 (Theodoret, al.), or *energy in the work of*
the gospel (Meyer): he leaves it general
 and indefinite.

20.] Justification of
 this his intention by the very nature of that
 kingdom of which he was the ambassador.

ἡ βασιλ. τ. θεοῦ, the Kingdom (τ. οὐρ.
 Matt. iii. 2; iv. 17 and passim; τ. θ. Mark
 i. 15, al.) announced by the prophets,
 preached by the Lord and the Apostles,
 being now prepared on earth and received
 by those who believe on Christ, and to be
 consummated when He returns with His
 saints: see Phil. iii. 20, 21; Eph. v. 5.

ἐν λόγῳ . . . ἐν δυνάμει . . . is
 not (i. e. does not consist in, has not its
 conditions and element of existence) in
 (mere) word, but in power—is a kingdom
 of power.

21.] He offers them, with

a view to their amendment, the alterna-
 tive: 'shall his coming be in a judicial or
 in a friendly spirit?' as depending on
 themselves. τί not for πότερον (as Meyer,
 De W.), but general, and afterwards con-
 fined to the two alternatives: What will
 ye (respecting my coming)?

ἐλθω, must I come? ἐν ῥάβδῳ, with a
 rod; but not only 'with,' as *accompanied*
with: the prep. gives the idea of the
 element in which, much as ἐν δόξῃ: not
 only *with* a rod, but in *such purpose as to*
use it. There is no Hebraism: see Pas-
 sow under ἐν, No. 3 and 4. He speaks as
 a father: τί ἐστίν, ἐν ῥάβδῳ; ἐν κολάσει,
 ἐν τιμαρίᾳ, Chrys.

πνεύμ. τ. πραύ-
 τητος] Generally, and by De Wette, ex-
 plained, a *gentle spirit*, meaning by πνεύμ.
 his own spirit: but Meyer has remarked,
 that in every place in the N. T. where
 πνεῦμα is joined with an abstract genitive,
 it imports the Holy Spirit, and the abstract
 genitive refers to the specific working of
 the Spirit in the case in hand. So πν.
 τῆς ἀληθείας (John xv. 26; xvi. 13;
 1 John iv. 6), νιοθεσίας (Rom. viii. 15),
 τῆς πίστεως (2 Cor. iv. 13), σοφίας (Eph.
 i. 17), ἀγιωσύνης (Rom. i. 4). (This does
 not however appear to be without
 exceptions: cf. πνεῦμα ἀσθενείας, Luke
 xiii. 11; δουλείας, Rom. viii. 15; κατα-
 νύξεις, Rom. xi. 8; δειλίας, 2 Tim. i.
 7; τῆς πλάνης, 1 John iv. 6. We may
 indeed say, that in none of these cases
 is the πνεῦμα subjective, or the phrase
 a mere periphrasis: but the πνεῦμα is
 objective, a possessing, indwelling spirit,
 whether of God or otherwise.) And so
 Chrys., Theophyl.,—ἐν γὰρ καὶ πνεύμα
 αὐστηρότητος κ. τιμαρίας, ἀλλ' ἀπὸ τῶν
 χρηστοτέρων αὐτὸ καλεῖ ὡς καὶ τὸν θεὸν
 οἰκτίρμονα κ. ἐλεήμονά φαμεν, ἀλλ' οὐ
 κολαστήν, καίτοιγε καὶ τοῦτο ὄντα. Theo-
 phyl.

V. 1—13.] CONCERNING A GROSS CASE
 OF INCEST WHICH HAD ARISEN, AND WAS

V. 1 ^u“Ὁλος ^vἀκούεται ἐν ὑμῶν ^wπορνεία, καὶ τοιαύτη ^u Matt. v. 31.
^wπορνεία ^xἥτις ^yοὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα ^{ch. vi. 7. xv. 29 only t.}
τοῦ πατρὸς ^zἔχειν ^{2 a} καὶ ὑμεῖς ^bπεφυσιωμένοι ἐστὲ καὶ ^{2 Macc. x. 13. see Acts xi. 22 reff.}
οὐχὶ μᾶλλον ^cἐπενθήσατε, ^dἵνα ^eἀρβῇ ^fἐκ ^fμέσου ὑμῶν ^{al. Gen. 22 reff.}
^{xxxviii. 24. x = Heb. ii. 3. y = Matt. vi. 29. ch. xiv. 21. Gal. ii. 5 al. z = Matt. xiv. 4. xxii. 28. ch. vii. 2, 29. Deut. xxviii. 30. a interrog., Luke x. 29. xxi. 26. John ix. 36. 2 Cor. ii. 2. b ch. iv. 6 reff. c Matt. v. 4. ix. 15. Mark xvi. 10. Luke vi. 23. 2 Cor. xii. 21. James iv. 9. Rev. xviii. 11, 15, 19 only. Isa. lxi. 2. d = John xi. 15. e = Matt. xiii. 12. Luke xi. 22. John ii. 16 al. Isa. lviii. 1, 2. f Acts xvii. 33 reff.}

CHAP. V. 1. rec aft *εθνεσιν* ins *ονομαζεται* (see note), with L, P⁸ rel syrr Chr₂ [Bas₁ Cyr-p₁ Damasc¹ Thdr¹ Cassiod¹ om ABCDEN¹ 17 latt copt aeth arm Orig¹-c₁-int₂ Euthal-ms] Manes, Tert₁ Lucif₁ [Ambrst¹]. *τον πατρος εχειν* bef *τινα* DF.
2. for *ουχι*, *ου* F. rec *εξαρθη* (*corrⁿ from ver 13*), with L rel Chr₁ [Bas₃

HARBOURED, AMONG THEM (vv. 1—8): AND QUALIFICATION OF A FORMER COMMAND WHICH HE HAD GIVEN THEM RESPECTING ASSOCIATION WITH GROSS SINNERS (9—13). The subject of this chapter is bound on to the foregoing by the question of ch. iv. 21: and it furnishes an instance of those things which required his apostolic discipline. 1.] ὅλος, actually, ‘omnino,’ see reff.: in negative sentences, ‘at all.’ ἀκούεται ἐν ὑμ.

πορνεία] another way of saying ἀκούοισί τινες ἐν ὑμ. πόρνοι,—the character of πόρνος is borne (by some) among you,—fornication is borne as a character among you. From missing this sense of ἀκούομαι, Commentators have gone wrong (1) as to ὅλος, rendering it ‘commonly,’ to suit ἀκούεται, ‘is reported,’—(2) as to ἐν ὑμῶν, joining it with πορνεία, whereas it belongs to ἀκούεται,—(3) as to ἥτις οὐδὲ ἐν τ. ἔθν., see below. καὶ τοιαύτ. π.]

And fornication of such a sort (the καὶ rises in a climax, there being an ellipsis of οὐ μόνον . . . , ἀλλὰ . . . before it; so Aristoph. Ran. 116, ὦ σχέελοι, τολμήσεις γὰρ ἰέναι καὶ σύ γε; see Hartung, Partikellehre, i. 134), as (is) not (borne as a character) even among the heathen. The ὀνομάζεται of the rec. is a clumsy gloss, probably from Eph. v. 3: the meaning being, that not even among the heathen does any one ἀκούει πόρνος in this sense, that it was a crime that they would not tolerate as a matter of public notoriety. So that one among you has (as wife most probably, not merely as concubine: the word ἔχω in such cases universally in the N. T. signifying to possess in marriage: and Meyer remarks that ὁ τὸ ἔργον τοῦτο ποιήσας (ver. 2), and τὸν οὕτως τοῦτο κατεργασάμενον (ver. 3) seem to point to a consummation of marriage, not to mere concubinage) his father's wife (i. e. his step-mother, see Lev. xviii. 8; οὐκ εἶπε μητρὶν ἀλλὰ γυναῖκα πατρός, ὥστε πολλὰ χαλεπώτερον πλῆθαι, Chrys. Hom. xv. p. 125). The Commentators generally refer to Cicero, Pro Cluentio, 5, 6.

“Nubit genero socrus, nullis auspicibus, nullis auctoribus, funestis omnibus omnium omnibus. O mulieris scelus incredibile, et præter hanc unam, in omni vita inauditum,” &c. It may seem astonishing that the authorities in the Corinthian church should have allowed such a case to escape them, or if known, should have tolerated it. Perhaps the universal laxity of morals at Corinth may have weakened the severity even of the Christian elders: perhaps, as has often been suggested, the offender, if a Jewish convert, might defend his conduct by the Rabbinical maxim that in the case of a proselyte, the forbidden degrees were annulled, a new birth having been undergone by him (see Maimon. in West.). This latter however is rendered improbable by the fact that the Apostle says nothing of the woman, which he would have done had she been a Christian:—and that Jewish maxim was taxed with the condition, that a proselyte might marry any of his or her former relatives, ‘modo ad Judaicam religionem transierint.’ The father was living, and is described in 2 Cor. vii. 12, as ὁ ἀδικηθεὶς;—and from the Apostle saying there that he did not write on his account, he was probably a Christian. 2.] καὶ often introduces a question, especially one by which something inconsistent or preposterous is brought out,—see reff.: and note on 2 Cor. ii. 2. πεφυσ. ἐστέ]

Not, which would be absurd,—at the occurrence of this crime, οὐκ ἐπὶ τῇ ἀμαρτήματι τοῦτο γὰρ ἀλογίας. Chrys.: neither, as he proceeds,—ἀλλ’ ἐπὶ τῇ διδασκαλίᾳ τῇ ἐκείνου, imagining the offender to have been some party teacher: so also Theophyl.:—but as before, with a notion of their own wisdom and spiritual perfection: the being puffed up is only cum hoc, not propter hoc. ἐπενθήσατε] And did ye not rather mourn (viz. when the crime became first known to you), in order that (your mourning would be because of the existence of the evil, i. e. with a view to its removal) he who did this deed (the

5 = ch. xi. 18.
h 2 Cor. x. 2,
11. xiii. 2,
10. Wisd.
xi. 11. xiv. 17.
i are above h.
Phd. i. 27.
Col. ii. 5
only. P.
Job vi. 13.
Wisd. ix. 6
only.

j Acts xii. 20. 2 Cor. xi. 8 al.
xv. 19 reff.

m Rom. ii. 9 reff.

k Acts xvii. 16 reff. Col. ii. 5. see ch. vii. 34.
n epp., here only. = Acts xiv. 27. xx. 7, 8 al.

l = Acts

ABCDEF
LPN a b
c d f g h
k l m n
o 17. 47
vv 4 and
5 are cut
away in

τὸ ἔργου τοῦτο ποιήσας; ³ ἐγὼ ⁸ μὲν ⁸ γὰρ ^{hi} ἀπὼν τῷ σώ-
ματι, ^{hj} παρὼν δὲ τῷ ^k πνεύματι. ἤδη ¹ κέκρικα ὡς ^j παρὼν
τὸν οὕτως τοῦτο ^m κατεργασάμενον, ⁴ ἐν τῷ ὀνόματι τοῦ
κυρίου ἡμῶν Ἰησοῦ ⁿ συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ
¹ πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ C.

Damasc Thdrt: txt ABCD[F]PN a m 17 [Euthal-ms] Epiph₁. for ποιησ., πραξας
ACN m 17 [Euthal-ms] Epiph Bas₁: txt BDFLP rel Chr₁ [Bas₂ Damasc] Thdrt.

3. rec ins *ws bef απων* (to corresp with *ws παρων below*, it being imagined that *απων*
..... *πνευμ.* was to be taken together: so *Mey*), with D² [and lat] FL rel syr Dial₁
Chr₁ [Bas₁ Damasc] Thdrt Thl Ec Lucif₂ Aug₂: om ABC D¹ [-gr] PN m 17 vulg [Syr
aeth] copt Manes [-in-] Epiph₁ Orig-int₁ [Hil₁ Ambrst Aug₁ Pel]. on τουτο F
latt arm Lucif₂ [Ambr₁].

4. om 1st ημων AN demid Lucif₂ Pac₁ [syr has it w-ast]. rec aft 1st ιησ.
ins *χριστου*, with D³ [-gr] FLPN rel [vulg] Syr syr-w-ast copt goth [aeth-pl] arm Dial₁
Chr Thdrt [Bas₁ Damasc Ambrst]: om AB D¹ [and lat] aeth-rom Lucif. (C doubtful.)
[om 2nd ημων P am fuld tol harl Orig₃-int₁ Bas, Thdrt-ms₁ Lucif₂ (ins₁), syr has
it w-ast.] rec aft 2nd ιησ. ins *χριστου*, with D³ [-gr] FL rel [Syr syr-w-ast copt
goth aeth-pl arm] Orig₂ [-int₁] Chr Thdrt [Damasc] Lucif₂ Aug₁ Pac: om AB D¹ [and
lat] PN vulg syr-txt aeth-rom Orig₃ [-int₁] Dial₁ [Bas₂ Lucif₂].

past part. ποιήσας is itself used from the
past point of time indicated by ἐπενή-
σατε, and must therefore be expressed by
the (past) might (may) be removed from
among you (viz. by your casting him out
from your society)? 3—5.] justifies
the expression ἵνα ἀρῇ just used, by
declaring the judgment which the Apostle,
although absent, had already passed on the
offender. 3.] ἐγὼ μὲν γάρ, I for my
part. . . . 'ego certe': so Aristoph. Plut.
355, μὰ Δῖ, ἐγὼ μὲν οὖ: see Hartung,
Partikellehre, ii. 413. ὡς παρών, as
if really present, not, as being present in
spirit. τὸν οὕτως τοῦτο κατ.] The

object is put foremost for emphasis' sake,
and after several intervening clauses, taken
up again with τὸν τοιοῦτον, ver. 5.
οὕτως, Meyer thinks, alludes to some pe-
culiarly offensive method in which he had
brought about the marriage, which was
known to the Corinthians, but unknown
to us. Olsh. understands it, 'under such
circumstances,' 'being such as he is, a
member of Christ's body.' But this, being
before patent, would hardly be thus em-
phatically denoted. Perhaps after all,
τοῦτο κατεργασάμενον refers to πορνεύα
generally, οὕτως τοιούτῃ πορνεύα, ver. 1.

4.] We may arrange this sentence
in four different ways: (1) ἐν τῷ ὄν. may
belong to συναχθέντων, and σὺν τῇ δυν.
το παραδοῦναι,—so Beza, Calov., Billroth,
Olsh., al.: (2) both ἐν τῷ ὄν. and σὺν
τῇ δυν. may belong to συναχθέντων,—so
Chrys., Theophyl. (altern.), Calvin (quoting
for σὺν τῇ δυν. Matt. xviii. 20), Grot.,
Rückert: (3) both may belong to παρα-
δοῦναι,—so Mosheim, Schrader, al.: or (4)
ἐν τῷ ὄν. belongs to παραδοῦναι, and σὺν

τῇ δυν. το συναχθέντων,—so Luther, Cas-
tal., Estius, Bengel, De Wette, Meyer, al.
And this, I am persuaded, is the right ar-
rangement. For according to (2) and (3),
the balance of the sentence would be de-
stroyed, no adjunct of authority being
given to one member of it, and both to the
other: and (1) is hardly consistent with
the arrangement of the clauses, the paren-
thetical portion beginning far more natu-
rally with the participle than with ἐν τῷ
ὄν.,—not to mention that the common
formula of the Apostles' speaking authori-
tatively, is ἐν τῷ ὀνόματι Ἰησοῦ χρ. or the
like: see Acts iii. 16; xvi. 18; 2 Thess.
iii. 6. The sentence then will stand:—(I
have decreed),—in the name of our Lord
Jesus (when ye have been assembled to-
gether and my spirit with the power of
our Lord Jesus), (i. e. 'I myself, in spirit,
endowed by our Lord Jesus with apostolic
power: σὺν τῇ δυν. belongs to τοῦ ἐμοῦ
πνεύμ., and is not, as in Chrys.,—see above
—merely an element in the assembly) to
deliver such an one (reff.) to Satan for
the destruction of his flesh, that his
spirit may be saved in the day of the
Lord. What does this sentence import?
Not, mere excommunication, though it is
doubtless included. It was a delegation to
the Corinthian church of a special power,
reserved to the Apostles themselves, of in-
flicting corporeal death or disease as a
punishment for sin. Of this we have no-
table examples in the case of Ananias and
Sapphira, and Elymas, and another hinted
at 1 Tim. i. 20. The congregation itself
could αἰρεῖν ἐκ μέσου,—but it could not
παραδοῦναι τὸν σατανᾶ εἰς ὄλεθρον τῆς
σαρκός, without the authorized concu-

5 ὅρ παραδοῦναι τὸν ^α τοιοῦτον τῷ σατανᾷ ^β εἰς ὄλεθρον ^γ τῆς ^δ σαρκός, ἵνα τὸ ^ε πνεῦμα σωθῇ ἐν τῇ ^ς ἡμέρᾳ τοῦ κυρίου. ⁶ οὐ καλὸν τὸ ^α καύχημα ὑμῶν. οὐκ οἴδατε ὅτι ^ν μικρὰ ^ν ζύμη ὅλον τὸ ^ν φύραμα ^ν ζυμοῖ; ⁷ ἀεκαθά-
ρατε τὴν ^β παλαιὰν ^ν ζύμην, ἵνα ᾗτε νέον ^ν φύραμα, καθὼς

only. Prov. xxi. 7. s Matt. xxvi. 41 || Mk. Rom. ii. 28, 29. viii. 4 al.
u Rom. iv. 2 reff. v Gal. v. 9. w = John vii. 33 al.
33. xvi. 6. Exod. xii. 15 al. y Rom. ix. 21 reff. = Exod. viii. 3.
alw. w. ὄλ.) as above (w). Matt. xiii. 33 || L. only. Hos. vii. 4.
xxvi. 13. Judg. vii. 4 B al. [δουκμ. A Ald. compl.] only.
14. 1 John ii. 7. a 2 Tim. ii. 21 only. Deut.
b Rom. vi. 6 reff. 2 Cor. iii.

5. for τον τοιουτ., αυτον F[-gr Syr syr-mg æth]. rec aft κυριον ins ιησουν, with LN rel am (with tol [flor] æth) Chr₂ [(and ms.) Bas], Thl (Ec Orig-int, Aug; ιησ. χριστων D demid [Ambrst]; ημων ιησ. χρ. AFP m 17 [vulg-clem fuld harl Syr] (ημων and χρ. syr-w-ast) [copt arm] Orig₁ [-int, Chr, Thdor-mops-c₁] Thdrt [Lucif, Ambr, Pel]: om B Orig₂-int₁ [-c, Eus.] Tert₂ Hil₂ Aug₁ Pac₂. (It seems evident that κυριον alone was the origl, and the other varr are additions.)

6. for ζυμοι, δολοι D¹-gr Bas-ed Hesych(appv): corruptit vulg D-lat Iren₁ Orig-int₂ Lucif₁ [Ambrst Aug₂]: txt ABC D²-gr FLPN rel [Orig₁-c₂ Chr_{sæpe} Bas₄ Cyr₁ Euthal-ms Thdrt Damasc].

7. rec aft εκκαθαρατε ins ουν, with CLPN³ rel syr [æth Cyr-p₁ Euthal-ms Damasc] Thdrt Thl Orig-int₁ [-c₁]: om ABDFN¹ l vulg Syr [copt goth spec] Clem₁ Bas₁ Chr₁ (Ec Tert Cypr₂ Lucif₁ Ambrst [Pel].

rence of the Apostle's πνεύματος, σὺν τῇ δυν. τ. κυρ. ἡμ. Ἰησοῦ. What the ὄλεθρος τ. σαρκός was to be, does not appear:

certainly more than the mere destruction of his pride and lust by repentance, as some (Estius, Beza, Grot., al.) suppose: rather, as Chrys., ἵνα μαστίγῃ αὐτὸν ἕλκει πονηρῶ ἢ νόσφ ἐτέρᾳ. Hom. xv. p. 127. Estius's objection to this, that in 2 Cor. ii. and vii. we find no trace of such bodily chastisement, is not to the point,—because we have no proof that this παράδοσις was ever inflicted,—nor does the Apostle command it, but only describes it as his own determination, held as it were in *terrorem* over the offender. See note on ver. 13.

Obs., σαρκός, the offending element, not σώματος. Paul could not say ὄλεθρον τοῦ σώματος, seeing that the body is to partake of the salvation of the spirit;—but not the σάρξ, see ch. xv. 50. 5. ἵνα τὸ πν. σωθῇ] The aim of the ὄλεθρ. τ. σαρ.,—which he said ἤδη τῷ διαβόλῳ νόμους τιθεῖς, καὶ οὐκ ἀφίειλς αὐτὸν περαιτέρω προῆλθαι, as Chrys. p. 128. Thus the proposed punishment, severe as it might seem, would be in reality a merciful one, tending to the eternal happiness of the offender. A greater contrast to this can hardly be conceived, than the terrible forms of excommunication subsequently devised, and even now in use in the Romish church, under the fiction of delegated apostolic power. The delivering to Satan for the destruction of the spirit, can belong only to those who do the work of Satan. Stanley remarks, “For the popular constitution of the early Corinthian church, see Clem. Rom. i. 44 (p. 297): where the rulers of that society are de-

scribed as having been appointed συνευδοκησάσης τῆς ἐκκλησίας πάσης.”

6.] ‘How inconsistent with your harbouring such an one, appear your high-flown conceits of yourselves!’ καύχημα, your matter of glorying. Are you not aware that a little leaven imparts a character to the whole lump? That this is the meaning, and not, ‘that a little leaven will, if not purged out, leaven the whole lump,’ is manifest from the point in hand, viz. the inconsistency of their boasting: which would not appear by their danger of corruption hereafter, but by their character being actually lost. One of them was a fornicator of a fearfully depraved kind, tolerated and harboured: by this fact, the character of the whole was tainted.

7.] The παλαιὰ ζύμη is not the man, but the crime attaching to their character as a church, which was a remnant of their unconverted state, their παλαιὸς ἄνθρωπος. This they are to purge out from among them. The ἐκκαθάρ. alludes to the careful ‘purging out’ from the houses of every thing leavened before the commencement of the feast of unleavened bread. Schöttgen, Hor. Hebr., in loc., gives a full account of the extreme care with which this was done. See also Stanley’s note. That ye may be a new lump (opposed to the παλαιὸς ἄνθρωπος of old and dissolute days), as ye are (normally and by your Christian profession) unleavened (i.e. dead to sin and free from it). This indicating the state by profession, the normal state, as a fact, and the grounding of exhortations on it, is common enough with our Apostle,—see Rom. vi. 3, 4: ch. iii. 16, al. freq.,

c here lds. Matt. xxvi. 17. Mark xiv. 12. Luke xxii. 1. 7. Acts xii. 3. xx. 6 only. Levit. ii. 4. &c.
 d Matt. xxvi. 2, &c. ii. 4 Kings xxiii. 22.
 e of Christ here only. = Acts xiv. 13 reff.
 f here only. Exod. v. 1. Deut. xvi. 15.
 h Rom. i. 29.
 n = John iii. 21.
 g = ch. i. 33. xiv. 39. xv. 38. Phil. ii. 12. iv. 1. j ch. xiv. 20 reff.
 i = ch. iv. 21 reff.
 m 2 Cor. i. 12. ii. 17 only +. (-ως, Phil. i. 10.)

ἔστε ^c ἄζυμοι· καὶ γὰρ τὸ ^{de} πάσχα ἡμῶν ^{ef} ἐτύθη χριστός. ABCDF
 S ὧστε ^h ἑορτάζωμεν μὴ ⁱ ἐν ^w ζύμῃ ^b παλαιᾷ μηδὲ ⁱ ἐν
 w ζύμῃ ^{jk} κακίας καὶ ^{kl} πονηρίας, ἀλλ' ⁱ ἐν ^c ἄζυμοις ^m εἰλι-
 κρινείας καὶ ⁿ ἀληθείας.

rec aft πασχ. ημων adds υπερ ημων (a doctrinal gloss), with C³L P(υμ.) N³ rel syr-
 goth Hip₁ Orig₁ Meth₁ [Cyr-p₁] Thdr̄t Pseud-Ath₁ Thl Cēc: om ABC'DEFN¹ 17 latt
 copt aeth [arm] Clem₁ Orig_{sape} (mss vary₃) Meion-c₂ [Dial₁ Eus₁] Arehel Ath₁ Chr₁
 Cyr₁ Cypr₂ Tert₁ Ambrst Jer [Aug_{sape} Zeno]. elz εθυθη: txt ABDFLPN rel
 [syr-mg-gr]. (C is here illegible.) ins o bef χριστος F.

8. εορτάζομεν A D [-gr] P d [goth Orig₁]: txt BCFLN rel [latt syr̄r copt aeth arm
 Orig₂-c₁-int_{sape} &c]. παλαιας P. for μηδε, μη B Orig₁(txt₂-c₁). for
 πονηρίας, πορνείας F [-gr]. (G-lat has both.)

and involves no tautology here, any more than elsewhere. An unfortunate interpretation has been given to these words, —‘as ye are now celebrating the feast of unleavened bread;’ and has met with some recent defenders, e. g. Wieseler, —and Conybeare, Life and Epistles of St. Paul, edn. 2, vol. ii. p. 40, note. But first, the words will not admit it; for ἄζυμοι cannot (as joined immediately with ἐν ἄζυμοις, ver. 8) without much harshness be applied in its literal sense to the celebrators of the feast, but must indicate the material which was unleavened, see reff., —ἄρτον ζυμητήν, ἄζυμον, Athenæus iii. 109, and Gen. xix. 3; Exod. xxix. 2. Secondly, the celebration of a Jewish feast would certainly not be predicated without remark of a whole mixed congregation of Gentiles and Jews, even supposing that the Gentile converts did celebrate it with the Jews. It is no answer to this, to cite passages (see Conyb. and Howson, ubi supra), where he seems to treat mixed churches, e. g. Gal. iv. 8; Rom. vii. 1; xi. 18, as if they belonged wholly to one or other of their component elements. For this is not a parallel case. He would here, as above, be distinctly *predicating*, as a fact, of the whole church, a practice which he himself would have been the first to deprecate. See Gal. iv. 10. Thirdly, it is not at all probable that the Apostle would either address the Corinthians as *engaged in a feast* which *he, at Ephesus*, was then celebrating, seeing that it would probably be over before his letter could be delivered, —or would anticipate their being engaged in it when they received his letter, if it were yet to come. For be it remembered, that in the sense required, they would only be ἄζυμοι during seven days. Here again, I do not see how the example of “a birth-day letter to a friend in India,” adduced by Mr. Conybeare, as an answer to my objection, may apply. It seems to me that if

strictly considered, in detail, it tells my way, not his. But, fourthly, —and even could all the other objections be answered, this would remain in its full force, —the reference is one wholly alien from the habit and spirit of our Apostle. The ordinances of the old law are to him not *points on whose actual observance to ground spiritual lessons*, but things passed away in their literal acceptance, and become *spiritual verities* in Christ. He thus regards the Corinthian church as (normally) *the unleavened lump* at the Passover; he beseeches them to put away the old leaven from among them, to correspond with this their normal state: for, he adds, it is high time for us to be ἄζυμοι in very deed (καὶ γὰρ —so Xen. Anab. v. 8. 7, ἀκούσατε, ἔφη, καὶ γὰρ ἄξιον. It introduces a powerful reason, for (on other accounts and) also. See Hartung, Partikellehre, i. 137, 8), seeing that our Passover was sacrificed (see reff.: and cf. Heb. ix. 26, 28), even Christ (the days of unleavened bread began with the Passover-sacrifice): therefore (reff.) let us keep the feast (not the actual Passover, but the continued Passover-feast of Christians on whose behalf Christ has died. There is no change of metaphor: the Corinthians are the living ἄρτοι, as believers are the living stones of the spiritual temple) not in (as our element) the old leaven (general—our old unconverted state), nor (particular) in the leaven of vice and wickedness (the genitives are of apposition, —‘the leaven which is vice and wickedness;’ see Winer, edn. 6, § 59. 8. a), but in the unleavenedness (τὰ ἄζυμα, unleavened things, see Exod. xii. 15, 18) of sincerity and truth. The view here maintained is that of Chrys., καὶ αὐτοὺς δὲ ἐπιμένει τῇ μεταφορᾷ, ἀναμικρύνσκων παλαιᾷς αὐτοῦς ἱστορίαις, καὶ πάσχα καὶ ἄζυμων, καὶ τῶν εὐεργεσιῶν τῶν τότε καὶ τῶν νῦν, καὶ τῶν κολάσεων καὶ τῶν τιμωριῶν ἐν τῇ ἡμέρᾳ ὅ παρὼν κυριός. καὶ

⁹ Ἐγραψα ὑμῖν ἐν ὁ τῇ ἐπιστολῇ μὴ ^p συναναμίγνυσθαι ^o (see note) πόρνοις ¹⁰ οὐ ^r πάντως τοῖς ^{qst} πόρνοις τοῦ κόσμου τοῦ-
του ἢ τοῖς ^{su} πλεονέταις καὶ ^v ἄρπαξιν ἢ ^{stw} εἰδωλολάτραις,
^x ἐπεὶ ^y ὠφείλετε ^x ἄρα ἐκ τοῦ κόσμου ἐξελεθῆν ¹¹ νῦν δὲ

14 only. Hos. vii. 8 A Ald. compl. (συνμῖν., B) only.

xii. 16. xiii. 4 only r. Sir. xxiii. 16, 17 only.

9. Eph. v. 5.

only r. Sir. xiv. 9 only.

xliv. 27 only.

vii. 14 only.

t as above (s).

w as above (s, t).

y Rom. xv. 1 reff.

q as below (s, t).

r see Rom. iii. 9 reff.

1 Tim. i. 10. Heb.

u as above (s). here bis.

v here bis. Matt. vii. 15. Luke xviii. 11. ch. vi. 10 only. Gen.

z ch. vi.

2 Thess. iii.

10. rec ins καὶ bef ου παντως, with D³LPN³ rel syr Orig-e Chr Thdrt Thl Ec: txt
ABCD¹FN¹ 17 latt copt [goth] Orig[-int₁] Tert, Lucif, Ambrst Pel. ^{τουτου} bef
τ. κοσμ. D. rec (for καὶ) ἢ (alteration to conform to the general context), with
D²⁻³[-gw] LN³ rel [vulg B-lat syrr copt goth arm] Orig[-e₁-int₁] Bas₁ Damasc Chr₁
Thdrt Lucif: txt ABC D¹[and lat] FPN¹ m[η καὶ] 17 æth. rec οφείλετε (corr
from misunderstanding: see note), with B²P rel [Bas₁ Euthal-ms] Chr₁ Thdrt: txt
AB¹CDFLN³ c n 17. 47 latt Damasc Tert, Lucif, [Ambrst].

11. rec νυν, with CD¹⁻⁴N¹ rel Orig[-e₁] Chr₁ Thl Ec: txt AB [D³(Tischdf)] FLPN³
d k n 17 [Sevrn-e₁ Euthal-ms] Bas₁ Chr₁ Thdrt Damasc.

γὰρ εἰπὼν ἐορτάζωμεν, οὐκ ἐπειδὴ πάσχα
παρῆν, οὐδὲ ἐπειδὴ ἡ πεντηκοστή, ἔλεγεν,
ἀλλὰ δεικνύς ὅτι πᾶς ὁ χρόνος ἐορτῆς ἐστὶ
καὶ τοῖς Χριστιανοῖς διὰ τὴν ὑπερβολὴν
τῶν δοθέντων ἀγαθῶν. Hom. xv. p. 128.

With regard to the chronological
superstructure which has been built (by
Wieseler and others) on this passage, *that*
the Epistle was written *shortly before*
Easter, we cannot of course say that
the approach of the Passover *may not*
have suggested to the Apostle this simili-
tude: and we know from ch. xvi. 8 that
he was looking forward to Pentecost. But
further than this it would not be safe to
assume: see Prolegg. to this Epistle, § vi.
3, 4. 9-13.] *Correction of their mis-
understanding of a former command of
his respecting keeping company with forni-
cators.*

9.] I wrote to you in my
letter (not *this present epistle*, which τῇ
ἐπιστολῇ might mean, see reff.,—for there
is nothing in the preceding part of this Epis-
tle which can by any possibility be so inter-
preted,—certainly not either ver. 2 or ver.
6, which are commonly alleged by those
who thus explain it—and ἐν τῇ ἐπιστολῇ
would be a superfluous and irrelevant addi-
tion, if he meant the letter on which he
was now engaged:—but, a *former epistle*,
which has not come down to us:—cf. the
similar expression, ref. 2 Cor. used with
reference to *this Epistle*,—and see note on
2 Cor. i. 15, 16. So Ambrose, Calvin, Beza,
Estius, Grot., Calov., Bengel, Wetst., Mosh.,
De Wette, Meyer: so also Lightfoot, under-
standing however an Epistle committed to
Timothy, see ch. iv. 17: which could not
be, as Timothy was not coming to them till
after they had received this Epistle, ch. xvi.
10, and thus the words would be unintel-
ligible to them:—on the other side are
Chrys., Theodoret, Theophyl., Erasm.,
Corn.-a-lapide, Wolf, al. It has been sug-

gested (see Stanley, in loc.) that the whole
passage, ch. v. 9—vi. 8, may have been a post-
script or note inserted subsequently to the
rest of the Epistle, and referring especially
to ch. vi. 9—20) not to keep company
with fornicators. 10.] οὐ πάντως
limits the prohibition, which perhaps had
been complained of owing to its strictness,
and the impossibility of complying with it
in so dissolute a place as Corinth, and ex-
cepts the fornicators of *this world*, i. e. who
are *not professing Christians: not under*
all circumstances with the fornicators
of this world: so Theophr. C. P. vi. 25,
cited by Wetst. on Rom. iii. 9, ποιεῖ γὰρ
οὐ πάντως, ἀλλ' ἐὰν οὐλὴ τις ᾗ ὑπόκαυστος.

οὐ, not μή, because not the whole
context of the prohibition is negated, but
only one portion of it, and thus οὐ πάντως
τ. π. τ. κόσ. τ. stands together as one idea.
So Thucyd. i. 51, ὑποτοπήσαντες ἀπ' Ἀθη-
νῶν εἶναι οὐχ ὅσας ἑώρων ἀλλὰ πλείους.
See more examples in Hartung, Partikel-
lehre, ii. p. 125, 6. τοῦ κόσμ.

τούτου, belonging to the number of unbelievers,—Christians who were πόρνοι be-
ing expressly excluded. So Paul ever uses
this expression, ch. iii. 19; (2 Cor. iv. 4);
Eph. ii. 2. πλεονέταις and ἄρπαξιν
are joined by καὶ, as belonging to the same
class—that of covetous persons;—πλεονέ-
της being an avaricious person, not a la-
scivious one, as sometimes rendered (e. g.
Conybeare, vol. ii. p. 41, edn. 2), nor does it
seem to have any where merely this mean-
ing; see Eph. iv. 19 and note. Compare
on the other side Stanley's note here, which
however has not convinced me. The root
of the two sins being the same, viz. lust or
greed, they come often to be mentioned
together and as if running into one an-
other. See Trench, N. T. Syn. pp. 91, 2.
On ἄρπαξιν, Stanley remarks, "It is
difficult to see why it should be expressly

εἴη αὖ ἰσχυρῶς. ἔγραψα ὑμῖν μὴ ^p συναναμίγνυσθαι, εἰάν τις ἀδελφὸς ABCD F
 Prov. xxvi. 21. ἢ ῥαίει. LPN a b
 ch. iii. 12. c d f g h
 -ῥαί, 1 Tim. k l m n
 s. 14. o 17. 47
 a. ch. vi. 10 only. Prov. xxiii. 21. xxvi. 9. Sir. xix. 1. xxi. 8 only.
 b. ver. 5. Luke xv. 2. Acts x. 41. xi. 3. Gal. ii. 12 only. Gen. xliii. 32. Ps. c. 5 only.
 c. xvi. 10. Matt. viii. 29. see Matt. xxvii. 4. John xxi. 22, 23. d here only. (Mark v. 7. 2 Kings e (Acts xxvi. 11. 2 Cor. iv. 16.) — here
 bis. Col. iv. 5. 1 Thess. iv. 12. Mark iv. 11 only. (cf. τοῖς ἐκτός, Sir. prol.) f = John viii. 15. Rom. g = here only. see Rom. vii. 22. 2 Cor. iv. 16. Eph. iii. 16. 3 Kings vi. 15. h here
 only. Deut. xviii. 7, 12. xxiv. 7. i see ch. i. 24.

Steph for ἦ, ἡ, with (B² D-gr, perhaps) F-lat G-lat arm Aug₄; txt (not defined in the other uncials) vulg [D-lat] syrr copt goth æth Iren-int₁ Tert₁ [Lucif, Ambrst] Aug₁.
 πορν. η μεθ. η εἰδ. η λυδ. η πλ. η αρπ. C. εἰδωλ. η πλεον. m [arm].

for μηδε, μη Α 119 [Orig.]: μητε F. (non aut nec G-lat.)
 12. for τι, ει F[-gr]. rec aft μοι ins και, with D[-gr] L rel syr goth arm Chr₆
 Thdrt Thl (C: om ABCFPN 17 latt Syr copt æth Orig[-e,] Chr₁ Tert₁ [Ambr₁].
 υμας C₁). κρινετε N¹ (txt N-corr¹).

13. κρινεῖ [B² P (Tischdf)] a b d f g h k l o [vulg F-lat] arm lat-ff: txt L D-lat.
 (κρινει B¹ sed antea et mox κριν. Verc.) rec (for εξαρατε) και εξαριτε (και insd
 as above more than once, for connexion: but the abruptness is characteristic: -πειτε
 from LXX-A), with D³L rel (tolлите autem Syr, et tollite syr &c) [Orig-e,] Chr(om
 kai? and -ρατε ms₁ in Matthai) Thdrt: και εξαρατε 17: txt ABCD¹FPN d m latt copt
 goth arm [Bas₂ Euthal-ms].

introduced here, especially if πλεονέκτης has the meaning of sensuality." Certainly: but not, if πλ. retains its proper meaning, as containing the key to πορνεία on the one hand, and ἀρπαγή on the other.

ἐπεὶ ὧφ.] For in that case ye must go out of the world,—as Chrys. and Theophyl., ἐτέραν οἰκουμένην ζητήσαι. The past ὠφέιλ., as ἔχρην, al., because the necessity would long ago have occurred and the act have passed. 11. νῦν δὲ ἔγραψα.]

But my meaning was . . . ;—'but, the case being so, that ye must needs consort with fornicators among the heathen, I wrote to you, not to consort, &c.' That this is the meaning and not 'But now I write (the epistolary aorist), &c.,' seems plain, from the use of ἔγραψα twice so close together, and therefore probably in the same reference,—from the fact noticed by Meyer, that if a contrast had been intended between ἐν τῇ ἐπιστολῇ and νῦν, ἐν τῇ ἔπ. must have preceded ἔγραψα:—and from the usage of νῦν δέ, of which Hartung, Partikellehre, ii. 25, gives examples, e. g. Plut. Protag. p. 347, νῦν δὲ σφόδρα γὰρ καὶ περὶ τῶν μεγίστων ψευδόμενος δοκεῖς ἀληθῆ λέγειν, διὰ ταῦτά σε ἐγὼ ψέγω,—and Lycurg. Leocr. p. 138, ἐβουλόμην δ' ἂν, ὦ ἄνδρες . . . νῦν δέ . . . See also Heb. xi. 16. Thus by the right rendering, we escape the awkward inference deducible from the ordinary interpretation,—that the Apostle had previously given a command, and now retracted it. εἰάν τις]

If one who is called a brother be, &c. Euseb. Hieron., Augustine, Ambrose, Estius,

al., join ὀνομαζόμενος with πόρνος, and understand it either as = ὀνομαστός, 'be a notorious πόρνος, &c.,' or 'be named a πόρνος &c.' But ὀνομαζόμενος, or even ὀνομαστός, in the bad sense, is hardly admissible,—and in either case Paul would have written ἀδελφὸς τις, the stress on ἀδελφός in that case requiring it to precede τις, as it now precedes ὀνομαζόμενος.

εἰδωλόλατρός] One who from any motive makes a compromise with the habits of the heathen, and partakes in their sacrifices: Chrys. well remarks, προκαταβάλλεται τὸν περὶ τῶν εἰδωλοθύτων λόγον διὰ μετὰ ταῦτα μέλλει γυνάεσθαι. μέθυσος was, in pure Greek, not used of a man, but of a woman only. So Phrynichus, p. 151 (but see Lobbeck's note), μέθυσος ἀνὴρ οὐκ ἔρεῖς, ἀλλὰ μεθυστικός: γυναῖκα δὲ ἔρεῖς μέθυσον κ. μεθύσιν: and Pollux, vi. 25 (Wetst.), μέθυσος ἐπὶ ἀνδρῶν Μενάνδρῳ δεδόσθαι.

Seeing that μηδὲ συνεσθῆναι must imply a more complete separation than μὴ συναναμίγνυσθαι, it cannot be applied to the ἀγάται (as Mosheim, al.), but must keep its general meaning,—not even to sit at table with such an one. This rule, as that in 2 Thess. iii. 14, regards only their private intercourse with the offending person: nothing is here said of public excommunication, though for some of these crimes it would be implied.

12.] Ground of the above limitation. τί γάρ μοι . . .] for what concern of mine is it . . . ? So Ælian, Var. H. vi. 11, τοὺς δὲ ἄλλους ἔω. τί γάρ μοι κωφοῖς κ. ἀνοήτοις συμβουλευεῖν τὰ

ε εχων...
 ABCFL
 P n a b c
 d e f g h
 k l m n
 o 17. 47

VI. ¹ ^k Τολμᾶ τις ὑμῶν ¹ πρᾶγμα ¹ ἔχων ^m πρὸς ⁿ τὸν ^k = Acts v. 13.
ⁿ ἕτερον ^o κρίνεσθαι ^p ἐπὶ τῶν ^q ἀδίκων καὶ οὐχὶ ^p ἐπὶ τῶν ^q = Matt. v.
 1 here only. Xen.
 o = Matt. v.
 q = here only. see Gal. ii.

Mem. ii. 9. 1. m = Acts xxiv. 19 reff. n Rom. ii. 1 reff.
 40. Gen. xxvi. 21. Job ix. 3. p = Acts xxiii. 30 reff. q = here only. see Gal. ii.
 15 reff.

CHAP. VI. 1. ins εἰ bef ὑμων A[P] a¹ d m 17 syrr Chr₁ Thdrt. προς τ. ετερ.
 bef πραγμα εχων DF [copt goth Chr₁] Thdrt Cyp₁ [Ambrst Aug₂].—om του B.

λυσιτελέστατα; see other examples in Wetst. τοὺς ἔξω] reff. It was among the Jews the usual term for the Gentiles. Cf. Schöttgen in loc. He means, 'this might have been easily understood to be my meaning: for what concern have I with pronouncing sentence on the world without, or with giving rules of discipline for them? I could only have referred to persons among yourselves.'

οὐχὶ τοὺς ἔσω] "Ex eo, quod in ecclesia fieri solet, interpretari debuistis monitum meum, ver. 9. Gives judicatis, non alienos: quanto magis ego." Bengel. But I am not quite certain of this interpretation, which is also that of De Wette and Meyer, because it would more naturally correspond to οὐχὶ τοὺς ἔσω καὶ ὑμεῖς κρίνετε; A preferable way seems to be this; 'My judgment was meant to lead your judgment. This being the case, what concern had I with those without? Is it not on those within, that your judgments are passed?' The arrangement mentioned by Theophylact, and adopted by Knatchbull, Hammond, Michaelis, Rosenm., al., οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε, 'No: those within do ye (imper.) judge,'—is clearly wrong, for οὐχὶ is no answer to τί, and would require ἀλλὰ after it,—even supposing μοι τοὺς ἔξω κρίνειν and τοὺς ἔσω ὑμεῖς κρίνετε formed any intelligible logical contrast, which they do not.

13.] But those who are without God judgeth. The pres. κρίνει both expresses better the attribute and office of God, and answers better to the other presents than the future κρίνει. I have therefore retained it. The future perhaps came from Heb. xiii. 4. 'To judge those without, is God's matter.' These remarks about judging form a transition point to the subject of the next chapter. But having now finished his explanation of the prohibition formerly given, and with it the subject of the fornicator among them, he gives, before passing on, a plain command in terms for the excommunication (but no more: not the punishment mentioned in vv. 3—5) of the offender. And this he does in the very words of Deut. xxiv. 7 (from which the reading καὶ ἐκάρειτε has come). ὑμῶν αὐτῶν in Deut., but need not therefore lose its emphatic force: from among your own selves.

CHAP. VI. 1.—11.] PROHIBITION TO

SETTLE THEIR DIFFERENCES IN THE LEGAL COURTS OF THE HEATHEN: RATHER SHOULD THESE BE ADJUDGED AMONG THEMSELVES (1—6): BUT FAR BETTER NOT TO QUARREL—RATHER TO SUFFER WRONG, WAITING FOR JUSTICE TO BE DONE AT THE COMING OF THE LORD, WHEN ALL WHO DO WRONG SHALL BE EXCLUDED FROM HIS KINGDOM (6—11).

1.] On τολμᾶ, Dares . . . , Bengel remarks, "Grandi verbo notatur læsa majestas Christianorum." τίς, no particular individual, but any one: for he proceeds in the plur., vv. 4, 7.

πρᾶγμα] So ref. and Demosth. κατὰ Στεφ. α. p. 1120, τῷ μὲν νικί τῷ τούτου πολλῶν πραγμάτων ὄντων οὐ παρέστη πάποτε οὐδ' ἐβοήθησεν; κρίνεσθαι, reff., to go to law. So Eur. Med. 609, ὡς οὐ κρινοῦμαι τῶνδε σοὶ τὰ πλείονα,—and Anthol. ii. 30, δυσκῶφ δὺσκωφός ἐκρίνετο, καὶ πολὺ μᾶλλον ἢν ὁ κριτὴς τούτων τῶν δύο κωφότερος. Wetst. on Matt. v. 40. ἐπί (reff.), before, as judges. τῶν ἀδίκων] οὐκ εἶπεν, ἐπὶ τῶν ἀπίστων, ἀλλ' ἐπὶ τῶν ἀδίκων, λέξιν θείας, ἥς μάλιστα χρεῖαν εἶχεν εἰς τὴν προκειμένην ὑπόθεσιν, ὥστε ἀποτρέψαι κ. ἀπαγαγεῖν. ἐπειδὴ γὰρ περὶ δίκης αὐτῷ ὁ λόγος ἦν, οἱ δικάζόμενοι δὲ οὐδὲν οὕτως ἐπιζητοῦσιν, ὥς τὸ πολλὰν εἶναι πρόνοιαν τοῦ δικαίου παρὰ τοῖς δικάζουσιν, ἐντεῦθεν αὐτοὺς ἀποτρέπει, μονονοῦχι λέγων Ποῖ φέρῃ καὶ τί ποιεῖς, ἄνθρωπε, τούναντίον πάσχων ὧν ἐπιθυμεῖς, καὶ ὑπὲρ τοῦ τῶν δικαίων τυχεῖν ἀδικοῖς ἐπιτρέπων ἀνθρώποις; Chrys. Hom. xvi. p. 137.

The Rabbinical prohibitions against going to law before Gentiles may be seen in Wetst.: e.g. "Statutum est, ad quod omnes Israelitæ obligantur, eum qui litem cum alio habet, non debere eam tractare coram gentilibus." Tanchuma, xcii. 2. καὶ οὐχὶ ἐπὶ τ. ἀγίων] The Apostle does not mean that the Christians had their courts of law, but that they should submit their differences to courts of arbitration among themselves. Such courts of arbitration were common among the Jews. In Jos. Antt. xiv. 10. 17, there is a decree by which the Jews of Sardis are allowed the use of a σύνοδος ἰδία . . . καὶ τόπος ἴδιος, ἐν ᾧ τὰ τε πράγματα κ. τὰς πρὸς ἀλλήλους ἀντιλογίας κρίνουσι. Theodoret shows, ὡς οὐκ ἐναντία ταῦτα τοῖς πρὸς Ῥωμαίους γραφεῖν

r = Acts ix. 13. ^{reff.} ¹ ἁγίων; ² ἡ ^s οὐκ οἶδατε ὅτι οἱ ^r ἅγιοι τὸν ^t κόσμον ^{tu} κρι- ABCFL
 s vv. 9, 15, 16, νοῦσιν; καὶ εἰ ^v ἐν ὑμῖν ^u κρίνεται ὁ κόσμος, ^w ἀνάξιοι P N a b c
 t John xiii. 17. ἔστε ^x κριτηρίων ἐλαχίστων; ³ ^s οὐκ οἶδατε ὅτι ἀγγέλους def g h
 u = Matt. xix. al. fr. Sir. xv. 19 Ed-vat. F Ald. compl.(not ABN¹) Sir. xxv. 8 (not N) only. (-ῶς, ch. xi. 27.) k l m n
 v Luke xi. 15. Acts xvii. 31. see note. w here
 only. Jer. xv. 19 Ed-vat. F Ald. compl.(not ABN¹) Sir. xxv. 8 (not N) only. (-ῶς, ch. xi. 27.) x here
 bis. James ii. 6 only. Judg. v. 10 B Ald. compl.

2. rec om ἡ, with D³[gr] L rel : ins ABC D¹[and lat] FPN a m 17 Syr syr-w-ast
 copt arm Clem₁ Chr₁ Damasc [Hil₁ Ambr Ambrst, an *anescitis* vulg F-lat Cyp_r Aug
 Pel]. for εἰ, εαν F: om D¹[and lat] k¹ Hil₂.

3, 4, 5, 6. om A (*homœotel*, -ιστων ending ver 2, and also ver 6).

σιν (Rom. xiii. 1 ff.) :—οὐ γὰρ ἀντιτίεινεν
 κελεύει τοῖς ἄρχουσιν, ἀλλὰ τοῖς ἡδικη-
 μένοις νομοθετεῖ μὴ κεχρηθῆναι τοῖς ἄρ-
 χουσι. See Stanley in loc., who thinks
 the existence of such courts is here im-
 plied. But his support of his view from
 the Ap. Constt. and the Clementines, cir.
 A.D. 150, would only go to shew that
 the Apostle's injunction here had been
 obeyed, and that those courts were the
 result. 2.] οὐκ οἶδατε (reff.) ap-
 peals to an axiomatic truth. οἱ
 ἅγιοι τ. κ. κριν.] that the saints shall
 judge the world?—i.e. as assessors of
 Christ, at His coming : so Daniel vii. 22
 (Theod.), ἦλθεν ὁ παλαῖς ἡμερῶν, καὶ τὸ
 κρίμα ἔδωκεν ἁγίοις ὑψίστου; see also
 Matt. xix. 28. So Calv., Beza, Grot., Est.,
 Wolf, Olsh., Billroth, Rückert, Meyer,
 De Wette. All attempts to elude this plain
 meaning of the words are futile : whether
 of Chrys., Theophyl., Theodor-Mops., Theo-
 doret, Erasmus,—κρινούσι δὲ οὐχ! αὐτοὶ
 καθημένοι κ. λόγον ἀπαιτοῦντες, ἀλλὰ
 κατακρινούσι (Matt. xii. 41, 42), Chrys.—
 for this would be no parallel to the case
 in hand;—or of Lightf., Vitringa, Bengel
 (but only as a *præcludium futurorum*), al.,
 —‘*quod Christiani futuri sint magistratus
 et judices in mundo*,’—Lightf., which does
 not satisfy ver. 3, nor agree with the Apo-
 stle's earnest persuasion (see 2 Cor. v. ul.,
 and note on 2 Thess. ii. 2) that the coming
 of Christ was near at hand : or of Mosheim,
 Ernesti, Rosenm., ‘*quod Christiani pro-
 fanos judicare possint*,’ Rosenm., in the
 sense of ch. ii. 15, 16,—for no such mean-
 ing can be conveyed by the *future*, which is
 fixed here by the following κρινόμεν.

καὶ brings out an inconsequence or a con-
 tradiction between the members of the sen-
 tence, which it is the object of the question
 to remove : so Xen. Cyr. iv. 3. 11, ἀλλ’
 εἴποι ἂν τις, ὅτι παῖδες ὄντες ἐμάθανον.
 καὶ πότερα παῖδες εἰσι φρονιμώτεροι ὥστε
 μαθεῖν τὰ φραζόμενα κ. δεικνύμενα ἢ ἄν-
 δρες; see Hartung, Partikellehre, i. 147.
 ἐν ὑμῖν] Chrys. attempts by this
 prepos. to defend his view (see above),—
 οὐ γὰρ εἶπεν, ὑφ’ ὑμῶν, ἀλλ’ ἐν ὑμῖν
 (‘*exemplo vestro*’). But in vain : nor as

Grot., al., is ἐν, *by* :—for κρίνεσθαι ἐν is
 the expression for *to be judged before*, as
 judges : the judges being the *vehicle* of
 judgment, its conditioning element, as in
 ref. Acts. So Aristides, Platon. ii. p. 214
 (Wetst.), τινὲς ἤδη λέγονται τῶν ἠρώων
 ἐν θεοῖς δικασταῖς κριθῆναι, and Polyb.
 v. 29. 6, Πτολεμαῖον . . . κρίνας ἐν
 τοῖς Μακεδόσιν ἀπέκτεινε. See other
 examples in Wetst. Hence (Meyer) by
 this ‘*coram vobis*’ it appears plainly,
 though it might be otherwise inferred from
 the context, that the Saints are to be the
 judges, sitting in judgment. ἀνάξιοι

ἔστε κριτ. ἐλαχ.] are ye unworthy of
 (i.e. to hold or pronounce) the smallest
 judgments? κριτήρια cannot be, as usually
 rendered, ‘*matters to be judged* :’ it signi-
 fies either (1) *criteria*, lit. or metaphor.,
 which sense is irrelevant here : (2) *tri-
 bunals, courts of justice* :—so Glossar.
 κριτήριον, δικαστήριον, and Polyb. ix. 33.
 12, κοινὸν ἐκ πάντων τῶν Ἑλλήνων καθίσας
 κρίματα,—or (3) *judgments held in such
 courts, judicia*,—as Lucian. bis accus. (§
 25, p. 253, ed. Hagan. 1526); Hermes
 describes Pyrrhon as being not in court,
 ὅτι οὐδὲν ἡγείται κριτήριον ἀληθὲς εἶναι :
 to which Δίκη replies, τοιγαροῦν ἐρήμην
 αὐτοῦ καταδικάτωσαν. The last meaning
 suits both this place and ver. 4. So
 Cicero speaks of ‘*in privatis minimarum
 rerum judiciis*.’ Here, they are ἐλάχιστα
 in comparison with the weighty judgments
 which shall be held hereafter : = βιωτικά,
 ver. 4.

3.] The same glorious office
 of Christians is again referred to, and even
 a more striking point of contrast brought
 out.

ἀγγέλους] always, where not
 otherwise specified, *good angels* : and
 therefore here ; the λειτουργικά πνεύματα
 of Heb. i. 14 : but exactly *how* we shall
 judge them, is not revealed to us. Chrys.,
 Theodoret, Euseb., Theophyl., and most
 Commentators interpret it of *bad angels*,
 or of *bad and good* together : and Chrys. as
 before, understands that the bad angels
 will be condemned by comparison with us,
 ὅταν γὰρ αἱ ἀσώματοι δυνάμεις αὐταὶ ἔλατ-
 ταν ἡμῶν εὐρεθῶσιν ἔχουσιν τῶν σάρκα περι-
 βεβαλημένων, χαλεπώτερον δώσουσι δίκην.

^u κρινοῦμεν, ^y μήτι ^y γε ^z βιωτικά; ⁴ ^z βιωτικὰ ^a μὲν οὖν ^y here only + ^z here bis. Luke xxi. 34 only. ^x κριτήρια ἐὰν ἔχητε, τοὺς ^b ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, ^a = ver. 7, ch. ix. 25. Phil. ii. 23. ⁵ ^d πρὸς ^e ἐντροπὴν ὑμῖν λέγω. ^f οὕτως ^f = Matt. xxvi. 40. Mark vii. 18. John xviii. 22. Gal. iii. 3.

3. for *μητι γε, ποσω μαλλον* F vulg æth Pel.

4. for *μεν ουν, γουν* F.

5. for *λεγω, λαλω* B. (C doubtful.)

p. 138. But see above on ver. 2. **μήτι γε**, to say nothing of, ‘*ut omittam*,’ so Demosth. p. 24. 23, οὐκ ἐνι δ’ αὐτὸν ἀργούντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν, μή τί γε δὴ τοῖς θεοῖς. See Hartung, Partikellehre, ii. 155. **βιωτικά**, matters relating to *ὁ βίος*, a man’s livelihood: see ref. and Clem. Alex. Strom. vii. 12 [69], p. 873 P., *θλιβόμενον ἐπικουφίζει παραμυθίας . . . ταῖς βιωτικαῖς χρείαις ἐπικουρῶν*. It is a word of later Greek usage, see Lexx. In classic Greek it would be *τὰ τοῦ βίου*. The meaning here then will be *civil causes*, matters of *meum* and *tuum*, as De Wette. The sense is best with only a comma at *κρινοῦμεν*.

4.] **βιωτικά** is emphatically repeated, as being the only sort of *κριτήρια* which were in question here. Meyer compares Herod. vii. 104, τὰ ἂν ἐκείνος ἀνῶγῃ ἀνάγει δὲ τὰ πρὸ ἀέι, and Aristoph. Ran. 287 f. **μὲν οὖν**, ‘*immo vero*,’ ref. (see below). It corrects a foregoing misapprehension: so Soph. Œd. Col. 31, “*ἢ δεῦρο προσστείχοντα κάζορμώμενον*,” “*καὶ δὴ μὲν οὖν παρόντα*.” Hartung, Partikell. ii. 400. See also Moulton’s Winer, p. 556, note 2.

κριτήρια, again, not *matters to be judged*, but *judgments*, the matters about which, are expressed in **βιωτικά**. The following words may be rendered in two ways: either, (a) ‘*Yea, rather* (so far from remembering your high prospect, of judging angels, your practice is), *if ye have in hand judgments concerning civil matters, —those men who are of no account in the church* (viz. the heathen), *those you set up* (place on the bench) *as judges*’ (i. e. by bringing your causes before them, you set them up as judges over you). **καθίζω** occurs in this sense in Plato, Legg. ix. p. 873, ἐὰν δὲ ἄψυχόν τι ψυχῆς ἀνθρώπου στερήσῃ, . . . δικαστήν μὲν αὐτῷ καθίζετω τῶν γειτόνων τὸν ἐγγύτατον ὃ προσηκῶν γένηι,—and Polyb. ix. 33. 12, cited above on *κριτήριον*. Thus, making **καθίζ.** inductive, Valla, Castal., Luther, Calov., Wolf, al., Schrader, Rückert, Olsh., De Wette, Meyer. But (β) Syr., Vulg., Chrys., Theodoret, Theophyl., Erasm., Beza, Calvin, Grot., Estius, Bengel, Wetst., al., take **καθίζετε** as *imperative*, and *τοὺς ἐξουθεν. ἐν τ. ἐκκλ.* as ‘*minimos de piorum plebe*.’ So E. V.: set them to judge who are least esteemed in the church. And to

this last interpretation I am inclined to accede, both from the context and from the arrangement of the words. The context is this: ‘Your office is to judge angels:’ mere business causes of this world are almost beneath your notice. If such causes arise among you (he continues in a lofty irony) set those to judge them who are of no account among you: —do not go out of your own number to others to have them judged: the meanest among you is capable of doing it. Let it be noticed that he is passing to ver. 7, where he insists on the impropriety of **βιωτικά κριτ.** between Christians *at all*, and is here depreciating them ironically.

But the *arrangement and construction* of the words are even more strongly in favour of the imperative rendering. For (1) on the other, no account is given of the emphatic position of **βιωτικά**. (2) the *μὲν οὖν* is not so naturally rendered (see above) ‘*yea rather your course is*,’ as ‘*yea rather let your practice be*:’ it expresses more naturally a subjective correction, in the mind of the speaker, than an objective one: see below, ver. 7. (3) if the sentence had referred to their existing practice of going before heathen tribunals, it would have been expressed not **βιωτικά μὲν οὖν κριτ. ἐὰν ἔχητε**, but **β. μ. οὖν κρ. ἔχοντες**, as in ver. 1. (4) οἱ ἐξουθενημένοι ἐν τῇ ἐκκ. are much more naturally the despised in (within) the church, than those who in (the estimation of) the church are held of no account. Meyer argues against this that it would be in this case *τοὺς ἐξουθ. τοὺς ἐν τῇ ἐκκλ.*, but surely he can hardly be serious, or I do not understand him rightly. (5) **καθίζετε** applies much better to the appointing judges over a matter among themselves, than to going before judges already appointed. (6) as to the objection that on this rendering the word ‘*rather*’ must be inserted, *τούτους μάλλον καθίζετε*, it has no force, for no such supplement is required. The command is absolute, but given to shew them the absurdity of their going to law about **βιωτικά** at all, rather than *bona fide*.

5.] **πρὸς ἐντρ. ὑμ. λέγω** refers to the ironical command in ver. 4—I say this to put you to shame. **οὕτως**] Is there so completely a lack of all wise men among you . . . He now suggests the more

Gal. iii. 28. οὐκ ἔστι ἐν ὑμῖν οὐδείς σοφός, ὅς δυνήσεται διακρίναι
(See). Col. i. 11. ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; ἅλλα ἀδελφός
James i. 7. κ μετα ἀδελφοῦ κλ κρίνεται, m καὶ m τοῦτο l ἐπὶ n ἀπίστων. ...απι-
only. see Luke xi. 41 +. h = here only. Ezek. xxiv. 17, 20. 7 ἥδη ο μὲν οὖν ὅλως α ἥττημα ὑμῖν ἐστὶν ὅτι τ κρίματα ...στων,
i Matt. xiii. 25. Mark vi. 31. Rev. vii. 17. only. Exod. xi. 7. Isa. lvi. 5. only. constr., here only. k constr., Job ix. 3 A. 1 ver. 1. m Rom. xiii. 11 reff. n = ch. vii. 12, &c. x. 27. xiv. 22, &c. 2 Cor. vi. 14, 15. 1 Tim. v. 8. o ver. 4. p ch. v. 1 reff. s = Eph. iv. 32. Col. iii. 13 (see note there). t Matt. ix. 14. Rom. ix. 32 (reff.) al. Num. xi. 11. u = here only. mid., cf. δογματίζεσθε, Col. ii. 20. v Mark x. 19. ch. vii. 5. 1 Tim. vi. 5. James v. 4 only. Mal. iii. 5. w vv. 2, 3. ABCD, Psa b c d e f g h k l m n o 17-47

rec (for ἐν) ἐστιν, with DF m Ath₁; txt BCLP⁸ rel Orig[-c₂] Chr₁ Thdrt Damasc Thl Ec. rec σοφός οὐδε εἰς (Rom iii. 10), with D³L rel vulg syr (Chr.) Thdrt Thl Ec: [σοφ. οὐδεις 137 Euthal-ms, sapiens quisquam vulg Ambr, Pel:] οἱ οὐδεις D¹[and lat] aeth Orig[-c₁] Ath₁; txt BC⁸ 17 copt [Syr Orig-c₁] Damasc; οὐδε εἰς σοφ. FP a m [Ambrst] Aug₁. aft os ins ου L. ανακρίναι N¹ n Orig[-c₂].

6. [κρινατε F-gr(not G).] for τουτο, ταυτα CD² syr-mg Thdrt. for εἰ, μετα D¹. at end ins κα ου επι αγιω F. (ou sic F and G.)

7. om ουν D¹N¹ a 17 latt copt arm Orig-int₁ [Cypri Ambrst Aug₁], marked with an asterisk in syr. om ολως A Syr Orig[-c]. rec ins εν bef υμιν, with vulg l-lat [Damasc] Thl Orig-int, Cypri, om ABCDLP⁸ rel syr copt Orig₁[-c Euthal-ms] Bas₁ Chr₁ Thdrt Antch₂ Ec. κριμα N [Antch₂ Damasc]. transp αδικεισθε and αποστειρεσθε L [Antch₂].

8. transp αδικ. and αποστ. D. rec (for τουτο) ταυτα (probably because two things, αδικ. and αποστ., are mentd), with L rel syr arm Chr Thdrt [Bas₁ Damasc]: txt ABCDP⁸ 17 latt copt Orig[-c Euthal-ms] Antch₂ Cypri.

Christian way of settling their differences, viz. by arbitration: and asks, 'Are you come to that, that you are obliged καθίζεν any δικαστάς at all,'—have you no wise man among you (the rec., οὐδὲ εἷς, would be 'quod est vehementius, cum sitis tam multi.' Erasm.) who shall be able (in such event) to decide (as arbitrator) between his brother (i. e. his brethren)? This last is a harsh method of expression, and apparently only to be accounted for by the singular form of οὐδεις σοφός having attracted the other into the singular likewise, so that instead of σοφοὶ οὐ δυνήσονται διακρ. ἀνὰ μέσον τῶν ἀδελφῶν αὐτῶν, we have σοφός ὅς δυνήσεται διακρ. ἀνὰ μ. τοῦ ἀδ. αὐτοῦ. But it is not without use: it prevents the apparent inference, which might be made if τῶν ἀδελφῶν αὐτοῦ were used, that one wise man was to be appointed universal arbitrator,—and confines the appointment of the arbitrator to each possibly arising case respectively. 6.] (It seems not to be so): nay, &c., as implied in ver. 1. ἅλλα after a question passes rapidly on to the other alternative, the particle negating the question being suppressed. So Xen. Mem. i. 2. 2, πῶς οὖν αὐτὸς ὦν τοιοῦτος ἄλλους ἂν ἀρεβείς . . . ἐποίησεν; 'Ἄλλ' ἔπαυσε μὲν τούτων πολλούς, ἀρετῆς ποιήσας ἐπιθυμείν. See Hartung, Partikellehre, ii. 37. 7.] He gives his own censure of their going to

law at all. μὲν οὖν as above, ver. 4. ὅλως, altogether, without the aggravation of ἐπὶ ἀπίστων. ἥττημα, a falling short, viz. of your inheritance of the kingdom of God—a hindrance in the way of your salvation: see ver. 9:—not as ordinarily understood (see especially Estius in loc.) a moral delinquency (cf. the usage in reff.), nor an ἡττᾶσθαι τῇ ὁρῇ, as (Eccum. κριματα, matters of dispute, leading to κρίνεσθαι; not = κρίσεις,—μεθ' ἑαυτῶν, with one another (reff.), as being brethren in Christ. ἀδικεῖσθε and ἀποστειρεῖσθε not passives, but middle (cf. Bernhardy, Syntax, chap. viii. § 4, p. 346: Menander frag.: οὗτος κράτιστός ἐστ' ἀνὴρ, ᾧ Γοργία, θετὶς ἀδικεῖσθαι πλείστ' ἐπίσταται βροτῶν: Hesiod. ἐργ. 347, εὐ μὲν μετρεῖσθαι παρὰ γείτονος, εἰδὲ ἀποδοῦναι)—allow yourselves to be wronged and defrauded. See Matt. v. 39 ff. 8.] cannot be, as Meyer, a continuation of the question, on account of the emphatic ὑμεῖς, which would thus be without meaning. The account of this emphatic ὑμεῖς is to be found in an ellipsis after ἀποστειρεῖσθε to the effect, 'as our Lord commanded us His disciples,' or 'as it behoves the followers of Christ.' Then ὑμεῖς comes in contrast: σου on the contrary (ἅλλα, see above ver. 6) do wrong, and defraud, and that (your) brethren. 9.] 'Ye commit wrong:' this looks as if you had forgotten

ὅτι ἄδικοι θεοῦ ^x βασιλείαν οὐ ^{xy} κληρονομήσουσιν ; ^z Μὴ ^x ^z πλανᾷσθε. οὔτε ^a πόρνοι οὔτε ^b εἰδωλολάτραι οὔτε ^c μοι-
χοὶ οὔτε ^d μαλακοὶ οὔτε ^e ἄρσενικοῖται ¹⁰ οὔτε ^f κλέπται
οὔτε ^b πλεονέκται, οὐ ^g μέθυσοι, οὐ ^g λοιδοροὶ, οὐχ ^b ἄρ-
παγες, ^x βασιλείαν θεοῦ ^{xy} κληρονομήσουσιν. ¹¹ καὶ
^h ταῦτά τινες ἦτε· ἀλλὰ ⁱ ἀπελούσασθε, ἀλλὰ ^k ἡγιάσθητε,
ἀλλὰ ^{lm} ἐδικαιώθητε ^m ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ
καὶ ^m ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

xi. 8 bis. Luke vii. 25) only z. (Prov. xxv. 15. xxvi. 22 only.)
xviii. 22. f Math. vi. 19 al. Obad. 5. g ch. v. 11 (reff.).
17. 3 John 4. i Acts xxii. 16 only. Job ix. 30 only. see Rev. i. 5.
reff. l = Rom. iii. 20, 30. v. 1 al. m Acts xiii. 39 reff. e 1 Tim. i. 10 only t. see Levit.
h see John xv. k Rom. xv. 16

9. There is an erasure of two letters (oi ?) bef ἀδικοι in A. rec βασιλειαν bef
θεου (as below in ver 10), with L rel latt Polyc, Clem, Chr, Thdrt [Antch, Damasc]
Iren-int, [some mss om dei] Tert, Cypri: txt ABC D[-gr] P⁸ m 17 [Orig-c, Euthal-
ms]. om ou B¹ (ins B-corr¹) o¹. ουδε (throughout vv. 9, 10) D¹.

10. πλεονεκται ουτε κλεπται D[-gr²] L b c d e f g h l n o 47 syrr Clem, Chr, Thdrt
Damasc Thl: om ουτε πλεονεκται k 3. 35. 42. 238. rec (for 1st ou) ουτε, with
B D³ L rel [Clem, Ps-Ign, Meth, (in Epiph) Euthal-ms] Ath, [Iren-int, Cypri]: ουδε
D¹ (as above): txt AC[P]⁸ a 17 Clem, [Ps-Ath, Julian, (in [Cyr] Chr, Thdrt [Damasc].
transp. μεθ. and λοι. P [Ps-Ath,]. θεου bef βαρ. D¹[-gr]. rec ins ou

bef κληρονομησουσιν (prob from writing the ou of θεου twice over: the mistake being
perpetuated, or even the readg occasioned, by the ou κληρ. of ver 9. This seems a
more likely account than that a variation betw the two vv should have been sanctioned by
perpetuating an accidental omn of the ou), with LP rel Ign (but readg varies. Coteler
has κληρονομησαι διδανται, omg ou) [Clem, Orig-c,] Ath, Ps-Ath, Cyr-jer, Chr-ms,
Thdrt, Thl: om ABCD⁸ P¹ 17 Polyc, Orig[-c,] Meth, Ath, Chr, Thdrt, Damasc.

11. (αλλα (3ce), so AB(D)[P]⁸: C has αλλ' all three times; D¹, the 1st time; L
m, the 2nd and 3rd times.) aft κυριον ins ημων B C (app) P l m 17. 47 vulg [F-lat
spec] Syr syr-w-ast copt aeth arm Ath³[-int,] Ps-Ath³ Chr, Euthal-ms Dial, Thdrt]
Did³ Epiph, Iren-int, Orig-int, Cypri: om ADL⁸ rel [(Clem,) Did, Cyr, Damasc
Iren-int, Tert,]. aft ιησου ins χριστου B C (app) D¹ [and lat] P⁸ l m 17 &c (as
precedg) [and Cyr, Tert,]: om AD³ L [Damasc] Thl Ec.

the rigid exclusion from the kingdom of
God of *all wrong-doers* of every kind
(Included here under ἄδικοι); see Gal.
v. 21.

μη πλανᾷσθε] This caution
would be most salutary and needful in
a dissolute place like Corinth. It is
similarly used, and with an express refer-
ence to διυλίας κακαί, ch. xv. 33.

πόρνοι refers back to ch. v., and is taken
up again, vv. 12 ff. μαλακοί =
παθικοί (see in Wetst.). μέθυσοι, see
on ch. v. 11.

11.] 'These things were the
former state of some among you: but
ye are now in a far different state.' These
things (I cannot think with Meyer that
ταῦτα is used with an implication of
contempt, *such a horde*, or *rabble*: it is
rather 'of such a kind,' see Winer, Gr.
§ 23. 5) were some of you (*twice* limits the
ὑμεῖς which is the suppressed subject of
ἦτε): but ye washed them off (viz. at your
baptism. The 1. aor. mid. cannot by any
possibility be passive in signification, as it
is generally, for doctrinal reasons, here
rendered. On the other hand the middle
sense has no doctrinal import, regarding
merely the fact of their having submitted

themselves to Christian baptism. See ref.
Acts), but (there is in the repetition of
ἀλλὰ, the triumph of one who was under
God the instrument of this mighty change)
ye were sanctified (not in the dogmatic
sense of *progressive* sanctification, but so
that whereas before you were unholy, by
the reception of the Holy Ghost you be-
came dedicated to God and holy), but
ye were justified (by faith in Christ, you
received the δικαιοσύνη θεοῦ, Rom. i. 17),
in the Name of the Lord Jesus, and in the
(working of the) Spirit of our God. These
two last clauses must not be fancifully
(as Meyer, al.) assigned amongst the pre-
ceding. They belong to *all*, as De Wette
rightly maintains. The spiritual washing
in baptism, the sanctification of the chil-
dren of God, the justification of the be-
liever, are all wrought in the Name of the
Lord Jesus, and are each and all the work
of the Spirit of our God. By the ἡμῶν
again, he binds the Corinthians and him-
self together in the glorious blessings of
the gospel-state, and mingles the oil of joy
with the mourning which by his reproof
he is reluctantly creating.

n constr., Mark
ii. 24. ch. x.
23 ois.
o Acts xxi. 37
refl.

p constr., ch. x.
23. 2 Cor.
viii. 19. Prov.
xix. 10. Sir.
xxvii. 28.

q play on
words, ch.
iii. 17 al.
r Luke xxii.
25. ch. vii. 4

bis only. Eccl. ix. 17.
ix. 19. xiii. 9 only. Job vi. 5.
15, 18, 19.

see ch. vii. 7.

s plur., Matt. xiv. 15 || L. Mark vii. 19.

t = Matt. xv. 17. Rev. x. 9, 10. 2 Kings xx. 10. 2 Chron. xxi.

v Rom. iii. 3 refl.

x ch. v. 1 refl.

Κ και
ταυτα...
ABCDK
LPs a b
c d e f g
h k l m
n o 17.
47

12 ⁿ Πάντα μοι ^{no} ἔξεστιν, ἀλλ' οὐ πάντα ^p συμφέρει.
ⁿ πάντα μοι ^{no} ἔξεστιν, ἀλλ' οὐκ ἐγὼ ^q ἐξουσιασθήσομαι ὑπό
τινος. 13 τὰ ^s βρώματα τῇ ^t κοιλίᾳ, καὶ ἡ ^t κοιλία τοῖς
^s βρώμασιν ὁ δὲ θεὸς καὶ ^u ταύτην καὶ ^u ταῦτα ^v καταρ-
γῇσει. τὸ δὲ σῶμα οὐ τῇ ^x πορνείᾳ, ἀλλὰ τῷ κυρίῳ,
καὶ ὁ κύριος τῷ σώματι. 14 ὁ δὲ θεὸς καὶ τὸν κύριον

12. om 2nd μοι C¹ Orig¹ Tert³.

12—20.] CORRECTION OF AN ABUSE OF THE DOCTRINE OF CHRISTIAN FREEDOM WHICH SOME AMONG THEM HAD MADE, THAT, AS MEATS WERE INDIFFERENT, SO WAS FORNICATION (VV. 12—17). STRONG PROHIBITION OF, AND DISSUASIVE FROM THIS SIN (VV. 18—20).

12.] *Statement of the true doctrine of Christian freedom.*

πάντα μοι ἔξεστιν are the bona fide words of the Apostle himself, not, as some have understood them, the saying of an opponent cited by him. For (1) the sentiment is a true Christian axiom: πάντα being of course understood, as it evidently was even by the abusers of the doctrine, of things (supposed by them) ἀδιάφορα. (2) It is not introduced by any clause indicative of its being the saying of another, which is Paul's habit in such cases, see Rom. xi. 19. (3) The Apostle does not either deny or qualify the ἔξεστιν, but takes up the matter from another point of view, viz. the συμφέρει. The μοι is spoken in the person of Christians generally. "Sæpe Paulus prima persona singulari eloquitur quæ vim habent gnomes: in hac præsertim epistola, ver. 15, ch. vii. 7, viii. 13, x. 23, 29, 30, xiv. 11." Bengel.

συμφέρει] are advantageous—in the most general sense: distinguished from οἰκοδομεῖ, ch. x. 23, where the words again occur. Meyer cites from Theodor. Mops., —πειδὴ γὰρ οὐ πάντα συμφέρει, δῆλον ὡς οὐ πᾶσι χρηστέον, ἀλλὰ τοῖς ὠφελοῦσι μόνοις. ἀλλ' οὐκ ἐγὼ ἔξ.] Meyer thinks that the ἐγὼ here has an emphasis, as meaning the real I, my moral personality. But this can hardly be so: the real emphasis is on οὐκ, and ἐγὼ corresponds to μοι, expressed more to bring out the first person as the sample of Christians in general, than for any such formal distinction.

ἐξουσιασθήσομαι] I will not be deprived of my freedom by any practice;—i.e. indulge in any practice which shall mar this liberty and render it no real freedom, making me to be one under ἐξουσία, instead of one exercising it. The play on ἔξεστι and ἐξουσία cannot be given in English. 13, 14.] "a civis ad venerem non valet consequentia."

Bengel. The argument is,—meats (of which he doubtless had often impressed on them that *they were* ἀδιάφορα, whence the abuse) are expressly created for the belly, and the belly for them, by its organization being fitted to assimilate them; and both these are of a transitory nature: in the change to the more perfect state, God will do away with both. Therefore meats are ἀδιάφορα. But neither is the body created for fornication, nor can this transitoriness be predicated of it: the body is for the Lord, and the Lord (in his mediatorial work) for the body: and God raised up the Lord, and will raise up us (i.e. our bodies): so that the body is not perishable, and (resumed ver. 18) he that fornicates, sins against his own body. THEREFORE, fornication is not an ἀδιάφορον. It is very remarkable how these verses contain the germ of three weighty sections of the Epistle about to follow, and doubtless in the Apostle's mind when he wrote them, (1) the relation between the sexes: (2) the question of meats offered to idols: (3) the doctrine of the Resurrection of the Body. See Neander, Pl. u. Leit. p. 401, note 21.

13.] τῇ κοιλίᾳ, scil. ἐστιν. The belly is their appointed receptacle—they, its appointed pabulum. Of course even this part of the argument must be understood within the limits of οὐ πάντα συμφέρει.

ὁ δὲ θ. . . καταργ.] viz. at the appearing of the Lord: when, ch. xv. 51, 52, we shall be changed from a σῶμα ψυχικόν, to be a σῶμα πνευματικόν: not, at death.

τῇ πορν.] The body was not made for the practice of fornication. The reciprocal subserviency of the belly and meats is shewn by their coextensiveness in duration, and perishing together: but when πορνεία (and even that lawful use which is physically the same, but which is not here contemplated) shall have for ever passed away, the body shall be subserving its real use—that of being an instrument for the Lord's work.

κ. ὁ κύρ. τῷ σώμ.] not, only for the body: but for the body; to sanctify our bodies by His Spirit, and finally to glorify them for Himself, see Rom. viii. 11. This final

[Q is cited on ver 14.]
 F[-gr] (and also G) [η] ουκ οιδετε...
 ABCDF. KLPNa b c d e f g h k l m n o 17, 47

^γ ἡγειρεν, καὶ ἡμᾶς ^z ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. ^γ = Matt. x. 69 xiv. 2. xvi. 21 al. Isa. xxvi. 19. ^z = here only. (Rom. ix. 17 only. Judg. v. 13 al.) Dan. xii. 2 Theod.-B. &c. (not A). a vv. 2, 3, 9.

15 ^a οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν ^b μέλη χριστοῦ ἐστίν; ^c ἄρας οὖν τὰ ^b μέλη τοῦ χριστοῦ ^d ποιήσω ^e πόρνης ^b μέλη; ^f μὴ γένοιτο. 16 ἡ ^a οὐκ οἶδατε ὅτι ὁ ^g κολλώμενος τῇ ^e πόρνῳ ἐν σώμα ἐστίν; ^h ἔσονται γάρ ^h φησιν

b = Rom. xii. 4, 5 (vi. 13 reff.). c = Matt. xxi. 21. John ii. 16. xi. 39. xx. 1. Eph. iv. 31.
 d = Matt. iv. 19. John vi. 15 al. Gen. xlv. 9. e Matt. xxi. 31, 32. Luke xv. 30 al. Gen. xxiv. 31.
 f Rom. iii. 4 reff. g Acts v. 13 reff. see Matt. xix. 5. h ellipsis, Heb. viii. 5. ch. xv.
 27. (see Rom. iv. 3. ix. 17. 1 Tim. v. 18.)

14. elz υμας (error? *Mey* thinks, perhaps from Rom viii. 11), with arm: txt ABCDKLPN rel [vulg F-lat syrr copt æth] Polyc₁ [Meth₁ Euthal-ms] Iren-int, [Tert₁]. ἐξεγειρεῖ A D¹ [(and lat) Q]: ἐξεγειρεῖ P m: ἐξηγειρεν B 672: suscitavit am [fuld] harl (but qu, for -bit?) C D³ [-gr] K (e sil) L⁸ rel vulg-ed [F-lat arm] syrr copt æth Meth₁ Ath-mss₁ Chr₁ [Euthal-ms] Thdrt Iren-int, Archel, Tert₁, συνεξεγειρεῖ 47.

15. ins η bef ουκ F Meth₁. ημων AN¹ 238. om εστιν F[-gr]. for aras, ara P [b¹ d e² g k] 472, η ara F Orig₁ [-c₁] Meth Tert. μελη bef πορνης DF latt [Antech₁] Iren-int, [Tert] Cypr Lucif.

16. om η D[-gr] KL rel syr Mcion-e₂ Dial₁ Thdrt-ms Damase Tert₁: ins ABCFPN a¹ h m 17 [vulg D-lat Syr copt] Clem₁ Meth₁ Chr₁ [Euthal-ms] Ec Cypr, Lucif. om φησιν A Epiph₁ Cypr₁ Ambr₁ (Tert₁): ins BCDFKL[P]N rel latt Dial₁ Mcion-e₁ [Meth₁ Euthal-ms] Chr Thdrt Lucif.

reference must not be *excluded* here, though it is not the principal thought:—rather, the redemption of the body from sin, and making it into a member of Himself by the Spirit. 14.] So far from

the case of the Lord and the body answering to the other, God raised up the Lord (Rom. viii. 11, al. fr.), and will raise up us too by His power. I cannot adopt here the reading (ἐξηγειρεν), or the view, of Meyer. He holds, that all reference to the *resurrection*, as a thing *future*, is out of place: that the Apostle refers to the virtual and proleptic resurrection which *has already taken place* in the case of the believer, as Eph. ii. 6; Col. ii. 12,—and thinks that the reading ἐξεγειρεῖ has arisen from not seeing this. But how unnatural will the construction thus be—ὁ δὲ θεὸς καὶ τὸν κύριον ἡγειρεν, καὶ ἡμᾶς ἐξηγειρεν, διὰ τ. δυν. αὐτοῦ! I can conceive no account of such a sentence, except that some emphasis is meant to be laid on the distinction between ἡγειρεν and ἐξηγειρεν, which idea (maintained by Bengel, al.) Meyer himself very properly repudiates: see below. The future corresponds to καταργήσει, and is used with ἡμᾶς,—contrary to the usual practice of Paul, who expected to be alive at the παρουσία,—as the expression, in the first person, of the truth of the future *resurrection*, not *destruction* of the body. ἡγειρεν, viz. ἐκ νεκρῶν, Acts iii. 15; Rom. iv. 24, and passim: ἐξεγειρεῖ, viz. ἐκ νεκρῶν. So that there is no real difference between the two words.

15.] Resumption of τὸ σῶμα τῷ κυρίῳ κ. ὁ κύριος τῷ σώματι. The two are so intimately connected, that the Lord is a *mystical Body*, of which our bodies,

parts of ourselves in our perfect organization, *are members*. This Christian axiom is introduced as before (reff.) by οὐκ οἶδατε ὅτι.

Having then (οὖν, 'concesso,' that my body is a member = my members are members of Christ) alienated ([or, taken away] ἄρας is not merely pleonastic, 'Shall I take . . . and make them . . .,' as E. V. This is shewn by its position first in the sentence) the members of Christ (i. e. my own members) shall I make them an harlot's members? The expression πόρνης μέλη is put as coarsely and startlingly as possible, with the emphasis on πόρνης.

ποιήσω may also be the aor. subj, 'must I, have I any right to, make them?' But μὴ γένοιτο answers better to the future.

16.] Explanation and justification of the expression πόρνης μέλη. ἡ, as De Wette well, "Do you think the expression ποιήσω πόρν. μέλη too strong?"

κολλ., "übtlicher Ausbruch für Geschlechtsvereinigung," De Wette.

τῇ πόρνῃ] with a harlot, generic: or which in fact amounts to the same, with 'the harlot,' presupposed in the hypothesis.

ἐν σώμα, viz. 'with her.' The full construction would be ὅτι ὁ κολλ. τῇ πόρ. καὶ ἡ πόρ. ἐν σ. εἰσιν, but he is here bringing out the criminality of the *fornicator*, and leaves the other out of view.

The citation is spoken of *marriage*; but here as above (see on ver. 13) he is treating merely of the physical act, which is the same in both cases.

φησιν, viz. GOD, Who is the speaker in the Scriptures: so in citing the same words, our Lord gives them to ὁ ποιήσας (αὐτοῦς) ἀπ' ἀρχῆς, Matt. xix. 5. They were spoken by the mouth of Adam, but prophetically, *divino afflatu*.

i Gen. ii. 24. οἱ δύο ⁱεἰς σάρκα μίαν 17 ὁ δὲ ^θκολλώμενος τῷ ⁱκυρίῳ ABCDF
 Luke ii. 5. ἐν πνευμά ἐστιν. 18 ^kφεύγετε τὴν ⁱπορνείαν. πάν KLPN a
 Rom. ii. 26. Gen. xv. 6. b c d e f
 j = (Rom. xii. 9; Deut. x. 20; xi. 22.) m ἀμάρτημα ὃ ἐὰν ⁿποιήσῃ ἄνθρωπος, ^oἐκτὸς τοῦ σώμα- g h k l
 4 Kings xvii. 6. Jer. xiii. 11. τὸς ἐστιν ὁ δὲ ^pπορνεύων ^qεἰς τὸ ἴδιον σῶμα ^qἀμα- m n o
 11. τάνει. 19 ἡ ^aοὐκ οἶδατε ὅτι τὸ σῶμα ὑμῶν ^rναὸς τοῦ
 k = Paul only. ἐν ὑμῖν ἁγίου πνεύματος ἐστιν, ^sοὗ ἔχετε ἀπὸ θεοῦ, καὶ
 ch. x. 14. οὐκ ἐστὲ ^tἐαυτῶν; 20 ^uἡγοράσθητε γὰρ ^vτιμῆς. ^wδοξά-
 1 Tim. vi. 11. 2 Tim. ii. 22. 1 ch. v. 1 reff. 29. Rom. iii. 26 only. Isa. n = 2 Cor. xi. 7 reff. o = 2 Cor. xii. 2 [3 v. r.]†. (Acts xxvi. 22. ch. xv. 27 al. 3 Kings iv. 23.)
 p ch. x. 8 bis only in Epp. Rev. ii. 14, 20. xvii. 2. xviii. 3, 9 only. Ps. lxxii. 27. q Matt. xviii. 15. Luke
 Gen. xv. 6. 9. Deut. x. 20. xi. 22. 1 ch. viii. 12. Gen. xx. 6, 9. Xen. Hell. i. 7, 20. r ch. iii. 16 reff. s attr., Acts
 i. 1 reff. t gen., ch. i. 12. iii. 23. Rom. xiv. 8. u = ch. vii. 23. 2 Pet. ii. 1. Rev.
 v. 9. xiv. 3, 4. v Acts xix. 1 reff. w Rom. i. 21 reff. x = Luke ii. 15. Acts
 xiii. 2. xv. 36. Gen. xviii. 4.

18. for φευγ., φυγετε F.

for εαν, αν D¹ 17. 106 [Meth].

19. for το σωμα, τα σωματα (corrⁿ to suit υμων) A-corr¹ L c d f g m n 17 syr copt arm Orig² [-c₂-int₁] Meth₁ Did₁ [Cyr, Euthal-ms Hil₁] Jer Ambrst Aug Vig: membra vestra vulg [spec] Ambr Pel Fulg Bede: txt A¹(appy) B C D F K¹ N rel Syr [basin] Chr₁ Orig²-int₂ Tert₁. πνευματος βεφ αγιου B vulg [F-lat spec Orig²-int₂ Did²-int₁ Ambrst]. ins tou bef θεου PN³ [Orig²-c₁ Did₁ Chr₁] for εαν, αυτων N¹.

20. (for δοξασατε δη, glorificate et portate vulg [F-lat] G-lat Cypr₂ [Lucif₁ Ambrst] but clarifyte Cypr₁ Ambrst); gl. et tollite spec Tert, δοξασατε δη ara Chr-txt (Sav and Matth's ms₁), δοξασατε δη arate Chr-txt (Monif and Matth's ms₁), δοξ. τ. θ. τουτςτν arate τ. θ. Chr-txt(ms₁)—see Griesb, who adds “Cæterum in comm istud ἄρατε non attingit, præter hom. 4. in 1 Tim. hæc habet δοξάσαμεν δη τὸν θεὸν, ἄραμεν τὸν θεὸν ἐν τῷ σώματι” &c.—om δη N¹(ins N-corr¹) [D-lat copt Orig²-c₁ Did₁ Thdr² Iren-int₁.) rec at end adds και εν τω πνευματι υμων ατινα εστι του θεου (insd appy with a view to make the exhortation complete. An ecclesiastical portion began at δοξασατε), with C³ D²-a [-gr] KLP rel syr [arm-use (and as far as υμων arm-zoh)] Chr₁ Thdr₂: om ABC¹ D¹ F¹ N¹ 17 lat copt [basin arm-ms] aeth Orig² [-c₁] Meth₁ (in Epiph) Did₂ Cyr₁ [Euthal-ms] Max Damasc Iren-int, Tert₂ Cypr Lucif [Ambrst].

To render φησιν impersonal, ‘it says,’ ‘ἡεῖστ εἰς,’ though justified by classical usage, see Winer, edn. 6, § 58. 9, would, as Meyer remarks, be altogether without precedent in the citations of Paul. The words of δύο are not in the Heb., but in the LXX and the Samaritan Pentateuch, and are found in the Rabbinical citations of the passage. See note on Matt. xix. 5.

17.] Union to God, His service, and His ways, is often expressed by this word (κολλ.) in the LXX (reff.): but here that inner union with Christ in spirit is meant, which is the normal state of every believer, and of which it may be said that he ἐν πν. ἐστιν with Christ. See John xvii. 21, and the parable of John xv. 1—7. Meyer rightly remarks, that the mystical marriage between Christ and His Church must not (as Olsh. from Eph. v. 23 ff.) be pressed here, as the relations of the compared are not correspondent. Still, however, the inner verity of that mystical relation is the ground of both passages. 18—20.]

Direct prohibition of fornication, and its grounds.

18.] φεύγετε might be followed by οὖν, but is more forcible in this disconnected form.

πᾶν ἀμάρτ.] The assertion, which has surprised many of the Commentators, is nevertheless strictly true. Drunkenness and gluttony, e. g. are

sins done in and by the body, and are sins by abuse of the body,—but they are still ἐκτὸς τοῦ σώματος—introduced from without, sinful not in their act, but in their effect, which effect it is each man's duty to foresee and avoid. But fornication is the alienating that body which is the Lord's, and making it a harlot's body—it is sin against a man's own body, in its very nature,—against the verity and nature of his body; not an effect on the body from participation of things without, but a contradiction of the truth of the body, wrought within itself. When man and wife are one in the Lord,—united by His ordinance,—no such alienation of the body takes place, and consequently no sin.

19.] Justification of the εἰς τὸ ἴδ. σῶμ. ἀμαρτ. above,—and this by an amplification of the above σῶμα τῷ κυρίῳ, and ἐν πνευμά ἐστιν. Your body (i. e. the body of each man among you, but put singular, to keep, as in ch. iii. 16, the unity of the idea of God's temple, or perhaps because the body in its attributes is in question here) is the temple of (possessed by, as His residence: the temple, not a temple, see note on ch. iii. 16) the Holy Spirit who is in you (reminiscence of the reality of His indwelling), whom ye have from God (reminis-

ABCDF
KLPN a
b c d e f
g h k l
m n o
17. 47

VII. ¹ Περὶ δὲ ² ὧν ἐγράψατε, ³ καλὸν ⁴ ἀνθρώπῳ ⁵ ἢ attr., Rom. xv. 16 reff.
 z = Rom. xiv. 21 reff. vv. 8, 26. a = Matt. xix. 5 (from Gen. ii. 24), 10.

CHAP. VII. 1. rec aft ἐγράψατε ins μοι, with ADFKLP rel [vulg-clem] syrr copt [basin æth arm] Orig[-c.] Meth₁ Chr₂ Thdr₁ Jer₁ Ambrst₁ Aug: om BCR 17 am fald¹ [Euthal-ms] Tert₂.

cence, *whose* Spirit He is, and so preparation for the following inference), and are **not your own** (so that ye have no right to alienate your body, not being *yours*).

20.] *Proof, that ye are not your own.* The possession of your body as His temple, by the Holy Ghost, is a *presumptive proof* that ye are not; but there is also a proof in *matter of fact*: For ye were bought (not, as E. V. are bought, which destroys the historic reference) with a price (viz, the blood of Christ, see 1 Pet. i. 18, 19; Matt. xx. 28; Gal. iii. 13,—not as Vulg. *pretio magno*: τιμῆς merely recalls the fact here, that a price was paid and so the purchase completed). This *buying* is here mentioned mainly with reference to the *right of possession*, which Christ has thereby acquired in us. In other places it is alleged as a freeing from other services: e. g. that of sin (Rom. vi. 17, 18), of the law and its curse (Gal. iii.), of Satan (Col. i. 13).

δοξάζω. δὴ . . .] *Glorify* then (δὴ, not exactly an inference from the foregoing, but = 'eja,' 'agedum,' tending to enforce and intensify the command: "as a cheering or hortatory expression," Stanley. So Od. v. 17, τέλαθι δὴ, κραδίη; see Hartung, Partikellehre, i. 284 f.) **God** (i. e. not *praise* God, but glorify Him by your acts) in **your body** (not, by means of your body, but in *your body*, as the temple of God; see John xiii. 32).

CHAP. VII. 1—40.] **REPLY TO THEIR ENQUIRIES RESPECTING MARRIAGE; BY WHICH OCCASION IS GIVEN FOR VARIOUS COLLATERAL INSTRUCTIONS AND COMMANDS.** In order to the right understanding of this chapter, it will be well to remember, that the enquiries in the letter of the Corinthians appear to have been made in *disparagement of marriage*, and to have brought into doubt whether it were not better to *avoid it where uncontracted*, and *break it off where contracted*, or this last at all events *where one of the parties was an unbeliever*. These questions he answers, vv. 1—16: and puts on their true grounds, vv. 17—24. They appear also to have asked respecting *virgins*, what was their duty and that of their parents, as to their contracting marriage. This he discusses in its various aspects of duty and Christian expediency, vv. 25—38. Then he concludes with an answer and advice, respecting the liberty of a woman to marry after the death of her husband. The *whole* is written under the strong impres-

sion (see on this, notes, Acts ii. 20; Rom. xiii. 11, and 2 Cor. v.: and Prolegg. to Vol. III. ch. v. § iv. 5—10) of the near approach of the end of this state of things (vv. 29—31), and as advising them under circumstances in which persecution, and family division for the Gospel's sake, might at any time break up the relations of life. The precepts therefore and recommendations contained in the chapter are to be weighed, as those in ch. viii. al., with *reference to change of circumstances*; and the meaning of God's Spirit in them with respect to the subsequent ages of the Church, to be sought by *careful comparison and inference*, not rashly assumed and misapplied. I may also premise, that in hardly any portion of the Epistles has the hand of correctors and interpolators of the text been busier, than here. The absence of all ascetic tendency from the Apostle's advice, on the point where asceticism was busiest and most mischievous, was too strong a testimony against it, to be left in its original clearness. In consequence, the textual critic finds himself in this chapter sometimes much perplexed between different readings, and in danger of on the one hand adopting, on overwhelming manuscript authority, corrections of the early ascetics,—and on the other excluding, from a too cautious retention of the rec. text, the genuine but less strongly attested simplicity of the original.

1, 2.] *Concession of the expediency* (where possible) *of celibacy, but assertion of the practical necessity of marriage, as a remedy against fornication.* 1.] δέ,

transitional, passing on to another subject. καλὸν . . .] not, *morally good*: for in ver. 28 expressly *not sin*, but *inexpediency*, is the reason for not marrying: nor good in the sense of ὑπερέχον, as Jerome, adv. Jovin. i. 7, vol. ii. p. 246, 'si bonum est mulierem non tangere, malum ergo est tangere:' but *expedient*, generally: 'more for a man's best interests under present circumstances:' Angl. 'it is the best way,' in the colloquial sense: so also throughout the chapter: see the word qualified ver. 26, καλὸν . . . διὰ τὴν ἐνεστώσαν ἀνάγκην. ἀνθρώπῳ] though of necessity by what follows, the *man* only is intended, yet ἀνθρώπῳ does not here or in reff. = ἀνδρὶ, but as Meyer remarks, regards the man not merely in his *sexual* but in his *human* capacity. Thus in its deeper reference, it

b = Gen. xx. 6. γυναικὸς μὴ ἄπτεσθαι² διὰ δὲ τὰς^c πορνείας ἕκαστος^{ABCD}
 Prov. vi. 29. τὴν ἑαυτοῦ γυναῖκα ἔχέτω, καὶ ἑκάστη τὸν ἴδιον ἄνδρα^{KLPsa}
 c ch. v. 1 reff. abstr. plur., g h k l
 2 Cor. xii. 20. ἔχέτω. ὁ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω,^{m n o}
 Gal. v. 20. ὁμοίως^f δὲ^f καὶ ἡ γυνὴ τῷ ἀνδρί. ἡ γυνὴ τοῦ ἰδίου^[Q is cited on ver 3.]
 James ii. 1. Winet, edn. 6, § 27. 3. σώματος οὐκ ἔξουσιάζει, ἀλλὰ ὁ ἀνὴρ ὁμοίως^f δὲ^f καὶ¹
 d Matt. xviii. 32. Rom. xiii. 7 only + (-ἡμα, Rom. iv. 4.) ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἔξουσιάζει, ἀλλὰ ἡ γυνή.
 e = Rom. xiii. 7. (xii. 17 reff.) 5 μὴ ἄποστερεῖτε ἀλλήλους, ἰεὶⁱ μὴⁱ τι ἂν^k ἐκ¹ συμφώνου
 f Luke ix. 13. James ii. 25 only. see Rom. i. 27. g ch. vi. 12 reff. h = here
 only. (ch. vi. 7, 8 reff.) Exod. xiii. 10. i Luke ix. 13. 2 Cor. xiii. 5 only. k = John iii.
 3. 2 Cor. viii. 13. ix. 7. 1 here only. Eccl. vii. 14 AN Ald. compl. (-ως B, -νεῖν C) only. (-νεῖν, m Luke viii. 13 (1 Thess. ii. 17) only. Wisd. iv. 4.
 Acts v. 9. -νησις, 2 Cor. vi. 15. m Luke viii. 13 (1 Thess. ii. 17) only. o absol., Rom. xii. 12.
 n Matt. xii. 44 (|| L. v. r.) only. Exod. v. 8, 17 bis. Ps. xlv. 10 only.

2. C [has not] τε [for δε, as in Tischdfr's Codex Ephraemi]. τὴν πορνείαν F
 vulg syrr Orig-int, Tert, Cyr¹ [Ambrst]. om και εκαστ. τ. ιδ. ανδ. εκ. (homœotel)
 F 48: 114-77 Tert.

3. om δ F (not G). rec (for οφειλὴν) οφειλομένην εὐνοίαν (see note), with KL
 rel syrr [Anton, Damasc] Thdrt Thl Ec: txt ABCDFP[Q]N¹ 17 latt copt [basm]
 æth arm Clem, Orig² [-c₁] Meth, Chr₂ [Euthal-ms] Tert, Cyr¹ Ambrst. αποδιδετω
 A. om δε A 55 Syr copt [basin] arm Orig¹ Chr-mss, Cyr¹.

4. (αλλα twice), so ABCN (2nd, D¹ 17.)

5. om αν B Orig¹ [Damasc]. rec σχολαζετε, with KL rel Meth, Chr₂ Thdrt
 [Damasc]: txt ABCDFPN Orig² [-c₁] Euthal-ms Cyr¹ (Dion) Chr^{alig}. rec ins τη
 νηστεια και bef τη προσευχη (see note), with KLN³ rel syrr goth Chr₂ [-txt-ed, Dion].

would embrace the other sex also.

απτεσθαι] so in reff.; and in Latin *tangere*, *attingere*, *virgo intacta*. See examples in Wetst. This expression is obviously here used in the widest sense, without present regard to the difference between the lawful and unlawful use of the woman. The idea that the assertion applies to abstinence from intercourse in the *already married* (see again below), is altogether a mistake.

2.] The former course is expedient—would avoid much trouble ‘in the flesh.’ but as a general rule *it may not be*, seeing that for a *more weighty reason* the contrary course is to be recommended. But on account of [the] fornications (the many instances of fornication current. The plur. of an abstract noun implies repetition, or varieties of the occurrence: so Herod. vii. 158, οὖν μεγάλαι ὀφείλαι τε κ. ἐπαυρέσεις γεγόνασι: iii. 40, ἐμοὶ δὲ αἰσαὶ μεγάλαι εὐτυχία οὐκ ἀρέσκουσι, see reff., and Kühner, Gramm. ii. 28 (§ 408, γ) let each man possess his own wife, and let each woman possess her own husband. The ἔχέτω is (1) *not concessive*, but *imperative*; not ‘*habere liceat*,’ but ‘*habeto*.’ So the other expressions, γαμησάτωσαν ver. 9, μενέτω ver. 11, &c. (2) not here in the sense of ‘*utatur, eique commisceatur*,’ as Estius, al., which does not come into consideration till the next verse. (3) not emphatic, let each *retain*, according to the mistaken idea mentioned on ver. 1, that he is speaking to the *married*, who though they are not to cohabit are yet to *remain together*.

Had either of the two latter senses been meant, the sentence would rather have stood ἔχέτω ἐκ. τ. ἑαυτ. γυναῖκα, κ. ἔχέτω ἑκάστη τ. ιδ. ἄνδρ. With regard to the assertion of Rückert, that the Apostle here gives a very low estimate of marriage, as solely a remedy against fornication, the true answer is, that Paul does not either here, or in this chapter at all, give any *estimate* of marriage in the abstract. His estimate, *when he does*, is to be found Eph. v. 25—32.

3, 4.] *The duty of cohabitation incumbent on the married*. This point was in all probability raised in the letter of the Corinthians. The Apostle's command is a legitimate following out of διὰ τὰς πορνείας above.

3. τὴν ὀφειλὴν] ‘*debitum tori*.’ The rec. was perhaps an euphemism (we have also the varieties, ὀφειλομένην τιμὴν, Chrysostom once: ὀφ. τιμὴν καὶ εὐνοίαν in the ms. 40) for the same thing. Meyer will not concede this, but thinks it arose from a mistaken interpretation of ὀφειλή as meaning *merely* ‘*benevolentia*:’ thinking that not εὐνοία, but φιλότης would be the word in the other case. But some of the later examples in Wetst. seem to bear out this meaning of εὐνοία.

4.] The axiom is introduced without a γάρ, as frequently. τοῦ ἰδίου . . . οὐκ ἐξουσιάζει] ‘*sui, cum potestatem non habet, elegans facit paradoxon*.’ Bengel. The ground of this *being another's while they remain their own*, is to be found in the *oneness of body*, in which the marriage state places them. 5.] ἀποστερεῖτε

^p ἐπὶ τὸ αὐτὸ ^r ἦτε, ἵνα μὴ ^r πειράξῃ ὑμᾶς ὁ σατανᾶς ^s διὰ ^p Acts ii. 1. 44.
την ^t ἀκρασίαν ὑμῶν. ⁶ τοῦτο δὲ λέγω κατὰ ^u συγγνώμην, ^q Luke xvi.
οὐ κατ' ^v ἐπιταγὴν. ⁷ θέλω δὲ πάντας ἀνθρώπους εἶναι ^{35.} Acts i.
ὡς καὶ ἐμαυτὸν· ἀλλὰ ἕκαστος ἰδίου ἔχει ^w χάρισμα ἐκ ^{15.} ii. 47. ch.
θεοῦ, ὁ μὲν ^x οὕτως, ὁ δὲ ^x οὕτως. ^{21.} 20. xiv.

t Matt. xxiii. 25 only. Jos. Antt. viii. 7. 5. Xen. Mem. iv. 5. 6. (-τής, 2 Tim. iii. 3.)

only. Sir. iii. 13 only.

v Rom. xvi. 26 reff.

w = here only.

x see ch. vi. 13.

u here

(Rom. i. 11 reff.)

Thdrt: om ABCDFPN¹ 17 latt copt [basin] aeth arm (Clem₁) Orig₂ [-c₂-int₂] Dion₁ Meth₁ [Epiph₁ Cyr₁ Euthal₁-ms Damasc Ambrst] Cyp₁. [elz] (for ητε) *συνερχεσθε* (gloss: see note), with a c h Meth₁ Chr Thdrt Thl: [Steph] *συνερχεσθε* [with] KLP rel [copt basin] Thdrt₂: *γινεσθε* Tat [-in-] Clem: *revertimini* vulg [syrr goth arm Cyp₁]: txt ABC D [-gr] FN 17 aeth Orig [-c₂-int₂] Dion, Cyr, [Euthal₁-ms] Damasc, Aug^(estote s_{aepe}). [πειράξει P(appy) 47¹]. om υμων B Tat(in Clem) Meth.

7. rec γαρ (gloss, substituted for δε, as more appropriate), with B D² 3 [-gr] KLPN³ rel [vulg-clem] syrr [aeth arm] Chr Thdrt₂ Thl Ec: txt AC D¹ [and lat] FN d 17 am (with demid fuld) copt goth Orig [-c₁] Chr₁ Cyr₁ [Euthal₁-ms] Damasc [Cyp₁ Ambrst].

(αλλα, so BCD¹ 17.) rec χαρισμα bef εχει, with KL rel [vulg-clem harl] syrr goth arm Ephr₁ Chr Thdrt₂ [Damasc Ambrst Aug^{saepe}]: txt ABDF [PN] m 17 am (with [fuld] demid tol) Clem₁ Orig [-c₁-int₂] Cyr [-p₁ Euthal₁-ms] Cyp₁, C(appy) has εχει bef εκαστος [Tischdf, ed 8, suspects that it reads as txt]. ins του bef θεου DF c Thdrt₁.

rec δε (twice), with KLN³ [47(sic)] rel Orig [-c₁] Chr Thdrt [Damasc]: txt ABCDFPN¹ 17 Clem₁ Cyr [-p₁ Orig-c₁ Euthal₁-ms].

is applied by Meyer to τῆς ἐξουσίας,—by Billroth, al., to τῆς ὀφειλῆς; De Wette suggests τοῦ σώματος, but prefers, and rightly, leaving its reference indefinite, to be supplied in the reader's mind.

εἰ μὴ τι, unless perchance (reff.).

ἀν] “The verb is sometimes omitted after this particle, but always so that it can be supplied from a foregoing clause. So Eur. Alcest. 181, σὲ δ' ἄλλη γυνὴ κεκτήσεται, σώφρων μὲν οὐκ ἂν μάλλον, εὐτυχὴς δ' ἴσως.” Hartung, Partikellehre, ii. 330.

ἐκ, according to: the mutual agreement being the ground, and the measure, of the act.

ἵνα σχ.] in order that ye may have undisturbed leisure for prayer. The pres. σχολάζετε of the rec. would refer to the general habit, and would thus make τῇ προς., ‘your ordinary prayers,’—being thus inconsistent with the direction given πρὸς καιρὸν: the aorist expresses this temporary purpose, and shews that the prayer meant is not ordinary but extraordinary, —seasons of urgent supplication.

Both the alteration to the present and the addition of τῇ νηστεία καί, shew how such passages as this have been tampered with by the ascetics: see also Mark ix. 29.

ἦτε,—not συνερχεσθε as it has been amended (nor -εσθε as it has been re-amended), because εἶναι ἐπὶ τὸ αὐτὸ in this sense is the normal state of the married. For the expression see reff.

The subjunc. still depends on ἵνα—the aim of the temporary separation is not that you may keep apart, but for a certain end, and then that you may be united again. ἵνα μὴ πειρ.] Purpose of the re-union stated, by that which might hap-

pen did it not take place. πειράξῃ now is present, not aor., as betokening the danger of a state of abstinence if continued.

ἀκρασία here, not that from ἀκράτος (~~~~),—which signifies a bad mixture, as ἀκρ. ἀέρος, ‘insalubrity of the air:’ but that from ἀκράτης (~~~~),—incontinence; see reff.

διὰ τ. ἀκρ. ὑμ., on account of your incontinence,—but hardly, as Meyer seems to think, with allusion to the proverbial fault of the Corinthians in this particular, which would be more definitely expressed, were it intended. The ὑμῶν is necessary to carry out the form of the sentence, corresponding to ὑμᾶς above.

6.] But this I say by way of allowance (for you), not by way of command.

τοῦτο refers, not to ver. 2, as Beza, Grot., and De Wette, because the precept there given depends on a reason also given, διὰ τὰς πορνείας, from the nature of which reason it must be κατ' ἐπιταγὴν: nor to the whole since ver. 2, as Billroth, Rückert, al.,—because the precept in ver. 3 depends on the general truth in ver. 4, and is also a command: nor to πρὸς καιρὸν, as Theophyl.:—nor as the ascetics, Orig., Tert., Jerome, Estius (also Calvin), to ἐπὶ τὸ αὐτὸ ἦτε, because both these are but subordinate members of the preceding sentence:—still less to what follows, as Rosenm., al.:—but, as the context (ver. 7) shews, to the whole recommendation given in ver. 5. This recommendation all depended on the possibility of their being tempted by incontinence: he gives it not then as a command in all cases, but as an allowance for those to whom he was writing, whom he knew, and as

γ γρ. 11, 32, 34 only γ.
 z Luke iv. 25. Acts ix. 39
 al. 2 Kings
 xiv. 5.
 a = ver. 1.
 b Matt. xxvi.
 42. Rom.
 viii. 9.
 d Phil. i. 23. 1 Pet. iii. 17. 2 Pet. iii. 21. (ver. 38. ch. xi. 17. Heb. i. 4 alid.) Prov. iii. 14. e = here
 (2 Cor. xi. 29. Eph. vi. 16. 2 Pet. iii. 12. Rev. i. 15. iii. 18) only. (2 Macc. iv. 38. Ps. xi. 6.) f Acts
 xvi. 18 reff.

8. ins *οτι* bef *καλον* A [syrr]. rec aft *αυτοις* ins *εστιν*, with D²⁻³K(om *αυτ.*) L
 rel syr [basn] goth Thdrt [Damasc.] Thl Ec: om ABCD¹FPN 17 Syr copt [arm]
 Orig[-c₅] Meth₁ Epiph₁ Chr₁ Cyr[-p₂] Cyr-jer₁ Euthal-ms] Damasc₁. for *εαν*, *αν*
 B. ins *ουτως* bef *μεινωσιν* C latt Meth₁ [Ambr Ambrst] Aug; bef *ως* m [basn].
και *εγω* DF Meth₁: *εγω* a.
 9. for *ουκ* *εγκρ.*, *ου* *κρατευονται* F. *γαμειτωσαν* F [f Epiph-ed.] Chr-ed₁.
κρειττον BDN a m 17. *οιν* *εστιν* D¹[-gr] F[-gr] c copt [basn] Orig[-c₁(txt₂)-int₁]
 Meth₁. *γαμειν* AC¹N¹ 17 Clem₁ Orig[-c₁] Euthal-ms] Damasc₂.

sumes, to be thus tempted. The meaning 'by permission,' E. V., is ambiguous, appearing as if it meant by *permission of the Lord (to say it)*: that given by Hammond, al., *κατὰ τὴν ἐμὴν γνώμην*, is philologically inadmissible. 7.] I

rather (δέ) wish that all men were as I myself also am (*καί* comparandi, so Xen. Anab. ii. 1. 22, *καί* ἡμῶν ταῦτα δοκεῖ ἄπερ καὶ βασιλεῖ. See Hartung, Partikell. i. 126)—viz., ἐν ἐγκρατεῖα, which Chrys. seems to have read in the text; see below on ver. 8.

ἀλλὰ ἕκαστος . . . said in the most general way, as a milder expression of 'all have not the gift of continence.'

οὕτως . . . οὕτως both are said generally, not one in the way in which I have it (of continence), another in the way of marrying (i. e. though he have not this, and be therefore better married, yet has some other), which should be ἐκέινως,—but, one thus, and another thus,—i. e. 'one in one way, another in another.'

8, 9.] Advice to the unmarried, that it is best so to remain, but *rather to marry than be inflamed with lust.*

8. λέγω δέ] taking up the former λέγω, ver. 6, and bringing this advice under the same category as ver. 7, viz. his own wish that all were as himself. The stress is on λέγω, not on τοῖς ἀγ. κ. ταῖς χ., which would in that case be placed first, as τοῖς γεγαμηκόσιν below.

τοῖς ἀγάμοις, the unmarried, of both sexes: not as usually interpreted, widowers, or unmarried males alone: this is shew. by the contrasted term γεγαμηκόσιν, which embraces (see vv. 10, 11) both sexes. καὶ ταῖς χήραις may be added as singling out widows especially;—or more probably, because τοῖς ἀγάμοις would naturally be taken as those who never were married, and thus widows would not be understood to be included.

καλόν, see on ver. 1, it is good for them, i. e. 'their best way.'

ὡς καὶ γώ] i. e. ἄγαμος. This

brings the Apostle's own circumstances more clearly before us than ver. 7, which might be misunderstood: and there can be little doubt from this, that he never was married. Grot. says, "ex h. l. non improbabiler colligitur, Paulo fuisse uxorem, quod et Clemens Alex. putat, sed cum hac scriberentur, mortuam." But this rests on the mistaken interpretation of ἀγάμοις noticed above. The passage of Clem. Alex. (Strom. iii. [6.] 53, p. 535 P., alluded to in Euseb. iii. 30) is grounded on Paul's having in a certain epistle addressed τὴν αὐτοῦ σύζυγον, ἣν οὐ περιεκόμιζε, διὰ τὸ τῆς ὑπηρεσίας εὐσταλές. But the words σύνζυγε γνήσιε, Phil. iv. 3, certainly have no reference to a wife: see note there.

9.] but if they are incontinent . . . οὐκ must be joined not with εἰ, which would require μή, but with the verb. So reff. and Soph. Aj. 1131, εἰ τοὺς θανόντας οὐκ ἔαθ θάπτειν παρών, 'vetas.' See other examples in Hartung, Partikellehre, ii. 122 f. ἐγκρατεύω is said by Lobeck, ad Phryn. p. 44, not to be found except in the LXX and N. T. But both Phrynichus and Thom. Mag. say ἀκρατεύεσθαι μηδαμῶς εἴπης, ἀλλὰ οὐκ ἐγκρατεύεσθαι. See in Wetst.

γαμησάτ.] Lobeck, in Phrynichus, p. 742, says, "post ἔγλημα (ut ἔγγρα) ἐγάμησα invalid quod non solum in N. T. libris, ut quidam putaverunt, sed etiam in ipsa Græcia reperitur, auctore, ut videtur, Menandro: ἐγάμησεν ἦν ἐβουλόμην ἐγώ, nihil impediens pedum modulatione quominus usitato uteretur aoristo."

πυροῦσθαι] "melius nuberent quam urerentur, id est, quam occulta flamma concupiscentiæ in ipsa conscientia vastarentur." Aug. de sancta Virginitate, 34, vol. vi. p. 415. 10, 11.] Prohibition of separation after marriage; or in case of separation, of another marriage. These γεγαμηκότες, as the ἄγαμοι and χήραι above, are all Christians. The case of mixed marriages he treats ver. 12 ff.

ἐγώ, ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ ⁸ χωρισθῆναι. ⁸ Matt. xix. 6. Judg. iv. 11. h ver. 8. i Rom. v. 10 reff. j = here see only. Jos. Ant. xv. 7. 10. k ch. vi. 6 reff. l = 2 John 2. Luke xvii. 31. m Acts ix. 29 reff. n = and constr. here
 11 εἰν δὲ καὶ ⁸ χωρισθῇ, μενέτω ^h ἄγαμος ἢ τῷ ἀνδρὶ
ⁱ καταλλαγήτω· καὶ ἄνδρα γυναῖκα μὴ ^j ἀφίεναι. ¹² τοῖς
 δὲ λοιποῖς λέγω ἐγώ, οὐχ ὁ κύριος, εἴ τις ἀδελφὸς
 γυναῖκα ἔχει ^k ἄπιστον, ^l καὶ ^m αὕτη ⁿ συνευδοκεῖ ^{op} οἰκεῖν
^p μετ' αὐτοῦ, μὴ ^j ἀφίετω αὐτήν· ¹³ καὶ γυνὴ ^q ἥτις ἔχει
 ἄνδρα ^k ἄπιστον, ^l καὶ ^m οὗτος ⁿ συνευδοκεῖ ^{op} οἰκεῖν ^p μετ'

Q is
 cited on
 ver 13.]

bis (Luke xi. 48. Acts viii. 1. xxii. 20. Rom. i. 32) only +. (1 Macc. i. 57. 2 Macc. xi. 24, 35 only.)
 o Rom. vii. 17 reff. p = here bis only †. (Gen. xxvii. 44.) Soph. Œd. Tyr. 990. q = Acts x. 41 reff.

10. (αλλά, so AB C(appy) D¹⁸.) χωριζεσθαι ADE Orig[-c₁] Epiph₁ Bas, Cæs, :
 txt BCKLPN rel Clem₁ Chr₁ [Euthal-ms] Thdrt.

11. μενειν αγαμον, and καταλλαγήναι F latt goth lat.-ff. ins ιδιω bef ανδρι P.

12. rec εγω bef λεγω, with DFKL rel latt syr goth Orig[-int₁] Chr₁ Thdrt Iren-
 int₁ : txt ABCPN m 17 Syr copt æth Clem Orig₁.

13. for ητις, ει τις D¹⁸FPN b¹ h k latt Chr₁ [and] ms.) Thdrt₁ Thi-mss₂ [Damasc
 Ambrst Aug]. rec (for ουτος) αυτος, with D³¹[-gr] KL rel syrr arm Chr_[sape] Thdrt :
 txt ABCD¹FP[Q]¹N m latt copt goth Cyr₁ [lat.-ff.]. (17 def.) for συνευδ., ευδοκει B.

They are those already married.

10. οὐκ ἐγώ, ἀλλὰ ὁ κύριος] Ordinarily, the Apostle (ἐγώ) writes, commands, gives his advice, *under conscious inspiration of the Holy Spirit of God*. See ver. 40. He claims expressly, ch. xiv. 37, that the things & γράφω ὑμῖν should be recognized as κυρίου (ἐντολή). But here he is about to give them a command resting, not merely on *inspired apostolic authority*, great and undoubted as that was, but on that of THE LORD HIMSELF. So that all supposed distinction between the Apostle's own writing of himself and of the Lord, is quite irrelevant. He never wrote of himself, being a vessel of the Holy Ghost, who ever spoke by him to the church. The distinction between that which is imperative, and that which is optional, that which is more and that which is less weighty in his writings, is to be made by the cautious and believing Christian, from a wise appreciation of the subject-matter, and of the circumstances under which it was written. ALL is the outpouring of the Spirit, but not all for all time, nor all on the primary truths of the faith. Not I, but the Lord, viz. in ref. Matt. See also Mark x. 12, where the woman's part is brought out. That it occupies the principal place here, is perhaps because the Christian women at Corinth may have been the most ready to make the separation: or perhaps, because the woman, from her place in the matrimonial union, may be more properly said ἀπὸ ἀνδρὸς χωρισθῆναι than the man ἀπὸ γυναίκος χωρισθῆναι.

χωρισθ., be separated, whether by formal divorce or otherwise; the καταλλαγήτω below, is like this, an absolute passive; undefined whether by her own or her husband's doing.

11.] εἰν to καταλλαγήτω is parenthetical. It supposes a case of actual separation, contrary of course to Christ's command: if such

have really taken place (καί, veritably: see note on 2 Cor. v. 3, and Hartung, Partikell. i. 132), the additional sin of a new marriage (Matt. v. 32) must not be committed, but the breach healed as soon as possible.

καταλλ.] see above on χωρισθῇ. κ. ἀνδρ. γυν. μὴ ἀφ.] The Apostle does not add the qualification παρ-εκτός λόγου πορνείας Matt. v. 32 (xix. 9), not found in Mark x. 11 or Luke xvi. 18. But we cannot hence infer that he was not aware of it: The rule, not the exception, here was in his mind: and after what had been before said on the subject of fornication, the latter would be understood as a matter of course.

12—16.] Directions for such Christians as were already married to Heathens. Such a circumstance must not be a ground per se of separation,—and why: but if the unbelieving party wished to break off the union, let it be so.

12.] τοῖς λοιποῖς, the rest, perhaps in respect of their letter of enquiry,—the only ones not yet dealt with. At all events, the meaning is plain, being those who are involved in mixed marriages with unbelievers.

ἐγώ, οὐχ ὁ κύρ.] I, i. e. I Paul, in my apostolic office, under the authority of the Holy Spirit (see above on ver. 10), not the Lord, i. e. not Christ by any direct command spoken by Him: it was a question with which HE did not deal, in His recorded discourses. In the right arrangement of the words (txt) the stress is not on ἐγώ, but on λέγω: But to the rest I say (I, not the Lord).

συνευδοκεῖ presupposes his own wish to continue united.

αὕτη, not αὐτή, and οὗτος, not αὐτός, below, —see reff. 13.] The change of construction καὶ γυνὴ ἥτις . . . καὶ οὗτος . . . is found frequently with καί: so Il. a. 78, ἢ γὰρ δοῖμαι ἄνδρα χολωσέμεν, δς μέγα πάντων Ἄοργεῖον κρατεῖ καὶ οἱ πείθονται

r = Acts xx.
32, xxvi. 18.
Exod. xxix.
37.
s ver. 12.
t ch. xv. 32
reff. ἐν σοὶ
πᾶσ' ἔγωγε
σώζομαι,
Seph. Aj. 519.

αὐτῆς, μὴ ἰαφίετω τὸν ἄνδρα. ¹⁴ ἡγίασται γὰρ ὁ ἄνθρωπος
ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ
ἄπιστος ἐν τῷ ἀδελφῷ. ὅτι ἐπεὶ ἄρα τὰ τέκνα ὑμῶν
ἁκάθαρτα ἐστί, νῦν δὲ ἁγία ἐστίν. ¹⁵ εἰ δὲ ὁ ἄπιστος

ABCDEF
KLPsa
bcdef
ghkl
mno
17. 47

u ch. v. 10 only.

v = Acts x. 14 reff.

rec (for τὸν ἄνδρα) αὐτοῦ (corrū to conform to αὐτὴν above, ver 12), with KLP rel syr Chr, Thdrt [Damasc] Tert, : αὐτὴν (οἱ ?) 106 : txt ABCDF[Q] m 17 vulg Syr copt goth æth arm Cyr, [Euthal-ms] Jer Ambrst Aug Pel Bebe : αὐτοῦ ἄνδρα X, but av erased by X¹ or 3.

14. om γὰρ P. aft γυναικί ins τη πιστη DF latt Syr Mart-Clem Tert, (om Aug-mss and expr.) (στος of 2nd απιστος is supplied in smaller letters by X-corr¹.) rec (for ἀδελφῷ) ἀνδρὶ (explanatory gloss, substituted as more appropriate : but ἀδελφῷ has peculiar force here), with D³[-gr] KLN³ rel vulg syrr goth æth arm Chr, Thdrt [Euthal-ms Damasc] Thl [Ec Iren] -int, Tert, (but add τῷ πιστῷ vulg Syr Iren-int Tert [Ambrst]) : txt ABC D¹[and lat] FPN¹ 17 copt [Cyr-p¹] Aug^{expr} vnu D¹F Chr, [and ms]. [om ἐστιν A(appy). It reads νυν δε αγ... the end of the line being def.)]

Ἀχαιοί. See reff., and Kühner, ii. 526 (§ 799).

Meyer remarks, that the Apostle uses the *vox media* ἀφίεμαι here, of both parties, the husband and wife, not ἀπολύειν (as Matt. v. 31, &c.), which would apply only to the husband. In the E. V. this identity of terms is unfortunately neglected. The same word, part from, would well have expressed ἀφίετω in both cases.

By the Greek as well as Roman customs the wife had the power of effecting a divorce. At Athens,—when the divorce originated with the wife, she was said ἀπολείπειν the house of her husband : when with the husband, ἀποπεμπέσθαι. At Rome, the only exception to the wife's liberty of effecting a divorce appears to have been in the case of a freedwoman who had married her patronus. See Smith's Dict. of Gr. and Rom. Antt. artt. Divortium, and ἀπολείψως δίκη. Olsh. thinks that Paul puts both alternatives, because he regards the Christian party as the superior one in the marriage. But, as Meyer remarks, this would be inconsistent with the fundamental law of marriage, Gen. iii. 16, and with the Apostle's own view of it, ch. xi. 3, xiv. 34 ; Eph. v. 22, 23 ; 1 Tim. ii. 11, 12. 14.] Ground of the above precept.

ἡγίασται.] The meaning will best be apprehended by remembering (1) that holiness, under the Gospel, answers to dedication to God under the law ; (2) that the ἡγιασμένοι under the Gospel are the body of Christian men, dedicated to God, and thus become His in a peculiar manner : (3) that this being so, things belonging to, relatives inseparably connected with, the people of God are said to be hallowed by their holiness : so Theophylact, οὐχ ὅτι ἅγιος γίνεται ὁ Ἕλλην. οὐ γὰρ εἶπεν ὅτι ἅγιός ἐστιν· ἀλλ' ὅτι, ἡγίασται· τούτεστι, τῇ ἁγιότητι τοῦ πιστοῦ νένικηται. Chrysostom well shews the distinction between

this case and that in ch. vi. 15, that being a connexion κατὰ τὴν ἀσέβειαν,—in and under the condition of the very state, in which the other party is impure : whereas this is a connexion according to a pure and holy ordinance, by virtue of which, although the physical unity in both cases is the same, the purity overbears the impurity.

ἐν τῇ γ., ἐν τῷ ἀδελ.] in, i. e. his or her holiness is situated in, rests in, the other (see reff. : and note, ch. vi. 2). ἐπεὶ ἄρα] as ref., but here elliptically : since in that case (i. e. as understood, the other alternative, —the non-hallowing).

ἐστίν, not ἂν εἴη, nor ἦν [E. V.], but pres. : because the supposed case is assumed, and the ind. pres. used of what has place on its assumption.

ἅγία] as ἡγίασται above : holy to the Lord. On this fact, Christian children being holy, the argument is built. This being so,—they being hallowed, because the children of Christians,—it follows that that union out of which they sprung, must as such have the same hallowed character ; i. e. that the sanctity of the one parent is in it overborne by the sanctity of the other. The fact of the children of Christians, God's spiritual people, being holy, is tacitly assumed as a matter of course, from the precedent of God's ancient covenant people. With regard to the bearing of this verse on the subject of Infant Baptism,—it seems to me to have none, further than this : that it establishes the analogy, so far, between Christian and Jewish children, as to shew, that if the initiatory rite of the old covenant was administered to the one,—that of the new covenant, in so far as it was regarded as corresponding to circumcision, would probably as a matter of course be administered to the other. Those, as Meyer, who deny any such inference, forget, as it seems to me, that it is not personal

^w χωρίζεται, ^w χωριζέσθω. οὐ ^x δεδούλωται ὁ ἀδελφὸς ἢ ^{w vv. 10, 11.} ἢ ἀδελφὴ ἐν ^y τοῖς τοιούτοις, ^z ἐν δὲ εἰρήνῃ ^z κέκληκεν ^{x Acts vii. 6} ἡμᾶς ὁ θεός. 16 ^a τί γὰρ ^{ab} οἶδας, γύναι, ^{bc} εἰ τὸν ἄνδρα ^{y neut., Rom. i. 32 al.} ^z ^{masc., ver. z here}

28. ch. xvi. 16, 18. Acts xxii. 22 reff. z — Gal. i. 6. Eph. iv. 4. 1 Thess. iv. 7.
only †. b John ix. 25. 2 Kings xii. 22. Eccl. iii. 21 ABN compl. [εἶδε Ed-vat. Ald.] Joel ii.
14. c Acts xiii. 2 (b) reff.

15. om ἡ FPN¹ [k¹] m [Ser states that m omits ἡ] Chr-ms.₁ u_{mas} ACKN¹ copt (sic Treg) [Euthal-ms.] Damase Phil Pel Sedul Bede: txt BDFLN³ rel latt syrr goth æth arm Nys₁ Chr₁ Thdr₁ Phot[-c₁] Ec Ambrst. (P def.)

holiness which is here predicated of the children, any more than of the unbelieving husband or wife, but *holiness of dedication*, by strict dependence on *one dedicated*. Notwithstanding this ἀγιότης, the Christian child is individually born in sin and a child of wrath; and individually needs the washing of regeneration and the renewing of the Holy Ghost, just as much as the Jewish child needed the typical purifying of circumcision, and the sacrificial atonements of the law. So that in this ἀγιότης of the Christian child there is nothing inconsistent with the idea, nor with the practice, of Infant Baptism. On **ὡν δέ**, see note, ch. v. 11.

15.] *But if the wish for separation (implied by the present χωρίζεται,—is for being separated, see Winer, edu. 6, § 40. 2. a, and compare John x. 32, xiii. 6, 27) proceed from the side of the UNBELIEVER (emphasis on ὁ ἄπιστος), let him (or her) depart (be separated off).*

οὐκ ἔχει ἀνάγκην ὁ πιστὸς ἢ ἡ πιστὴ ἐν τοῖς ἀπίστοις τοιαύτην, ὅσα αὐτῷ ἐπικείται ἐπὶ τῶν πιστῶν. ἐκεῖ μὲν γὰρ παντὶ τρόπῳ, χωρὶς λόγῳ πορνείας, οὐκ ἔξεστιν ἀπ' ἀλλήλων τοὺς συναφθέντας χωρισθῆναι· ἐνταῦθα δέ, ἂν μὲν συνευδοκῇ τὸ ἄπιστον μέρος τῷ πιστῷ συνοικεῖν, δεῖ μὴ λύειν τὸ συνοικέσιον. ἂν δὲ στασιάζῃ καὶ τὴν λύσιν ἐκείνος ποιῇ, οὐ δεδούλωται ὁ πιστὸς εἰς τὸ μὴ χωρισθῆναι. Photius, in Eucumenius. ἐν τοῖς τοιούτοις may be taken as masc., in the case of such persons,—as above by Phot.:—but the ἐν seems harsh; it is better therefore to render it, in such cases.

ἐν δὲ εἰρ[.] Not = εἰς εἰρήνην [E. V.], but signifying the moral element in which we are called to be: see reff. and ver. 22 below.

The meaning is, 'let the unbeliever depart, rather than by attempting to retain the union, endanger that peace of household and peace of spirit, which is part of the calling of a Christian.'

Observe, (1) that there is no contradiction, in this licence of breaking off such a marriage, to the command of our Lord in Matt. v. 32,—because the Apostle expressly asserts, ver. 12, that *our Lord's words do not apply* to such marriages as are here contemplated. They were spoken to those *within the covenant*, and as such apply immediately to the wedlock of

Christians (ver. 10), but *not to mixed marriages*.

De Wette denies this, and holds that Paul is speaking only of the Christian's duty in cases where the marriage is *already virtually broken off*,—and by his remarks on Matt. v. 32, seems to take πορνεία in a wide sense, and to regard it as a justifiable cause of divorce *because it is such a breaking off*. This however appears hardly consistent with ver. 12; for, if it were so, there *would be* a command of the Lord regarding this case. At all events, we may safely assume that where the Apostle is *distinctly referring* to our Lord's command, and supplying what it did not contain, there can be *no real inconsistency*: if such appear to be, it must be in our apprehension, not in his words.

(2) That the question of re-marrying after such a separation, is here *left open*: on this, see note on Matt. v. 32. (3) That not a word here said can be so strained as to imply any licence to *contract* marriages with unbelievers. Only those *already contracted* are dealt with: the ἐτερογυεῖν ἀπίστοις is expressly forbidden, 2 Cor. vi. 14, and by implication below, ver. 39.

16.] This verse is generally understood as a ground for *remaining united*, as ver. 13, in hope that conversion of the unbelieving party may follow. Thus ver. 15 is regarded as altogether parenthetical. But (1) this interpretation is harsh as regards the context, for ver. 15 is evidently *not parenthetical*,—and (2) it is hardly grammatically admissible (see below, for it makes εἰ = εἰ μή,—'What knowest thou . . . whether thou shalt not save . . . ?')

Lyra seems first to have proposed the true rendering, which was afterwards adopted hesitatingly by Estius, and of late decidedly by Meyer, De Wette, and Bisping: viz. that the verse is *not* a ground for *remaining united*, in hope, &c.,—but a ground for *consummating a separation*, and not marrying the Christian's peace for so uncertain a prospect as that of converting the unbelieving party. τί οἶδας εἰ thus preserves its strict sense, *What knowest thou* (about the question) *whether* . . . ? and the verse coheres with the words immediately preceding, ἐν εἰρήνῃ κέκλ. ἡμᾶς ὁ θ. I may observe, in addition to Meyer and De W.'s remarks, that the position of the words

d. = Rom. xi. 14 reff.
 e = appy here only. see Gal. i. 7. 2 Cor. iii. 1 reff.
 f constr., ch. iii. 5. Rom. xii. 3.
 g = Mark vi. 41. Luke xii. 3. 2 Cor. x. 13. Heb. vii. 2. Josh. xiii. 7.
 xvi. 16 reff. vii. 22. Gen. xvii. 10 al.
 o Rom. iii. 30 reff.

d σώσεις; ἢ ^aτί ^{ab}οἶδας, ἄνερ, ^{bc}εἰ τὴν γυναῖκα ^dσώσεις;
 17^e εἰ μὴ ^fἐκάστω ὡς ^gἐμέρισεν ὁ κύριος, ^fἐκαστον ὡς
^hκέκληκεν ὁ θεός, οὕτως ⁱπεριπατεῖτω· καὶ οὕτως ἐν ταῖς
^jἐκκλησίαις πάσαις ^kδιατάσσομαι. 18ⁱ Περιτετμημένος
 τῆς ^{gm}ἐκλήθη, μὴ ⁿἐπισπάσθω· ἐν ^oἀκροβυστία ^hκέκληται ...ἐπι-
 πασθω
 C. ABDFF LPS a
 c d e f
 h k l m
 n o 17.
 47

h = ver. 15 reff. i = ch. iii. 3 reff. i plur., Rom. i Luke i. 50. Acts vii. 8. Gal. ii. 3 al. L.P., exc. John n here only. Isa. v. 18.
 k = ch. xvi. 1 reff. m hypothet. indic., ver. 27. James v. 13.

16. γυνή and ἀνηο F. for η τι, ει τι Α.

17. μεμερικεν BN¹. [P def.] rec transp κυριος and θεος, with KL rel Syr Chr₁ Thdrt [Damasc]: θεος (twice) 32-3. 63. 93 goth: ο κς and ο κς ο θς (2¹ and lat): txt A B(sic: see table) CDFN m 17 latt Syr copt arm [Euthal-ms Ambrst].—ο κς bef εμερισεν Α: ο θς εμερισεν and ο κς κεκληκεν k. (P def.) ins και bef εκαστον vs F [Syr]. πασαις bef ταῖς ἐκκλησαις N 17. 47 vulg [Orig₁(omg tais)]. for διατάσσομαι, διδάσκω (see ch iv. 17) D¹F, doceo latt lat-fl.

18. ἐκληθη bef 1st τῆς D¹3F [copt basin] goth. rec (for κεκληται τῆς) τῆς ἐκληθη (conformation to former), with D³KL rel Chr₁ Thdrt: txt ABPN a m 17 copt goth arm [Euthal-ms], τῆς κεκλ. D¹F [Damasc].

further establishes this rendering. If the point of the argument had been the importance, or the prospect, of saving (= converting) the unbelieving party, the arrangement would probably have been εἰ σώσεις τὸν ἄνδρα, and εἰ σώσεις τὴν γυναῖκα, whereas now the verb holds in both clauses a subordinate place, rather subjective to the person addressed, than the main object in the mind of the writer.

Those who take εἰ for εἰ μὴ, attempt to justify it by reff. 2 Kings, Joel, Jonah, where the LXX have for the Heb. חַיִּים וְ, τίς οἶδεν εἰ, to express hope: but (1) in every one of those passages the verb stands in the emphatic position, and (2) the LXX use this very expression to signify uncertainty, e. g. ref. Eccles., τίς εἶδε(οἶδεν ABN: add τό AN³) πνεῦμα υἱὸν τοῦ ἀνθρώπου, εἰ ἀναβαίνει αὐτόν (add εἰς ABCN) ἄνω; The rendering then of the verse will be as follows: (Let the unbeliever depart: hazard not for an uncertainty the peace in which you ought to be living as Christians): for what assurance hast thou, O wife, whether thou shalt be the means of thy husband's conversion? Or what assurance hast thou, O husband, whether thou shalt be the means of thy wife's conversion? "This interpretation is the only one compatible with the obvious sense of ver. 15, and of the expression (not τί οἶδας εἰ μὴ, but) τί οἶδας εἰ σώσεις; and is also in exact harmony with the general tenor of the Apostle's argument, which is not to urge a union, but to tolerate a separation." Stanley; the rest of whose note is deeply interesting as to the historical influence of the verse as commonly misunderstood.

17.] εἰ μὴ takes an exception, by way of caution, to the foregoing motive for not remaining together (ver. 16). The Christian partner

might carry that motive *too far*, and be tempted by it to *break* the connexion on *his own part*; a course already prohibited (vv. 12—14). Therefore the Apostle adds, But (q. d. only be careful not to make this a ground for *yourselves* causing the separation) as to each (ἐκάστ. ὡς = ὡς ἐκάστ., reff.) the Lord distributed (his lot), as (i. e. ὃ κλήσει, ver. 20) God has called each, so (in that state, without change) let him walk (reff.). The εἰ μὴ has raised considerable difficulties. (1) some cursives, with syr-marg and Sevrn., read εἰ τὴν γυναῖκα σώσεις, ἢ μὴ;—and Knatchbull, al., join εἰ μὴ similarly to the foregoing; εἰ . . . σώσεις,—εἰ μὴ. But as De W. remarks, this would be, as Matt. xxii. 17, ἢ οὐ: and then we should have the strictly parallel clauses of ver. 16 rendered unequal, by an appendage being attached to the second, which the first has not: besides that ver. 17 would be disjoined altogether. (2) Pott would supply χωρίζεται, —Mosheim, Vater, and Rückert, σώσεις, after εἰ μὴ. But so, to say nothing of the irrelevancy of the idea thus introduced, εἰ δὲ μὴ, or εἰ δὲ καὶ μὴ (as Meyer), would be required. (3) Theodore, al., join all as far as κύριος to the foregoing: 'What knowest thou, &c., except in so far as the Lord has apportioned to each?' But thus the evidently parallel members, ἐκάστ. ὡς ἐμ. ὁ κύρ., and ἐκάστ. ὡς κέκλ. ὁ θ., would be separated, and a repetition occasioned which, except in the case of intended parallelism, would be alien from St. Paul's habit of writing. οὕτως . . . διατ.] τοῦτο εἶπεν, ἵνα τῷ ἔχειν καὶ ἄλλους κοινωνοὺς προθυμότεροι περὶ τὴν ὑπακοὴν διατεθῶσι. Theophyl.

18—24.] Examples of the precept just given. εἶτα συνήθως ἀπὸ τοῦ προκειμένου εἰς ἕτερα μεταβαίνει, πᾶσι νομοθετῶν τὰ

^x here only+. ^h ἐν κυρίῳ ^h κληθεῖς δοῦλος ^x ἀπελεύθερος κυρίου ἐστίν. ^{ABDF}
^{Jos. Antt. vii.} ^{KLPSa}
^{11. 2. Ign. ad} ^{b c d e f}
^{Rom. 8. 4, p.} ^{g h k l}
^{6-9. (-ροῦν,} ^{m n o}
^{Lev. xix. 20.)} ^{17. 47}
^{y ch. vi. 20}
^(reiff.)
^{z Acts xviii. 23}
^{al.}
^{a = here}
^{only (?) see}
^{Luke xviii. 27. John viii. 39.}

23 ὁμοίως ὁ ἐλεύθερος ^h κληθεῖς δοῦλος ἐστίν χριστοῦ.
 23 ὅτι μὴς ὁ ἡγοράσθητε μὴ γίνεσθε δοῦλοι ἀνθρώπων.
 24 ἕκαστος ἐν ^z ᾧ ^h ἐκλήθη, ἀδελφοί, ἐν ^z τούτῳ μέντω
 α παρὰ θεῶ.

22. rec aft ομοίως ins και (as being usual aft ομοίως: so also δε και), with KL rel syr-w-ast copt aeth arm Chr₁ Damasc Thl Œc Orig-int₁ Ambr₁: δε και DF l m (Treg): om ABPΣ 17 vulg Syr goth Chr-ins₁ Thdrt Ambr₁ Ambrst Pel Bede. χριστου bef ἐστιν F^N c copt.

24. ἀδελφοί bef εν ω εκληθη D (-θητε D¹) F Ambrst: om ἀδελφοί a¹ 39. 120 (Chr₁) Thdrt₂. rec ins τω bef θεω, with A e k Œc: om BDFKLPS rel Thdrt₁ Damasc Thl.

νέτω, one of which would convey a recommendation of the contrary course. See this followed out in Chrysostom. (5) Its entire contradiction to ver. 22: see below. (6) It would be quite inconsistent with the teaching of the Apostle, —that in Christ (Gal. iii. 28) *freeman and slave are all one*, —and with his remarks on the urgency and shortness of the time in this chapter (ver. 29 ff.), —to turn out of his way to give a precept merely of worldly wisdom, that a slave should become free if he could. (7) The import of *χρόμα* in such a connexion, which suits better the remaining in, enduring, labouring under, giving one's self up to, an *already-existing* state, than the adopting or taking advantage of a *new* one; cf. such expressions as *τοιοῦτο μόρφ ἐχρήσατο ὁ παῖς*, Herod. i. 117: *συμφορῇ, συντυχίᾳ, εὐτυχίᾳ, χρῆσθαι*, often in Herod.: *ἀμαθίᾳ χρῆσθαι*, and the like. The instance quoted by Bloomfield for 'become free,' *ἐκὼν γὰρ οὐδεὶς δουλίᾳ χρῆται* (ζύγω, Aesch. Agam. 953, tells just the other way. There *chrḗtai* is used not of entering, but of submitting to, the yoke of slavery, as here.

22.] *Ground of the above precept.* For the slave who was called in the Lord (not, as E. V. and De Wette, 'He who is called in the Lord, being a slave,' which would be *δοῦλος κληθεῖς*, see above, *δοῦλος ἐκλήθης*: *ἐν κυρίῳ*, as the element in which what is about to be stated takes place) is the Lord's freedman ("ἀπελεύθερος with genit. is not here in the ordinary sense of 'libertus alicujus,' 'any one's manumitted slave:' for the former master was sin or the devil, see on ch. vi. 20; —but only a freedman belonging to Christ, viz. freed by Christ from the service of another. This the reader would understand as a matter of course." Meyer): similarly he that was called being free (not here, *κληθεῖς ἐλεύθερος*, see above) is the slave of Christ. Christ's service is perfect freedom, and the Christian's freedom is the service of Christ.

But here the Apostle takes, in each case, *one member* of this double antithesis from the *outer world*, *one* from the *spiritual*. The (actual) slave is (spiritually) free: the (actually) free is a (spiritual) slave. So that the two are so mingled, in the Lord, that the slave need not trouble himself about his slavery, nor seek for this world's freedom, seeing he has a more glorious freedom in Christ, and seeing also that his brethren who seem to be free in this world are in fact Christ's servants, as *he* is a servant. It will be plain that the reason given in this verse is quite inconsistent with the prevalent modern rendering of ver. 21.

23.] *Following out of δοῦλος ἐστίν χριστοῦ, by reminding them of the PRICE PAID whereby Christ PURCHASED them for His* (ch. vi. 20): *and precept thereupon, BECOME NOT SLAVES OF MEN:* i. e. 'do not allow your relations to human society, whether of freedom or slavery, to bring you into bondage so as to cause you anxiety to change the one or increase the other.' Chrys., al., think the precept directed against *ὀφθαλμοδουλεία*, and general regard to men's opinion. But it is better to restrict it (however it may legitimately be applied generally) to the case in hand. Hammond, Knatchbull, Michaelis, al., understand it as addressed to the *free*, and meaning that *they* are not to *sell themselves into slavery*: but this is evidently wrong: as may be seen by the change to the *second person plur.* as addressing *all his readers*: besides that a new example would have been marked as in vv. 18, 21. See Stanley's note.

24.] *The rule is again repeated*, but with the addition *παρὰ θεῷ*, reminding them of the relations of Christ's freedman and Christ's slave, and of the price paid, just mentioned: — of that relation to God in which they stood by means of their Christian calling. "The usual rendering, *Deo inspectante* (Grot.), i. e. 'perpetuo memores, vos in ejus conspectu versari' (Beza), does not so well suit the local.

25 Περὶ δὲ τῶν ^bπαρθένων ^cἐπιταγὴν κυρίου οὐκ ἔχω, ^bPaul, here &c. (7 times) and 2 Cor. xi. 2 only. Matt. i. 23 (from Isa. vii. 14) al. ^dγνώμην δὲ ^eδίδωμι ὡς ^fἡλεημένος ὑπὸ κυρίου ^gπιστὸς εἶναι. ^h26 νομίζω οὖν τοῦτο ⁱκαλὸν ^jὑπάρχειν διὰ τὴν ^kἐνεστῶσαν ^lἀνάγκην, ὅτι ^mκαλὸν ἀνθρώπῳ τὸ ⁿοὕτως εἶναι. ^o27 ^pδέδεσθαι γυναικί, μὴ ^qζῆτει ^rλύσιν· ^sἀέλυσαι

f pass., Rom. xi. 30, 31 reff. viii. 16 reff.

g = ch. iv. 2 al. fr. k Rom. viii. 38. ch. iii. 22.

h = ver. 1.

i Acts

only. 1 Macc. xii. 44. (see note.)

l = Luke xxi. 23. 2 Cor. vi. 4. xii. 10.

n = Rom. vii. 2. ver. 39.

p here only. Eccl. vii. 30 (viii. 1). Wisd.

7. 1 Kings xxii. 2.

m = ver. 40.

vi. 33. Col. iii. 1. 1 Pet. iii. 11.

q = Acts xxii. 30.

Ps. cxlv. 7.

viii. 8 only.

d = ch. i. 10 (reff.).

e 2 Cor. viii. 10.

26. ἀφ' οὗ καλον ins εστιν D¹F [latt syrr].

om το F Meth.

word μενέτω." Meyer.

25—38.]

Ad-nice (with some digressions connected with the subject) *concerning the MARRIAGE OF VIRGINS.*

25.] παρθένων is not, as Theodor-mops., Bengel, Olsh., al., *unmarried persons of both sexes*, a meaning which, though apparently found in Rev. xiv. 4 (see note there), is perfectly unnecessary here, and appears to have been introduced from a mistaken view of vv. 26—28.

The emphasis is on ἐπιταγὴν—*command of the Lord have I none*, i. e. *no expressed precept*: so that, as before, there is no marked comparison between ὁ κύριος and ἐγώ.

πιστὸς εἶναι] to be faithful, as in ref.,—as a steward and dispenser of the hidden things of God, and, among them, of such directions as you cannot make for yourselves, but require one so entrusted to impart to you. This sense, which has occurred in the estimate given of himself in this very Epistle, is better than the more general ones of *true* (Billroth, Rückert) or *believing* (Olsh., Meyer, De Wette).

26.] The question of the marriage of *virgins* is one involving the expediency of contracting marriage *in general*: this he deals with now, on grounds connected with the then pressing necessity.

οὖν, then, follows on γνώμῃ. δίδωμι, and introduces the γνώμη.

τοῦτο indicates what is coming, viz. τὸ οὕτως εἶναι.

καλόν, see note on ver. 1: the best way.

τὴν ἐνεστῶσ. ἀνάγκῃ.] the instant necessity: viz. that prophesied by the Lord, Matt. xxiv. 8, 21, &c.: which shall precede His coming: see especially ver. 19 there: not, *the cares of marriage*, as Theophyl., διὰ τὰς ἐν αὐτῷ δυσκολίας, κ. τὰ τοῦ γάμου ὀχληρά: nor *persecutions*, as Photius in *Ecum.*, al., which are only a *part* of the apprehended troubles. These the Apostle regards as *instant, already begun*: for this is the meaning of ἐνεστῶσαν, not *imminent, shortly to come*: see reff. and Jos. Antt. xvi. 6. 2, τὸ ἔθνος τῶν Ἰουδαίων εὐχάριστον εὐρέθη, οὐ μόνον ἐν τῇ ἐνεστῶτι καιρῷ, ἀλλὰ καὶ ἐν τῇ προγεγεννημένῳ,—where *all time future* is

evidently excluded. See note on 2 Thess. ii. 2, where this distinction is very important.

ὅτι καλ. ἀνθ. . . .] De Wette takes ὅτι as *because*, understanding τοῦτο above = τὸ παρθένον εἶναι, '*that this (virginity) is best on account of the instant necessity, because it is (generally) best for a man so to be (i. e. unmarried).*' But this seems constrained, and tautological, and the only rescue of it from the charge of tautology is found in the word '*generally*,' which is not in the text. Far better, with Meyer and most interpreters, to view the sentence as an anacoluthon, begun with one construction, τοῦτο καλὸν ὑπάρχειν, and finished, without regard to this, when on account of the intervening words it became necessary to restate the καλόν, with another construction, ὅτι, &c. Thus we shall have it, literally rendered: *I think then this to be the best way on account of the instant necessity, that it is the best way for a man thus to be.*

ἀνθρώπῳ, not as in ver. 1 (which in its *outward form* will not bear the wider meaning), but here purposely general, including those treated of, young females.

οὕτως = ὡς καὶ ὡς as ver. 8? or perhaps ὡς ἐστίν, which seems better on account of the following context, ver. 27. This, in the case of the *unmarried*, would amount to the other: and the case of *virgins* is now that especially under consideration.

27.] τὸ οὕτως εἶναι restated and illustrated: neither the married nor the unmarried are to *seek for a change*. The general recommendation here is referable alike to *all* cases of marriage, and does not touch on the prohibition of ver. 10,—only *dissuading from a spirit of change, in consideration of the ἐνεστῶσα ἀνάγκη*. It seems better to take the verse thus, than with Meyer and De Wette, to regard it as inserted to guard against misunderstanding of the preceding γνώμη of the Apostle.

ἀέλυσαι does not imply *previous marriage*, but as Phot., οὐχὶ πρὸς τοὺς συναφθέντας, εἶτα διαλυθέντας, . . . ἀλλ' ἀπλῶς πρὸς τοὺς μὴ συνελεθόντας ὕλως εἰς γάμου κοινωνίαν, ἀλλὰ λελυ-

ἡ γαμῶ, of the woman ver. 34.
 1 Tim. v. 11, 14 only. of both, ver. 36 only. of the man, Matt. v. 32 al.
 (2 Macc. xiv. 25 bis only.)
 John xvi. 33.
 Rev. ii. 10. Sir. li. 3.
 w = ch. xv. 50. see ch. i. 12.
 xxi. 45. Heb. x. 13. (Eph. vi. 10 reff.)

ἀπὸ γυναικός, μὴ ὅ ζήτει γυναῖκα. ²³ ἐὰν δὲ καὶ γαμήσης, οὐχ ἥμαρτες, καὶ ἐὰν ἡ γήμη [ἡ] ^b παρθένος, οὐχ ἥμαρτεν ὁ θλίψιν δὲ τῇ ^t σαρκὶ ^s ἔξουσιν ^u οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν ^v φείδομαι. ²⁹ ^w τοῦτο δὲ ^w φημι, ἀδελφοί, ὁ καιρὸς ^x συν-εσταλμένος ἐστίν τὸ ^y λοιπόν, ἵνα καὶ οἱ ἔχοντες γυναῖκας

t dat., 2 Cor. xii. 7.
 s = here (Acts v. 6) only.
 u ver. 15.
 v Rom. xi. 21 reff.
 w = ch. xv. 50. see ch. i. 12.
 x Sir. iv. 31. see Tobit xii. 13.
 y — Matt. 47.

²⁸. rec for γαμήσης, γήμης (to confirm to the follg), with KL rel Orig[-c₃] Chr₁ Thdrt [Damasc_{h.1}]; λαβὴς γυναῖκα DF: acceperis uxorem latt [Tert₁ Ambrst]: duxeris Tert₁: txt A(-ση) B[P]S m 17 Bas [Euthal-ms] Damasc. for γήμη, γαμη D¹F. om ἡ BF: ins ADKLPX rel [Orig-c Meth₁ Bas₁]. ins εν bef τη σαρκι D¹[-gr] F[-gr].

²⁹. elz ins οτι bef ο καιρος (supplementary: see ch. xv. 50, where there is no var readg), with DF d e h l (syrr) copt [basim arm Damasc] Thl Orig[-int₁] Tert₁: om ABKLPX rel vulg [spec] Eus₁ Meth₁ Bas₁ (Chr₁) Thdrt [Tert₁ Ambrst]. συννε-σταλμενον(sic) N. rec το λοιπον bef εστιν, with D¹KL rel Thdrt [Damasc] Thl: εστιν λοιπον εστιν F 67² latt [(Clem.) Orig-int₁] Tert₁ Jer₁ [Ambrst Aug_{saep}]: txt AB D¹⁻²(om το D¹) P^N a¹ m 17 (Syr[?]) syr copt arm Eus-ms, Bas₂ [Euthal-ms]. There is great var in the punctu:—[elz] has συν. το λ. εστιν, with L & syrr copt [basim arm Chr₁ Damasc] Thdrt; [Steph] συνεστ. το λοιπον εστιν ινα[ε], with] DF 67²-8. 71 latt lat-It¹ (Aug₁: το λοιπον twice alig); συνεστ. εστιν το λοιπ. B²: συνεστ. εστιν το λοιπον m. (The varr have arpy arisen from a desire to fix the connexion of το λοιπον more definitely.)

μένους ὄντας τοῦ τοιούτου δεσμοῦ,—and Estius, “intelligit liberum a conjugio, sive uxorem aliquando habuerit, sive non.”

²⁸.] Not sin, but outward trouble, will be incurred by contracting marriage, whether in the case of the unmarried man or of the virgin; and it is to spare them this, that he gives his advice. But if also (καί, of the other alternative: see ver. 21) thou shalt have married, thou didst not sin (viz. when thou marriedst); and if a virgin (if the art. is to stand, it is generic) shall have married, she sinned not; but such persons (viz. οἱ ἡγμάντες) shall have tribulation in the flesh (it is doubtful, as Meyer remarks, whether the dative belongs to the substantive,—trouble for the flesh,—or to the verb,—shall have in the flesh trouble): but I (emphatic—my motive is) am sparing you (endeavouring to spare you this θλίψιν τῇ σαρκί, by advising you to keep single). ²⁹—³¹.]

He enforces the foregoing advice by solemnly reminding them of the shortness of the time, and the consequent duty of sitting loose to all worldly ties and employments.

²⁹.] τοῦτο δὲ φημι . . . q. d. ‘What I just now said, of marrying being no sin, might dispose you to look on the whole matter as indifferent: my motive, the sparing you outward affliction, may be underrated in the importance of its bearing: but I will add this solemn consideration.’

ὁ καιρ. συνεστ. ἐστ. τὸ λοιπόν.] The time that remains is short: lit., ‘the time is shortened henceforth:’—i. e. the interval between now and the coming of the Lord has arrived at an

extremely contracted period. These words have been variously misunderstood. (1) ὁ καιρὸς has been by some (Calvin, Estius, al.) interpreted ‘the space of man’s life on earth:’ which, however true it may be, and however legitimate this application of the Apostle’s words, certainly was not in his mind, nor is it consistent with his usage of ὁ καιρὸς: see Rom. xiii. 11; Eph. v. 16,—or with that in the great prophecy of our Lord which is the key to this chapter, Luke xxi. 8; Mark xiii. 33. (2) συννε-σταλμένος has been understood as meaning calamitosus (so Rosenm., Rückert, Olshausen, al.). But it never has this signification. In such passages as 1 Macc. iii. 6, v. 3; 2 Macc. vi. 12, παρακαλῶ . . . μὴ συστέλλεσθαι διὰ τὰς συμφοράς: 3 Macc. v. 33, τῇ δράσει . . . συνεστάλη,—it has the meaning of humbling, depressing, which would be obviously inapplicable to καιρὸς. The proper meaning of συστέλλεσθαι, to be contracted, is found in Diod. Sic. i. 41, διὸ καὶ τὸν Νεῖλον εὐλόγως κατὰ τὸν χειμῶνα μικρὸν εἶναι καὶ συ-στέλλεσθαι. It is, as Schrader well renders it, ‘in kürzern stürzt die alte Welt zusammen.’ συστέλλεσθαι and συστολή are the regular grammatical words used of the shortening of a syllable in prosody. (3) τὸ λοιπόν has been by some (Tertull. ad Uxorem i. 5 (vol. i. p. 1283), Jer. de perp. virg. B. V. M. adv. Helv. 20 (vol. ii. p. 227), on Ezek. vii. 13 (lib. ii., vol. v. p. 69), on Eccl. iii. (vol. iii. p. 410),—Vulg., Erasmus, Luther, Calvin, Estius; also E. V. and Lachm.) joined to what follows; ‘it remains that both they,’ &c.

ὡς μὴ ἔχοντες ὧσιν, ³⁰ καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες, ^{z ch. vi. 20}
καὶ οἱ χαίροντες ὡς μὴ χαίροντες, καὶ οἱ ἠγοράζοντες ^{refl.}
ὡς μὴ ^aκατέχοντες, ³¹ καὶ οἱ ^bχρώμενοι τὸν κόσμον, ^{a = 2 Cor. vi.}
ὡς μὴ ^cκαταχρώμενοι· ^dπαράγει γὰρ τὸ ^eσχῆμα τοῦ ^{i. 11.}
κόσμου τούτου. ³² θέλω δὲ ὑμᾶς ^fἀμερίμνους εἶναι. ^{b ver. 21 refl.}
^{vii. 14 BN¹}
^{acc., Wisd.}
^{ch. ix. 18}
^{only t.}
^{Ep. Jer. 28}

only. w. acc., 3 Macc. v. 22.

exliiii. 4.
15. vii. 23 only.

e Phil. ii. 8 only. Isa. iii. 17 only.

d intrans., Matt. ix. 9 (and always, exc. 1 John ii. 8, 17). Ps.
f Matt. xxviii. 14 only t. Wisd. vi.

om ὧσιν F arm.

30. for κλαίοντες (twice), κλεθοντες F.

31. rec (for τον κοσμον) τω κοσμω τωτῳ (gramm'l corr'n, and supplementary addn),
with D²⁻³KLPN³ rel (vulg[F-lat spec] syrr) [Eus, Ephr, Bas, Chr, Euthal-ms Sevrn-c,]
Thdrt Thl [Damasc (Orig-int, Tert, Cyp, Ambrst)]: τον κοσμον τωτον D¹[and
lat] F[-gr]: τῷ(sic, appy) κοσμῳ τωτον 17: txt ABN¹ coptt. for καταχρ.,
παραχρ. L Bas, Thdrt₃; χρωμενοι 121 latt [Cyp, Ambrst] (not Tert₁).
32. om δε F o 61 fuld D-lat [spec] Meth₁ [Ambrst]: γαρ 38 Clem.

But thus (α) the sense of ἵνα will not be satisfied—see below: (β) the usage of τὸ λοιπὸν is against it, which would require it to stand alone, and the sense not to be carried on as it is in ‘superest ut,’ τὸ λοιπὸν, ἵνα . . . ,—see refl. and Phil. iii. 1, iv. 8; (1 Thess. iv. 1; 2 Thess. iii. 1. (γ) The continuity of the passage would be very harshly broken: whereas by the other rendering all proceeds naturally. We have exactly parallel usages of τὸ λοιπὸν in refl. ἵνα καὶ . . .] *The end for which* the time has been (by God) thus gathered up into a short compass: in order that both they, &c.: i. e. in order that Christians, those who wait for and shall inherit the coming kingdom, may keep themselves loosed in heart from worldly relationships and employments: that, as Meyer, “the married may not fetter his interests to his wedlock, nor the mourner to his misfortunes, nor the joyous to his prosperity, nor the man of commerce to his gain, nor the user of the world to his use of the world.” This is the only legitimate meaning of ἵνα with the subj. The renderings which make it = ὅτε, ‘tempus . . . futurum cum ei qui uxores habent pares futuri sint non habentibus,’ Grot., or ‘ubi’ (local), are inadmissible. We may notice that according to this only right view of ἵνα, the clauses following are not *precepts of the Apostle*, but the *objects* as regards us, of the *divine counsel* in *shortening the time*.

30. ὡς μὴ κατέχοντες] as not POSSESSING (their guins). So in the line of Lucretius (iii. 984), “Vitaque mancupio nulli datur, omnibus usu.” 31. χρώμενοι . . . καταχρώμενοι] The κατά, as in κατέχοντες, appears here to imply that intense and greedy use which turns the legitimate use into a fault. This meaning is better than ‘abuse,’ which is allowable philologically, and is adopted by Theodoret, Theophyl., Ec., Luther, Olsh., al.

but destroys the parallel. I would render them, and they who use the world, as not using it in full. So, or merely ‘as not using it,’ regarding καταχρ. = χρ.,—Vulg., Calv., Grot., Estius, al., and Meyer and De Wette. χρῆσθαι with an acc. is found only here: never in classical Greek, and very rarely in Hellenistic. Almost the only undoubted instance (in ref. Wisd., A reads κτησάμενοι, and is supported by N^{2a}. In Xen. Ages. xii. 11, we have τὸ μεγαλόφρον . . . ἐχρήτο, but most edd. read τῷ μεγαλόφρονι) seems to be in a Cretan inscription, Boeckh, Corp. Inscr. ii. 400, καὶ τὰ ἅλλα πάντα χρήμενοι, ἐν δὲ τῇ ὁδῷ τὰς ξενικὰς θοίνας. See Bornemann, note on Acts xxvii. 17, where βοηθείας is a var. read. in some mss.

παράγει γὰρ . . .] gives a reason for δ καιρ. συνεσταλμ. ἔστ. τὸ λοιπ., the clauses which have intervened being subordinate to those words: see above. Emphasis on παράγει: for the fashion (present external form, cf. Herodian i. 9, ἀνὴρ φιλοσόφου φέρων σχῆμα, and other examples in Wetst.) of this world is passing away (is in the act of being changed, as a passing scene in a play: cf. πάργε πτέρυγας, Eur. Ion, 165). This shows that the time is short:—the form of this world is already beginning to pass away. Grot., al., according to the mistaken view of ver. 20, —‘non manebunt, quæ nunc sunt, res tranquillæ, sed mutabuntur in turbidas. Theophyl. and many Commentators understand the saying of worldly affairs in general—ἄχρις ὧσέως εἰσι τὰ τοῦ παρόντος κόσμου, καὶ ἐπιπόλαια:—but this is inconsistent with the right interpretation of ver. 29: see there. Stanley compares a remarkable parallel, 2 Esdr. xvi. 40—41, probably copied from this passage.

32—34.] Application of what has been just said to the question of marriage.

32. θέλω δὲ . . .] But (i. e. since this is so—since the time is so short, and

g ver. 6.
h constr., ch.
xii. 35.
Phil. ii. 20.
i. 6 only.
Exod. v. 9 (a).
i Rom. ii. 14
reff.
k Rom. viii. 8
reff.
l see ch. i. 13
reff.
m vv. 25, 28.

ὁ ἄγαμος ἡ μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἄρεση τῷ
κυρίῳ. 33 ὁ δὲ γαμήσας ἡ μεριμνᾷ τὰ τοῦ κόσμου, πῶς
ἄρεση τῇ γυναικί. 34 καὶ ἡ μεμέρισται καὶ ἡ γυνὴ καὶ ἡ
παρθένος. ἡ ἄγαμος ἡ μεριμνᾷ τὰ τοῦ κυρίου, ὥτα ἡ
ἁγία καὶ τῷ σώματι καὶ τῷ πνεύματι ἡ δὲ ὁ γαμήσας

ABDFK
LPSab
cde l g
h k l m
n o 17.
47

n l Thess. v. 23. see ch. v. 3 reff.

o of the woman, see ver. 23 reff.

33. rec (for ἀρεση vv 32-3-4) ἀρεσει, with KLP 17(ver 33) rel Clem,[ver 33] Orig₁ Meth₁ [Euthal-ms] Epiph₁ Cyr₁[ver 33] Ephr Thdr₁ Damasc Thl Ec: txt ABDFK 17 Eus₁ [Meth₁(and ms₁) Bas₁(but mss vary)]. for κυρίῳ, θεῷ F vulg Orig Cyr₁.

34. rec om 1st καὶ, with D³[and lat] F[-gr] KL 47(Treg) rel [G-lat spec] Chr₁ Thdr₂ [Damasc₁ Tert₁ Ambr₁ Ambrst mss-in-Jer] : ins AB D¹[-gr] PS 6. 17. 31. 71-3 vulg [F-lat] syrr copt [bas₁ aeth arm] Eus₁ Meth₁ Bas₁ Cyr₁-p₁ Ephr₁ Euthal-ms] Pel Jer₁ Aug Fulg Primas Bede. rec om 2nd καὶ, with D¹ demid(and fuld) copt [bas₁ arm spec] Tert₁ [Ambr₁ Ambrst mss-in-Jer Aug: ins AB D³[and lat] F[-gr] KLPN 6. 31. 71-3 rel vulg [am harl tol F-lat aeth] syr Eus₁ Meth₁ Bas₁ Chr₁ [Euthal-ms] Thdr₂ Damasc.—μεμ. δε 30, μεμ. δε καὶ Syr. aft η γυνὴ ins η αγαμος (retaining it also after παρθενος) AF²N 17 [Bas-ed Euthal-ms Aug₂]; so (but ong the 2nd) BP 6. 31. 71-3 vulg [coptt] Eus₁ [Ambr₃] Pel Jer₁. om κα (bef τω σωματι) A D(sic, Treg)[-gr²] P m 17 vulg-ed(with some mss. but agst am demid [fuld harl²]) Syr copt arm Did₂[-int, Epiph₁, Ps-1Ath₁ Orig[-int, Ath-int, Pel] Tert. rec om τω (bef σωμ. and bef πνευμ.), with DFKL rel (Orig₁) Meth₂ Did₂ [Bas₁] Thdr₂ Thl: ins ABP²N a

that, in order that we Christians may sit loose to the world) I wish you to be without worldly cares (undistracted). Then he explains how this touches on the subject.

πῶς ἄρεση—how he may please: πῶς ἄρεσει—how he shall please. The variety being not in reality a various reading, but only an itacism, I retain the form found in the most ancient MSS.

34.] See var. readd.: I treat here only of the text. Divided also is the (married) woman and the virgin (i.e. divided in interest (i.e. in cares and pursuits) from one another: οὐ τὴν αὐτὴν ἔχουσι φροντίδα, ἀλλὰ μεμερισμένοι εἰσι ταῖς σπουδαῖς, Theophyl.: not merely, different from one another, as E. V., Chrys., Luth., Grot., al. Divisa est mulier et virgo D-lat G-lat Tert). It may be well to remark as to the reading, on which see Digest,—that Jerome testifies to this having been the reading of the old Latin copies, and himself sometimes quotes the passage in this form; but, when speaking of it critically, he states that it is not in the “apostolica veritas,” i.e., it would seem, the Greek as understood by him. “Nunc illud breviter admonere in Latinis codicibus hunc locum ita legi: ‘Divisa est virgo et mulier;’ quod quamquam habent suum sensum, et a me quoque pro qualitate loci sic edisertum sit. tamen, non est apostolica veritatis. Siquidem Apostolus ita scripsit, ut supra transtulimus: ‘Sollicitus est quæ sunt mundi, quomodo placeat uxori, et divisus est.’ Et hac sententia definita transgreditur ad virgines et continentas et ait: ‘Mulier innupta et virgo cogitat quæ sunt

Domini ut sit sancta corpore et spiritu.’ Non omnis innupta, et virgo est. Quæ autem virgo utique et innupta est. Quamquam ob elegantiam dictionis potuerit id ipsum altero verbo repetere, ‘mulier innupta et virgo:’. vel certe definire voluisse quid esset innupta, id est virgo: ne meretrices patemus innuptas, nulli certo matrimonio copulatas” (Jer. contra Jovin. i. 13, vol. ii. p. 260). The sing. verb seems to be used, as standing first in this sentence, and because ἡ γυνὴ κ. ἡ παρθ. embraces the female sex as one idea: so e.g. Plato, Lys. p. 207, φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ: Herod. v. 21, εἴπετο γὰρ δὴ σφί κ. ὀχήματα κ. θεράποντες καὶ ἡ πᾶσα πολλὴ παρασκευή: q. d. ‘There loves thee father and mother,’—‘there followed them,’ &c. See more examples in Kühner, ii. p. 58 (§ 433, exception 1):—Reiche thinks that one and the same woman is intended at different periods: but ἡ δὲ γαμήσασα is against this: it would be γαμήσασα δὲ (Meyer). The judgment of marriage here pronounced by the Apostle must be taken, as the rest of the chapter, with its accompanying conditions. He is speaking of a pressing and quickly shortening period which he regards as yet remaining before that day and hour of which neither he, nor any man, knew. He wishes his Corinthians, during that short time, to be as far as possible totally undistracted. He mentions as an objection to marriage, that which is an undoubted fact of human experience:—which is necessarily bound up with that relation: and without which the duties of the relation could not be fulfilled. Since he wrote, the unfolding of God’s providence

^hμεριμνᾷ ⁱτὰ τοῦ κόσμου, πῶς ^kἀρέσῃ τῷ ἀνδρί. ³⁵τοῦτο ^pch. vi. 5.
^{dē} ^pπρὸς τὸ ὑμῶν αὐτῶν ^qσύμφορον λέγω, οὐχ ⁷ἵνα ⁷al. xii.
^rβρόχον ὑμῖν ^sἐπιβάλω, ἀλλὰ ^pπρὸς τὸ ^tεὐσχημον καὶ ^qch. x. 33
^uεὐπάρεδρον τῷ κυρίῳ ^vἀπερισπᾶστος. ³⁶εἰ δέ τις ^rhere only.
^wἀσχημονεῖν ^xἐπὶ τὴν ^yπαρθένον αὐτοῦ ^zνομίζει, ἐὰν ⁷Prov. vi. 5.
^aὑπέρακμος, καὶ οὕτως ^bὀφείλει γίνεσθαι, ὃ θέλει ποιεῖτω ⁷vii. 21. xxii.
^tActs xiii. 50 reff. ^uhere only t. (παρεδρεῖν, ch. ix. 13.) ^vhere only t. Polyb. ii.
²⁰ 11 al. (-στος, Wisd. xvi. 11. περισπᾶσαι, Luke x. 40. Sir. xli. 2.) ^wch. xiii. 5
^{only}. Deut. xxv. 3. Ezek. xvi. 8. (-μων, ch. xii. 23. -μοσύνη, Rom. i. 27.) ^xMark xv.
²⁴ 11 J. James v. 14. ^y= Eur. Iph. in Aul. 714. ἐκείσ' ἀπάξει σὴν ἐμὴν τε παρθένον; ^zand constr., Acts
^{Soph. Ed. Tyr. 1462, ταῖν ἀθλιαῖν οἰκτραῖν τε παρθένοις ἐμαῖν.} ^zand constr., Acts
^{viii. 20 reff.} ^ahere only t. see Sir. xlii. 9. ^b= ch. v. 10. ix. 10. Heb.
^{iii. 17. v. 3.}

m 17 Clem, Orig, [Euthal-ms Ps.-Ath, om. τα του κοσμου B [Tert, (appy)].
³⁵ rec συμφορον, with D³FKLP³ m (sic, Treg) [47(sic)] rel Meth, Eus, Chr, [Bas, Euthal-ms Damasc,] Thdrt, : txt ABD¹N¹ 17 Hesych. rec ευπροσεδρον, with K
^{rel} Chr, Ec: προσεδρον L: ευπροσεκτον [ευπροσδεκτον Tischdf, ed 8] 5. 6: txt
^{ABDFP³ m, 17 Clem, Eus, Bas, [saep Chr-ms,]} απαρედρον o].
³⁶ ασχημονει (for ασχημονειν) F[-gr]. εαυτου P [c]. om νομιζει F[-gr]:
^{ins} bef ε. τ. π. αυ. D¹ [latt (Syr) basin arm]. for ουτως, τουτο. A. γενεσθαι
^F a Meth,

has taught us more of the interval before the coming of the Lord than it was given even to an inspired Apostle to see. And as it would be perfectly reasonable and proper to urge on an apparently dying man the duty of abstaining from contracting new worldly obligations,—but both unreasonable and improper, should the same person recover his health, to insist on this abstinence any longer: so now, when God has manifested His will that nations should rise up and live and decay, and long centuries elapse before the day of the coming of Christ, it would be manifestly unreasonable to urge,—except in so far as every man's *καιρος* is *συνεσταλμένος*, and similar arguments are applicable,—the considerations here enforced. Meanwhile they stand here on the sacred page as a lesson to us how to regard, though in circumstances somewhat changed, our worldly relations; and to teach us, as the coming of the Lord may be as near now, as the Apostle then believed it to be, to act at least in the spirit of his advice, and be, as far as God's manifest will that we should enter into the relations and affairs of life allows, *ἀμεριμνοι*. The duty of ver. 35 fin. is incumbent on all Christians, at all periods.

35.] *Caution against mistaking what has been said for an imperative order, whereas it was only a suggestion for their best interest.* τοῦτο] vv. 32—34.
^{πρὸς τὸ ὑμ. αὐτ. σύμ.]} For your own (emph.) profit,—i.e. not for my own purposes—not to exercise my apostolic authority: not that I may cast a snare (lit. 'a noose;') the metaphor is from throwing the noose in hunting, or in war; so Herod. vii. 85, ἡ δὲ μάχη τούτων τῶν ἀνδρῶν ἦδε. ἐπεὶ ἀν συμμίσῃσι τοῖς

πολεμίοις, βάλλουσι τὰς σειράς ἐπ' ἄκρῳ βρόχου ἔχουσας, ὅτεν δ' ἂν τύχῃ ἦντε ἵππου ἦντε ἀνθρώπου, ἐπ' ἐωϋτὸν ἔλκει· οἱ δὲ ἐν ἔρκεσι ἐμπαλασσόμενοι διαφθείρονται. See other examples in Wetst.) over you (i.e. entangle and encumber you with difficult precepts), but with a view to seemliness (cf. Rom. xiii. 13) and waiting upon the Lord without distraction. De W. remarks, that *πρὸς τὸ παρεδρεῖν τῷ κ. ἀπερ.* would be the easier construction. Stanley draws out the parallel to the story in ref. Luke. 36—38.] For seemliness' sake: and consequently, if there be danger, by a father withholding his consent to his daughter's marriage, of *unseemly* treatment of her, let an exception be made in that case: but otherwise, if there be no such danger, it is better not to give her in marriage. But (introduces an inconsistency with *εὐσχημον*) if any one (any father) thinks that he is behaving *unseemly* towards his virgin daughter (viz. in setting before her a temptation to sin with her lover, or at least, bringing on her the imputation of it, by withholding his consent to her marriage. Or the reference may be to the supposed disgrace of having an unmarried daughter in his house), if she be of full age (for before that the imputation and the danger consequent on preventing the marriage would not be such as to bring in the *ασχημοσύνη*). The *ἀκμή* of woman is defined by Plato, Rep. v. p. 460, to be twenty years, that of man thirty. See Stanley's note [and ref. Sir.], and thus it must be (i.e. and there is no help for it,—they are bent on it beyond the power of dissuasion:—depends not on *ἐάν*, as the indic. shews, but on *εἰ*. οὕτως, viz. that they must marry. Theophyl, takes

οὐχ ἁμαρτάνει, ἑγαμείτωσαν. 37 ὃς δὲ ἔστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος, μὴ ἔχων ἑαυτὴν, ἑξουσίαν δὲ ἔχει ἑπερί τοῦ ἰδίου ἑηλήματος, καὶ τοῦτο ἑκέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ ἑτηρεῖν τὴν ἑαυτοῦ ἑπαρθέον, ἑκαλῶς ποιήσει. 38 ὥστε καὶ ὁ μὴ ἑκῆκαγαμίζων τὴν ἑαυτοῦ παρθέον, ἑκαλῶς ποιεῖ, καὶ ὁ μὴ ἑκῆκαγαμίζων ἑκρείσσειν ποιήσει.

see ver 28
ref.
d. col. xv. 38.
Col. i. 23
only τ. Ps.
1st. 8. 38.
e = Luke xiv.
18 [xviii].
17. Heb.
vii. 27. Jude
3. Jos. Antt.
xvi. 9. 3.
f Matt. vii.
29. ix. 6.
Luke xii. 5. xix. 17. Acts ix. 14. Rom. ix. 21. 2 Thess. iii. 9. 1 Macc. x. 35.
h of xliii. Luke xliii. 25. John i. 13. ch. xii. 12. Eph. ii. 3. 2 Pet. i. 21. 3 Kings v. 8.
12 ref. k = 1 Thess. v. 23. see John xii. 7. 1 Pet. i. 4. l = Acts x. 33. Phil. iv.
14. James ii. 8, 19. 2 Pet. i. 19. 3 Kings viii. 18. m [here bis.] Matt (xxii. 30 || L. rec.) xiv.
38 only τ. (γαμίζ., Mark xii. 25. Luke xvii. 27 τ.) n ver. 9 ref. g here only.
i = Acts xv.
j = Acts xv.
k l m
n o 17.

for γαμείτωσαν, γαμεῖτω D¹F [Syr arm] Epiph, Aug₁; si nubat vulg (including F-lat) D-lat [Ambrst].

37. rec ἑδραῖος bef εν τη καρδια, with KLN³ rel [Syr] Thdr̄t, Thl; om ἑδραῖος F D-lat arm: txt AB D-gr PN¹ a d m 17 vulg syr coptt Bas₁ Thdr̄t₁ [Ambr₁ Ambrst]. (*The transposon seems to have been made for perspicuity, to bring εστηκεν and ἑδραῖος together.*) rec om αυτου, with KL rel syr Thdr̄t, Damasc Thl Ec: ins ABDFPN d m 17 [latt Syr coptt æth arm] Bas₁ Thdr̄t₁ [Euthal-ms Ambr_{sape} Ambrst]. om de A [coptt]. rec (for ἰδια καρδια) καρδια αυτου, with DFKL rel [Bas₁] Thdr̄t, Damasc: ἰδια καρδια αυτου m: καρδια (alone) 67²: txt ABPN a. rec ins του bef τηρειν, with DFKL rel [Bas₁] Damasc Ec: om ABPN c d 17 [Euthal-ms]. rec (for ποιήσει) ποιεῖ, with DFKL [P] rel syrr ath Thdr̄t Damasc Thl Ec: txt ABN δ. 17. 67² coptt [Bas₁].

38. om ὥστε το ποιεῖ (homœotel) Fb¹ d. rec εκγαμίζων (twice), with K²LP N² (2nd) rel [Chr, Thdr̄t₁] Thl Ec: [εγαμ. K¹ Thdr̄t, Damasc:] γαμίζων AB D (once) N¹ 17 Clem₁ Meth₁ Bas₁ [Euthal-ms]. rec om την εαυ. παρθ., with KL rel [Chr₂] Thdr̄t Damasc Aug_{aliq}: ins A[P]N m 17 Meth, Bas: την παρθ. εαυ. BD vulg Syr syr-w-ob coptt [æth arm spec] Clem₁ Aug₁ [Ambrst Pel]. for ποιεῖ, ποιήσει B m 6. 67² [Bas₁]: txt ADKLPN 17 rel [vulg Clem, Meth, Chr₂ Euthal-ms Thdr̄t₁]. rec (for καὶ δὲ ὁ δε (corr̄n for contrast), with KLPN³ rel syr æth [Chr₂] Thdr̄t Thl Ec: txt ABDFN¹ m 17 latt Syr coptt arm Clem Meth Bas₁ [Euthal-ms Ambrst Aug_{sape}]. rec (for ποιήσει) ποιεῖ, with DFKLP rel latt [Clem₁ Meth₁ Chr₂ Damasc] Thdr̄t₂: txt ABN m 6. 17. 67² [copt Bas₁ Euthal-ms].

the words for the beginning of the *consequent* sentence = οὕτως καὶ γενέσθω. But, as Meyer remarks, the words would thus be altogether superfluous, and after ὀφείλει, οὐχ ἁμαρτάνει would be inapplicable), *what he will* (as his determination on this point), let him do (τὸ δοκοῦν πράττειν, Theodoret), he sinneth not (ἁμαρτίας γὰρ ὁ γάμος ἐλεύθερος, Theodoret); let them (his daughter and her lover) marry. Some (Syr., Grot., al.) take ἀσχημονεῖν passively.—‘*thinks that he is* (likely to be) *brought into disgrace as regards his daughter*, viz. by her seduction, or by her being despised as unmarried. But this would require (1) the future ἀσχημονήσκειν. —(2) ἐπὶ with a dative, the acc. shewing that the verb is one of action: Meyer compares ἀσχημονεῖν εἰς τινα, Dion. Hal. ii. 26. And (3) the active sense of the verb is found in this Epistle (ref.), the only other place where it occurs in the N. T.

37.] But he who stands firm in his heart (= purpose,—having no such misgiving that he is behaving unseemly), not involved in any necessity (no ὀφείλει γενέσθαι as in the other case; no determination to marry on the part of his daughter, nor attachment formed), but

has (change of construction:—the clause is opposed to ἔχων ἀνάγκη.) liberty of action respecting his personal wish (to keep his daughter unmarried), and has determined this in his own (expressed, as it is a matter of private determination only) heart (τοῦτο, not stated *what*, but understood by the reader to mean, *the keeping his daughter unmarried*:—but this would not be in apposition with nor explained by τοῦ τηρ. τ. εαυτ. παρθ., see below), to keep (in her present state) his own virgin daughter (the rec., τοῦ τηρ., would express the purpose of the determination expressed in κέκρικεν: not (as commonly given) the explanation of τοῦτο, which would require τὸ τηρεῖν or τηρεῖν. It shews that the motive of the κέκρικεν is the feeling of a father, desirous of retaining in her present state his own virgin daughter. So Meyer, and I think rightly: see note on Acts xxvii. 1. De Wette, on the other hand, regards the words τοῦ τηρ. . . ., as merely a periphrasis for not giving her in marriage. Our present text merely explains the τοῦτο, shall do well. 38.] The latter καὶ has been altered to δέ because a contrast seemed to be required between καλῶς and κρείσσειν. One account might

³⁹ Γυνή ° δέδεται ^p ἐφ' ^p ὅσον ^p χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ο . . Rom. vii. 2. ver. 1. f.
 ἐὰν δὲ ° κοιμηθῇ ὁ ἀνὴρ, ° ἐλευθέρα ἐστὶν ᾧ θέλει γαμη- ^p Rom. vii. 1
 θῆναι, μόνον ° ἐν κυρίῳ. ⁴⁰ ° μακαριωτέρα δὲ ἐστὶν, ἐὰν ^q — Matt. xxvii. 52. Acts vii. 60. xiii. 36.
 ° οὕτως μείνῃ, κατὰ τὴν ἐμὴν ° γνώμην ° δοκῶ δὲ κάγω ^{ch. xi. 30. xv. 6, &c. 1 Thess. iv. 13, 14. Isa. xiv. 8.}
 ° πνεῦμα θεοῦ ° ἔχειν. ^{r w inf here only.}

VIII. ¹ Περὶ δὲ τῶν ° εἰδωλοθύτων, ° οἶδαμεν ° ὅτι ^{r w inf here only.}
 s = Rom. xvi. 2, 8, 11 al. t compar., here only t. see Acts xx. 35. u ver. 26. v = ch.
 i. 10 reff. w ch. iii. 18 reff. x Rom. viii. 9. Jude 19. y vv. 4, 7, 10. ch. x.
 19. Acts xv. 29. xxi. 25. Rev. ii. 14, 20 only t. z = ch. vi. 2 al. fr.

³⁹. [at beg ins η Coisl-oct-marg coptt Clem₁.] rec aft δέδεται ins νομω (from Rom vii. 2), with D²-J[-gr] FLPN³ rel vulg-ed (with fuld F-lat) Syr syr [Epiph-ms₁] Chr^{sape} Thdr², Damasc² Ambrst¹: om AB D¹ [and lat] N¹ Coisl-oct-marg 17 am [with demid tol har¹²] coptt abt arin Clem₁ Orig₂ [-c₁ Tert₁ Cyp₁ Ambr₁ Aug^{alio}]. om 1st ὁ F (not G). ins kai bef κοιμηθῇ D³ F[-gr (κεκοιμ.)] L a b e f h l o syr Thdr₁, Ec: om ABD¹KPN rel Clem₁ Orig₂ [-c₁ Chr₅]. for κοιμηθῇ, αποθανῇ A 73 syr-mg basm Clem Orig₂ [-c₂ Epiph₁] Bas₁ Tert₁ J[er₃]. rec aft 2nd ὁ ἀνὴρ ins αὐτῆς, with DFL a m 17. 47 vss (syr-w-ast) Orig₁ Damasc Thl lat-ff: om ABKPN Orig₂ [-c₂ Chr₅] Bas Thdr₂, Ec Vig₁. for γαμηθῆναι, γαμηθῇ F latt [Tert, Cyp₁]: γαμησαί L¹ (appy).
 ⁴⁰. for 2nd δε, γαρ B m 4. 17. 67². 71-3. 116 tol syr (δε in marg) basm æth [Cyp₁, (txt-p₁)] Orig₂ [-int, (txt-c₁)] Ambr₂ [alio] Ambrst Vig Sedul (not Tert₂ Aug Jer).
 εχω F Tert₃ Ambrst Aug.

be (as M. and De W.) that Paul had intended to write *καλῶς ποι.* twice, but *currente calamo*, intensified the expression to *κρείσσον ποιήσει*. Perhaps a better one will be found by referring the *καί*—*καί* to that which *καλῶς* and *κρείσσον* have in common: 'both he who gives in marriage does well, and he who gives not in marriage shall do well, even in a higher degree.' I need hardly remind the tiro that 'both—and' here does not, as Bloomf. objects, represent *τε καί*,—each subject being accompanied by its own predicate. Observe the *ποιήσει*—*ποιεί*—*ποιήσει*; the pres., of the mere act itself, the fut., of its enduring results.

^{39, 40.} Concerning second marriages of women.

³⁹. δέδεται] viz. τῷ ἀνδρί, or perhaps absolutely, is bound, in her marriage state.

γαμηθῆναι] γαμηθῆναι and γαμησαι are later forms, reprobated by the grammarians: γαμεθῆναι and γαμέσαι being the corresponding ones in good Greek. See Lobeck on Phrynichus, p. 742. Meyer cites Schol. on Eur. Med. 593, γαμεῖ μὲν γὰρ ὁ ἀνὴρ, γαμεῖται δὲ ἡ γυνὴ. But not invariably, see ver. 28. μόνον ἐν κυρίῳ] only in the Lord, i.e. within the limits of Christian connexion—in the element in which all Christians live and walk;—'let her marry a Christian.' So Tertull., Cyp₁, Ambrose, Jerome, Grot., Est., Bengel, Rosenm., Olsh., Meyer, De W. But Chrys. explains it μετὰ σωφροσύνης, μετὰ κοσμιότητος:—and so (but in some cases including in this the marrying of a Christian) Theodoret (τουτέστιν δημοπίστω, εὐσεβεῖ, σωφρόνως, ἐν νόμῳ), Theophyl., Calv., Beza, Calov., al. This however seems flat, and the other much to be

preferred; also as making a better limitation of ᾧ θέλει.

⁴⁰. μακαριωτέρα] [not merely happier, in our merely social secular sense, but including this] happier, partly by freedom from the attendant trials of the ἐνεστώσα ἀνάγκη,—but principally for the reason mentioned verse 34. "To higher blessedness in heaven, which became attached to celibacy afterwards in the views of its defenders (Ambrose, Cornelia-Lap., al.), there is no allusion here."

Meyer. δοκῶ δὲ κάγῳ] This is modestly said, implying more than is expressed by it,—not as if there were any uncertainty in his mind. It gives us the true meaning of the saying that he is giving his opinion, as ver. 25: viz. not that he is speaking without inspiration, but that in the consciousness of inspiration he is giving that counsel which should determine the question. The rationalizing Grotius explains πνεῦμα θεοῦ, 'non revelationem, sed sincerum affectum Deo et piis serviendi,' referring to ch. iv. 21, where (1) the meaning is not this (see note); and (2) the expression is not πνεῦμα θεοῦ.

κάγῳ] 'as well as other teachers.' Whether said with a general or particular reference, we cannot tell, from not being sufficiently acquainted with the circumstances.

VIII. 1—XI. 1.] ON THE PARTAKING OF MEATS OFFERED TO IDOLS, AND ASSISTING AT FEASTS HELD IN HONOUR OF IDOLS.

CHAP. VIII. 1—13.] Though (vv. 1—6) for those who are strong in the faith, an idol having no existence, the question has no importance, this is not so with all (ver. 7); and the infirmities of the weak must

^a πάντες ^a γινώσκω ἔχομεν ἢ ^a γνώσις ^b φυσιοῖ, ἡ δὲ ἀγάπη ^{ABDFK}
^{11. Hcs. iv.} οἰκοδομεῖ. ^c εἴ τις ^w δοκεῖ ἐγνωκέναι τί, οὐπω ἔγνω ^{LPS a o}
^{6. see 1 Tim.} ^c οἰκοδομεῖ. ² εἴ τις ^w δοκεῖ ἐγνωκέναι τί, οὐπω ἔγνω ^{c u e i g}
^{vi. 20.} ^b ch. iv. 6 reff. ^{h k l m}
^{c = Acts ix. 31 reff.} ^{n o 17.}
 47

CHAP. VIII. 2. rec aft *ei* ins *δε*, with DFKL rel vulg[-clem] syr-w-ast (æth) Chr₁ Thdrt Thl (Ec Jer: [aft *τις* m:] om ABPΣ [a¹] 17 am (with fuld harl¹ (appy) tol) coptt arm Clem₁ Orig[-c₁]-int, Nys₁ Melet₁ [Euthal-ms] Damasc Tert₁ Cyr₁ Ambrst. rec (for *εγνωκεναι*) *ειδεναι*, with KL rel Chr₃ Thdrt Thl Ec, *scire* vulg [F-lat Tert₁ Cyr₁ Ambrst]: txt ABDFPΣ m 17 coptt Clem₁ Orig[-c₁] Nys₁ [Chr₁ Euthal-ms] Thdrt₂ Damasc, *cognovisse* D-lat. (G-lat has both *cognoscere* and *scire*.) rec *ουδεπω*, with DFKL rel Chr₃ Thdrt₁ Damasc Thl (Ec: om m: txt ABPΣ 17 Clem₁ Orig[-c₁] Melet₁ [Nys₁ Chr₂ Euthal-ms]. rec aft *ου(δε)πω* ins *ουδεν*, with D[-gr²-a³] KL rel syrr Chr₁ Thdrt₂ Damasc Thl (Ec: om ABD¹FΠΣ 17 latt coptt [æth arm] Clem₁ Orig[-c₁]-int, Nys Melet Thdrt₂ [Chr₁ Euthal-ms Tert₁ Cyr₁]. rec *εγνωκεν*, with D³KL rel Chr₁ Thdrt₂ Thl (Ec: txt ABD¹FΠΣ a m Clem Orig[-c] Nys Melet [Euthal-ms] Thdrt₂ Damasc.—for *ουπω εγνω καθως δει γινωαι, ουδεν εδει* (= *ἦδει*) *καθως εδει* 17.

in such a matter be regarded in our conduct (vv. 8—13). 1.] *δε*, transitional,

as in ch. vii. 1, al. fr. As regards the construction, we may observe, that *περι δ. τῶν εἰδ.*, is again taken up ver. 4, *περι τῆς βρώσ. οὖν τῶν εἰδ.*, after a parenthesis. We may also observe that in the latter case *οἶδαμεν ὅτι* is restated, bearing therefore, it is reasonable to suppose, the same meaning as before, viz. *we know, that*. This to my mind is decisive against beginning the parenthesis with *ὅτι*, and rendering *ὅτι* 'for,' as Luther, Bengel, Valekn., al. — 'we know (for we all have knowledge),' &c. Are we then to begin it with *πάντες*, leaving *περι . . . οἶδαμεν ὅτι* broken off, corresponding to the words resumed in ver. 4? We should thus leave within the parenthesis a very broken and harsh sentence: *πάντες γινώσκω ἔχομεν* (what *γινώσκω*? if *γν.* about the εἰδωλῶθ., it should be joined with the preceding; if *γν.* in general, it should be *τὴν γινώσκω*, see ch. xiii. 2, which would be absurd; if some *γν.* on some subjects, as *οὐ πῶτον ἔχεις*, James ii. 18, it would here be irrelevant), ἡ *γν. φυσιοῖ, ἡ δὲ ἀγ. κ.τ.λ.* The first logical break in the sense is where the concrete *γνώσις*, that *περι τῶν εἰδ.*, is forsaken, and the abstract ἡ *γνώσις* treated of. Here therefore, with Chrys., &c., Beza, Grot., Calv., Est., al., De Wette, and Meyer, I begin the parenthesis, — . . . *we are aware that we all* (see below) *have knowledge; knowledge, &c.*; not however placing it in brackets, for it is already provided for in the construction by the resumption of *περι . . . οὖν* below; and is not a grammatical but only a logical parenthesis. The

εἰδωλῶθῆντα were those portions of the animals offered in sacrifice which were not laid on the altar, and which belonged partly to the priests, partly to those who had offered them. These remnants were sometimes eaten at feasts holden in the temples (see ver. 10), or in private houses (ch. x. 27, f.),

sometimes sold in the markets, by the priests, or by the poor, or by the niggardly. Theophrastus, *Charact.* xviii., describes it as characteristic of the *ἀνελεύθερος*, — *ἐκδιδούς αὐτοῦ θυγατέρα, τοῦ μὲν ἱερέου, πλὴν τῶν ἱερῶν, τὰ κρέα αποδίδοσθαι*. They were sometimes also reserved for future use: Theophr. mentions it as belonging to the *ἀναίσχυτος*, — *θύσας τοῖς θεοῖς αὐτὸς μὲν δειπνεῖν παρ' ἐτέρῳ, τὰ δὲ κρέα αποτιθέναι ἅλσι πάσας*. Christians were thus in continual danger of meeting with such remnants. Partaking of them was an abomination among the Jews: see Num. xxv. 2; Ps. cvi. 28; Rev. ii. 14; Tobit i. 10—12; and was forbidden by the Apostles and elders assembled at Jerusalem, Acts xv. 29; xxi. 25. That Paul in the whole of this passage makes no allusion to that decree, but deals with the question on its own merits, probably is to be traced to his wish to establish his position as an independent Apostle, endowed with God's Holy Spirit sufficiently himself to regulate such matters. But it also shews, how little such decisions were at that time regarded as lastingly binding on the whole church: and how fully competent it was, even during the lifetime of the Apostles, to Christians to open and question, on its own merits, a matter which they had, for a special purpose, once already decided. There should be a comma at *εἰδωλῶθῆντα*, as the resumed sentence (ver. 4) shews.

πάντες γινώσκω ἔχομεν Who are πάντες? Meyer says, *Paul himself and the enlightened among the Corinthians*: Estius, al., *these latter alone*; and some think it said ironically, some concessively, of them: Grot., "pars maxima nostrum, ut Rom. iii. 12." But it is manifest from vv. 4—6, which is said in the widest possible reference to the faith of all Christians, that all Christians must be intended here also: and so Chrys., Theophyl., Œcum., Calov., al., and De Wette. But then, ver.

καθὼς δεῖ γινῶναι ³ εἰ δέ τις ^d ἀγαπᾷ τὸν ^d θεόν, οὗτος ^d Matt. xxii. 37^h, and Luke x. 27, from Deut. vi. 5. Rom. viii. 28. 1 John iv. 20, 21. v. 2. e = Gal. iv. 9. 2 Tim. ii. 19 h = Matt. e ἔγνωσται ὑπ' αὐτοῦ. ⁴ περὶ τῆς ^f βρώσεως οὖν τῶν ^g εἰδωλοθύτων, ^g οἶδαμεν ^g ὅτι οὐδὲν εἰδῶλον ἐν κόσμῳ, ^e καὶ ὅτι οὐδεὶς θεὸς ^h εἰ μὴ εἰς. ⁵ καὶ γὰρ εἶπερ εἰσὶν ^e g ver. 1. 2 Tim. ii. 19 h = Matt.

(from Num. xvi. 5). Matt. vii. 23. xii. 4. Gal. i. 19.

f Rom. xiv. 17 reff.

g ver. 1.

3. om υπ αυτου N¹ 17 Clem₁.

4. for π. της βρ. ουν, π. δε της βρ. D²[Treg]-³(and lat: D¹ has both δε and ουν(Treg, expr [in error, according to Tischd^f ed 8, who says that D¹ has π. δε τ. γνωσεως, D² π. τ. βρ. ουν])) e 1. 17. 108-15 vulg (autem vulg al: enim spec: ergo F-lat) Aug.,—for βρωσεως, γνωσεως D¹P 121. aft ουδεν ins εστιν F vulg Syr syr-w-[ob copt spec] Iren[-int₁] Orig₁ [Ambrst Aug₁]. rec aft θεος ins ετερος, with KLN³ rel syrr Chr₂ Thdr₁ Damasc Thl (Ec: om ABDFPN¹ 17. 47 latt copt [basm] æth arm Bas₁ Cyr₂ [Euthal-ms] Iren-int₁ [Ambrst Aug₁].

7, he says, οὐκ ἐν πᾶσιν ἡ γνώσις [obviously pointing at the weak Christian brother]: and how are the two to be reconciled? By taking, I believe, the common-sense view of two such statements, which would be, in ordinary preaching or writing, that the first was said of what is *professed and confessed*,—the second of what is *actually and practically apprehended by each man*. Thus we may say of our people, in the former sense, 'all are Christians; all believe in Christ:' but in the latter, 'all are not Christians; all do not believe.'

γνώσιν, scil. περὶ αὐτῶν. From ἡ γν. to end of ver. 3 (see above) is a *logical parenthesis*. ἡ γνώσις, knowledge, abstract, —scil. when *alone*, or improperly predominant: it is the attribute of ἡ γνώσις, 'barely' [to puff up]. ἡ ἀγάπη] viz. 'towards the brethren,' see Rom. xiv. 15, and ch. x. 23. οἰκοδ.] helps to build up (God's spiritual temple), ch. iii. 9.

2, 3.] The general deductions, (1) from a *profession of knowledge*, and (2) from the *presence of love*, in a man:—expressed sententially and without connecting particles, more, as Meyer observes, after the manner of St. John in his Epistles. On the text, see var. readd. The case supposed is the only one which can occur where love is absent and conceit present: a man can then *only think he knows*,—no *real knowledge* being accessible without humility and love. Such a man *knows not yet, as he ought to know*: has had no real practice in the art of knowing.

But if a man loves God (which is the highest and noblest kind of love, the source of brotherly love, 1 John v. 2), this man (and not the wise in his own conceit) is known by Him. The explanation of this latter somewhat difficult expression is to be found in ref. Gal., οὖν δὲ γινώσκοντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ. So that here we may fairly assume that he chooses the expression ἔγνωσται ὑπ' αὐτοῦ in preference to that which would have been, had any object of

knowledge but the Supreme been treated of, *the natural one*, viz. οὗτος ἔγνω αὐτόν. We cannot be said to *know* God, in any full sense (as here) of the word to *know*. But those who become acquainted with God by love, are *known by Him*: are the *especial objects of the divine Knowledge*,—their being is pervaded by the Spirit of God, and the wisdom of God is shed abroad in them. So in ref. 2 Tim., ἔγνω κύριος τοὺς ὄντας αὐτοῦ. See also Ps. i. 6. "Cognitionem passivam sequitur cognitio activa e. xiii. 12. Egregia metalepsis: cognitus est, adeoque cognovit." Bengel. γνώσκω does not seem, any more than γν in Ps. i. 6, xxxvii. 18, for which the LXX have γνώσκω, to signify *to approve*, any further than personal knowledge of an intimate kind necessarily involves approval.

4.] The subject is resumed, and further specified by the insertion of τῆς βρώσεως.

οὖν resumes a broken thread of discourse: so Plato, Apol. p. 29, ὥστε οὐδ' εἰ με ἀφίετε . . . εἰ μοι πρὸς ταῦτα εἵποιτε, &c. . . εἰ οὖν με, ὅπερ εἶπον, ἐπὶ ταῦτοισ ἀφίετε . . . See Hartung, Partikellehre, ii. 22. We know that there is no idol in the world, i. e. that the εἰδῶλα of the heathen (meaning not strictly the images, but the persons represented by them) have no existence in the world. That they who worship idols, worship devils, the Apostle himself asserts ch. x. 20; but that is no contradiction to the present sentence, which asserts that the deities imagined by them, Jupiter, Apollo, &c., have absolutely no existence. Of that subtle Power which, under the guise of these, deluded the nations, he here says nothing. The rendering of Chrys., Theodoret, Theophyl. (Ecum., Vulg., E. V., Luther, Beza, Grot., Est., al. ('an idol is nothing in the world,' ch. x. 19; Jer. x. 3. Sanhedr. 63. 2 (Wetst.), "noverant utique Israhelita idolum nihil esse"), is parallel οὐδεὶς θεὸς εἰ μὴ εἰς which follows. And that there is no god, but One: the insertion of ετερος has probably

i = 2 Thoss. ii.
 4. Eph. ii. 11.
 Acts xav.
 26.
 1—Col. ii. 5.
 m dat. — ch. i.
 18 reff.
 n Rom. xi. 36.
 see Col. i. 16.
 o Acts xiii. 15.
 2 Cor. xi. 10.
 p ver. 1.
 q v. gen. obj.
 1 Pet. ii. 19.
 Heb. x. 2. *συνήθ.*, ch. xi. 16 reff.
 r ch. iv. 13 reff.

¹ λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ γῆς, ὥςπερ εἰσὶν θεοὶ πολλοὶ καὶ ^k κύριοι πολλοί, ⁶ ¹ ἀλλ' ^m ἡμῖν εἰς θεὸς ὁ πατήρ, ⁿ ἐξ οὗ τὰ πάντα καὶ ἡμεῖς ⁿ εἰς αὐτόν, καὶ εἰς κύριος Ἰησοῦς χριστός, ⁿ δι' οὗ τὰ πάντα καὶ ἡμεῖς ⁿ δι' αὐτοῦ. ⁷ ἀλλ' οὐκ ^o ἐν πᾶσιν ἡ ^p γυνῶσις· ^q τινὲς δὲ τῇ * ⁹ συνειδήσει ^r ἕως ^r ἄρτι τοῦ εἰδῶλου ὡς ^s εἰδωλόθυτον

η γυν-
 σις K.
 ABDFI
 P S a b c
 d e f g h
 k l m n
 o 17. 47

5. ins o bef λεγομενοι FK Iren[-int.] Hil. om from εἰσιν to εἰσιν L.
 afft 1st θεοι ins και κυριοι D Ambrst. rec ins της bef γης, with rel [Chrj, Damasc]
 Thdr̄t, Ec: txt ABDFKPS f g k l m n 17 Orig. Eus, Cyr-jer, Chrj, Thdr̄t, Dion-areop.
 6. om αλλ' B basm Eus, Iren[-int.].—ἡμιν δε 17 copt [(Cyr-jer, (txt,) Epiph, Ps-) Ath
 Cyrj, [-p(txt, αλλα,)] Epiph, Orig-int. ins o bef εως F. om θεος N¹ (ins N-corr¹).
 om 1st ta D¹. ins o bef χρ. P. δι on B aeth.

7. * *συνηθεία* ABPN¹ 17 syr-mg copt ath [Euthal-ms] Damasc: *συνειδήσει*
 DFLN³ tal latt syrr [arm] Chr, Thdr̄t Thl Ec Tert [Ambrst] Augj. rec του
 εἰδωλου bef εως αρτι (corr̄n for perspicuity), with ALP latt syr [basn] Chr, [Euthal-ms
 Damasc] Thl Ec: txt BDFN m latt Syr [copt aeth] arm Thdr̄t [Augj].

been occasioned by the first commandment,
 οὐκ ἔσονται σοὶ θεοὶ ἑτεροὶ πλην μου.

5, 6] *Further explanation and confirmation of ver. 4.* 5.] *For even sup-*

posing that (εἴπερ makes an hypothesis,
 so that "in incerto relinquatur, jure an in-
 iuria sumatur," Herm. ad Viger., p. 834.
 See also Hartung, Partikellehre, i. 343,
 who gives many examples. καὶ γὰρ εἰ,

as Eur. Med. 450, καὶ γὰρ εἰ σύ με στυγεῖς,
 οὐκ ἂν δυναίμην σοὶ κακῶς φρονεῖν ποτε;
 see Hartung, Partikellehre, i. 140 f.)

beings named gods, not those who are
named gods, οἱ λεγ. θε., i. esset, all who
are so named) EXIST (the chief emphasis is

on εἰσιν, on which the hypothesis turns),
whether in heaven, whether upon earth,

as (we know that) there are (viz. as 'being
spoken of, Deut. x. 17, ὁ γὰρ κύριος ὁ θεὸς

ὡμάν, οὗτος θεὸς τῶν θεῶν καὶ κύριος τῶν
κυρίων, see also Ps. cxxxv. 2, 3) gods many,

and lords many (the ὥςπερ brings in an
acknowledged fact, on which the possibility

of the hypothesis rests—'Even if some of
the many gods and many lords whom we

know to exist, he actually identical with
the heathen idols. . . ' The Apostle does

not concede this, but only puts it). This
exegesis, which is Meyer's, is denied by

De Wette, who takes εἴπερ as concessive,
'even though,' and understands εἰσιν both

times as only 'are,'—in the meaning of
the heathen,—imagining it impossible that

Paul should have seriously said in an ob-
jective sense, 'there are gods many.' But

in the sense in which he uses θεοί (see
above) there is no unlikelihood that he

should assert this. Chrys. gives the fol-
lowing explanation: καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι

θεοί, ὥςπερ οὖν καὶ εἰσίν, οὐχ ἅλως
εἰσίν, ἀλλὰ, λεγόμενοι, οὐκ ἐν πράγματι,

ἀλλ' ἐν ῥήματι τοῦτο ἔχοντες: εἴτε ἐν
οὐρανῷ, εἴτε ἐπὶ γῆς: ἐν οὐρανῷ τὸν ἥλιον

λέγων κ. τὴν σεληνὴν κ. τὸν λοιπὸν τῶν
 ἄστρον χορὸν καὶ γὰρ καὶ ταῦτα προσεκύ-

νησαν "Ελληνες" ἐπὶ γῆς δὲ δαίμονας, καὶ
 τοὺς ἐξ ἀνθρώπων θεοποιηθέντας ἅπαντας.

Hom. xx. p. 172. And similarly Theodoret,
 Theophyl., Ecum., Calv., Beza,

Calov., Estius, Schrader, al. See the various
 minor differences of interpretation, in

Pool's Synopsis and De Wette: and a
 beautiful note in Stanley. There is a

sentence in Herodotus (ix. 27) singularly
 resembling this in its structure: ἡμῖν δέ,

εἰ μὴδὲν ἄλλο ἐστὶ ἀποδοδεγμένον, ὥςπερ
 ἐστὶ πολλά τε καὶ εὐχοντα, . . . ἀλλὰ καὶ

ἀπὸ τοῦ ἐν Μαραθῶνι ἔργου ἀξιοί ἐσμεν,
 κ.τ.λ. Cf. also Hom. II. α. 81 f.; φ. 576 f.

[6.] Yet (see reff. just given, and
 ch. iv. 15) to us (emphatic: however that

matter may be, we hold) there is ONE
 God, the Father (ὁ πατήρ answers to

Ἰησοῦς χριστός in the parallel clause be-
 low, and serves to specify what God—viz.

the Father of our Lord Jesus Christ), of
 Whom (as their Source of being) are all

things, and we unto (i. e. for) Him (His
 purposes—to serve His will); and one

Lord Jesus Christ (notice the εἰς θεός
 opposed to θεοὶ πολλοί, and εἰς κύριος to

κύριοι πολλοί, by Whom (as Him by
 whom the Father made the worlds, John

i. 3; Heb. i. 2) are all things, and we
 (but here secondly, we as his spiritual

people, in the new creation) by Him.
 The inference from the foregoing is that,

per se, the eating of meat offered to idols
 is a thing indifferent, and therefore al-

lowed. The limitation of this licence now
 follows. [7.] But (sondern) not in all

is the knowledge (of which we have been
 speaking: i. e. see above, is not in them in

their individual apprehension, though it
 is by their profession as Christians): but

(aber) some through their conscious-

ἐσθίουσιν, καὶ ἡ ^s συνείδησις αὐτῶν ἰσθενῆς οὐσα ^u μολύνεται. ⁸ βρῶμα δὲ ἡμᾶς οὐ ^w παραστήσει τῷ θεῷ· οὔτε ἐὰν μὴ φάγωμεν, ^x ὑστερούμεθα, οὔτε ἐὰν φάγωμεν, ^y περισσεύομεν. ^y βλέπετε δὲ ^a μή ^a πως ἡ ^b ἐξουσία ὑμῶν αὕτη ^c πρόσκομμα γένηται τοῖς ἰσθενέσιν. ¹⁰ ἐὰν γάρ τις ἴδῃ σὲ τὸν ἔχοντα ^p γινῶσιν ἐν ^d εἰδωλείῳ ^e κατακείμενον, οὐχὶ ἡ ^s συνείδησις αὐτοῦ ἰσθενοῦς ὄντος

x ch. i. 7 reff.

a — Rom. xi. 21.

only +. Esdr. ii. 10. 1 Macc. i. 47. x. 83 only.

only +. (Prov. vi. 9.)

y = ch. xiv. 12 al.

b = ch. vii. 37 al.

1 Macc. i. 47. x. 83 only.

(Rom. iii. 7 reff.)

c Rom. ix. 32, 33 reff.

e = Mark ii. 15 l. xiv. 3. Luke vii. 37

z = Acts xiii. 40 reff.

d here

w Rom. xiv. 15 reff.

xiv. 10

2 Cor. iv. 14.

for ἐσθίουσιν, ἐστιν ^h 1 (txt ^h-corr¹).

8. νμας ^h 1 c k l m 17 [Damasc]. rec παρίστημι (corr to suit the follg pres tenses), with DLPN³ rel vulg Orig₁ Ath-4-mss Chr₁ [Bas₂ Euthal-ms] Thdrt Jac-nisib₁ [Tert₂ Cyp₁]: συνίστησιν F [συνιστ. G]: txt ABN¹ 17 coptt Clem₂ Orig₂ Ath₁ Damasc₂. rec aft ουτε ins γαρ, with DFLP rel latt syrr Clem₁ Orig₂ Chr₁ Thdrt [Bas₁ Damasc] Jac-nisib₁ Ambrst: om ABN¹ 17 am[with tol] coptt æth arm Orig₁ [Bas₁ Euthal-ms] Cyp₁ Aug₂ (Tert₁). rec ουτε εαν φαγ. περισσευομεν bef ουτε εαν μη φαγ. υστερουμεθα (appy to bring closer the clause φαγωμ. περισ., to βρωμ. ου παριστ., as being logically connected with it), with DFLPN rel [vulg.-clem fuld æth] syrr Clem₁ Orig₂ Chr₂ [Bas₁ Cyp₁-p Euthal-ms Damasc] Thdrt Jac-nisib Cyp₁ [Tert₂ Ambrst Aug]: εαν μη φαγωμεν περισσευομεν ουτε εαν φαγωμεν υστερουμεθα A² (but in A "περισ. usque ad ust. voces rescriptæ: quid olim non liquet") 17¹ [om μη altogether 17²]: txt (A¹?) B am[with demid flor mar tol] coptt arm Bas₁—περισσευομεθα B Orig₁.

9. ημων P. rec ασθενουσιν (appy corr to suit ασθενων below, which however is gradually introduced,—ασθενεσιν,—ασθενους οντος,—ασθειων), with L rel Chr₁ Thdrt [Anteh.] Thl Ec: txt ABDFPN 17 Clem₂ [Euthal-ms] Damasc₁.

10. ειδη A 17. om σε BF vulg Orig-int₁ [Ambrst Aug₁]: ins ADLPN rel syrr coptt goth arm [(Bas₁) Chr₁ Euthal-ms Thdrt Anteh, Damasc]. γνωσιν bef εχοντα ^h 1 17 Orig-int₁. ειδωλιω (for -λειω) AB D[(Tischdf)] L[P]^h k [l] m 17 (ιδωλ. AFPN 17).

ness (or, according to the other reading, habituation) to this day, of the (particular) idol (i.e. through their having an apprehension to this day of the reality of the idol, and so being conscientiously afraid of the meat offered, as belonging to him: not wishing to be connected with him. τῇ συνείδησει ἕως ἄρτι is not = τῇ ἕως ἄρτι συν., but ἕως ἄρτι stands separate, as above: so διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς, Phil. i. 26) eat it as offered to an idol, and their conscience, in that it is weak, is defiled. By ἕως ἄρτι, it is shewn that these ἰσθενεῖς must have belonged to the Gentile part of the Corinthian church: to those who had once, before their conversion, held these idols to be veritable gods. Had they been Jewish converts, it would not have been συνείδησις τοῦ εἰδώλου which would have troubled them, but apparent violation of the Mosaic law.

[8.] Reason why we should accommodate ourselves to the prejudices of the weak in this matter: because it is not one in which any spiritual advantage is to be gained, but one perfectly indifferent: not, with Calv., al., an objection of the strong among the Corinthians: no such assumption must be made, without a plain indication in words that the saying of

another is being cited: see Rom. ix. 19; xi. 19; and as Meyer well remarks, if the eaters had said this, they would have expressed it, οὔτε ἐὰν μὴ φάγωμεν παρισσ., οὔτε ἐὰν φάγ., ὑστερ., as it has actually been corrected (see var. readd.) in some mss., and adopted by Lachm. in his last edn. The δέ carries on the argument.

Bengel remarks (against the ordinary rendering, which takes παρίστημι = συνίστημι, 'commendo,' which meaning it will not bear) that παραστήσει is a verbum μέσον, after which may follow a good or a bad predicate:—will not affect our (future) standing before God;—and to this indifferent meaning of παραστήσει answers the antithetic alternative which follows.

[9.] δέ—q. d. "I acknowledge this indifference—this licence to eat or not to eat; but it is on that very account, because it is a matter indifferent, that ye must take heed," &c. The particular πρόσκομμα in this case would be, the tempting them to act against their conscience:—a practice above all others dangerous to a Christian, see below, ver. 11.

[10.] Explanation how the πρόσκομμα may arise. τίς, scil. (see below) ἰσθενῆς ὢν. τὸν ἔχοντα γινῶσιν seems to imply that the weak brother is aware of this, and looks up

^f = Acts ix. 31
 refl. (iron.,
 here only
 see Mat. vii.
 15.) const.,
 Eph. ii. 22,
 ver. 1 refl.
^g Rom. xiv. 15
 refl.
ⁱ Rom. iv. 19
 refl.
^k Matt. vi. 7.
 1 const., ch.
 vi. 18 refl.
^m = here only.
 1 Kings i. 8.
 Prov. xxvi.
 23.
ⁿ ver. 7.
^o ch. x. 14 (xiv. 13 v. r.) only.
 21 t. Sir. ix. 5. xxiii. 8. xxxv. (xxiii.) 15 only.
 xxi. 19. Mark iii. 29. John viii. 35. Deut. xv. 17.
^p Rom. xiv. 15 refl.
 15 only.
^q Matt. xv. 12. xvii. 27.
 Rom. xiv.
 21 only. Gen. ix. 4 al.
^r Matt.

¹ οἰκοδομηθήσεται εἰς τὸ τὰ ² εἰδωλόθυτα ἐσθίειν, ¹¹ καὶ
^h ἀπόλλυται ὁ ⁱ ἀσθενῶν ^k ἐν τῇ ^p γνῶσει, ὁ ἀδελφὸς
 δι' ὃν χριστὸς ἀπέθανεν; ¹² οὕτως δὲ ^l ἁμαρτάνοντες ¹ εἰς
 τοὺς ἀδελφούς καὶ ^m τύπτοντες αὐτῶν τὴν ⁿ συνείδησιν
ⁱ ἀσθενοῦσαν, ¹ εἰς χριστὸν ¹ ἁμαρτάνετε. ¹³ οὐδιόπερ εἰ
^p βρῶμα ^q σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω ^r κρέα
^s εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου ^q σκανδαλίσω.

IX. ¹ Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ

εσθίειν bef τα εἰδωλοθυτα DF [vulg syrr coptt aeth] Orig-int [Ambrst] Aug.

11. for καὶ απολ., ἀπολ. γαρ BN¹ 17 coptt goth Clem₁ (elshw cites freely αλλα απ.)
 [Antch, (Thdrt.)]: απολ. ουν AP: καὶ απ. ουν 46 Damasc: txt DFLN³ rel vulg syrr
 [aeth arm Euthal-ms] Chr₁ Iren-int₁ [Ambrst] Jer. (The sentence has prob been
 tampered with to get rid of the apparent awkwardness of the question being carried
 on through ver 11,—and ουν and γαρ have been attempts to break it off at εσθίειν.)
 rec απολείται (to suit the fut above), with D³ [-gr] FL rel [vulg syrr aeth arm] Chr₁
 (edd and mss vary) Thdrt Thl (Ec Iren-int₁ [Ambrst] Jer: in latt Iren-int [Ambrst] PS [u
 basm] copt goth Clem, Bas [edd and mss vary] Euthal-ms) Antch, Thdrt, Damasc.
 (απολυται D¹, απολλυται D²: 17 illeg.) rec ετι (= 'on account of,' seems to have
 been a corr for the more difficult εν,—see note), with L rel Chr₁ [Antch.] Thdrt Thl
 (Ec: txt ABDFPN 17 Bas₁ Thdrt₁ [Euthal-ms Damasc]: in latt Iren-int [Ambrst]
 Jer: om εν Clem₂ (Orig). om ση B. rec αδελφος, ουγκ art, bef εν τη ση
 γνωσει (attempt to simplify, at the expense of the emphatic character of the sentence),
 with LPN³ rel fuld syr (ad. o ασθ.) [arm] Chr₁ Thdrt₁ [Antch, Damasc]: om αδελφος
 vulg-mss Syr: txt AB D [om o D²⁻³] FN¹ m (oug o) 17 latt copt [basm] goth aeth Bas,
 Iren-int, Ambrst Jer (Clem, has o ad. ασθ.: elsw₁ he cites απ. γαρ o ασθ. τη ση γν.).
 12. om τους F. om κα F (including F-lat G-lat) D-lat [basm].
 13. ins to bef βρωμα F. om μου (twice) F (including F-lat G-lat) Cypri;
 [D-lat¹] goth Clem₁ also om 1st μου; D¹ (and lat) Cypri [Ambrst Aug₁ Sing-cler] om
 2nd. κρεας N¹.

CHAP. IX. 1. rec transp ελευθερος and αποστολος (possibly to bring the weightiest
 question into prominence,—or, as Mey, ουκ ειμ. απ. having been omd in mistake (as 71.
 178), was re-insd first as the weightier and first treated, cf ver 2, 3), with DFKL rel
 fuld syr basm goth Chr₂ [Euthal-ms] Thdrt Ambrst: txt ABPN m 17 vulg [am demid
 harl tol] Syr copt aeth arm Orig₁ Tert₁ Ambr₁ Aug₁ Pel Cassiod Bede.

to thee as such. ἐν εἰδωλείῳ κατ.] See
 on εἰδωλοθ., ver. 1. εἰδωλείον, as Ποσει-
 δειον, Ἀπολλωνεῖον, Ἰσείον, &c.
 “οἰκοδομηθήσεται is not a vox media,
 as Le Clerc, Elsner, Wolf, al., nor is
 it impelletur, as Castal., Bengel, Kypke,
 al., nor confirmabitur, as Syr., Grot.,
 Billroth, al.” (Mey.), but as Meyer and
 De Wette, ædificabitur, not without a
 certain irony, seeing it is accompanied
 by ἀσθενούς ὄντος,—for thus the building
 up would be without solid foundation—
 a ruinosa ædificatio, as Calv. 11.]
 . . . and (thus) the weak perishes (here-
 after: see the parallel, ref. Rom. and
 note) in (as the element in which,—he
 entering into it as his own, which it is not)
 thy knowledge,—the brother, in whose
 behalf Christ died? See again Rom. as
 above. 12.] οὕτως, viz. as in vv. 10,
 11. καὶ fixes and explains what is meant
 by ἁμαρτ. εἰς τ. ἀδ. τύπτοντες] smit-
 ing: τί γὰρ ἀπνηρέστερον ἀνθρώπου γένοιτ’

ἐν τὸν νοσοῦντα τύπτοντος; Chrys. p. 176
 [13.] Feruid expression of his own
 resolution consequent on these considera-
 tions, by way of an example to them.
 βρῶμα, food, i. e. any article of food,
 as ver. 8; purposely indefinite here; ‘if
 such a matter as food . . .,’ but presently
 particularized. οὐ μὴ φάγω, strong
 future, I surely will not eat; ‘there is
 no chance that I eat.’ κρέα, ‘Quo
 certius vitarem carnem idolo immolatan,
 toto genere carnium abstinere.’ Bengel.
 σκανδαλίω] be the means of offend-
 ing; “commutatur persona: modo dixit si
 cibis offendit.” Bengel. “Non autem hoc
 dicit quod hoc aliquo casu opus sit, sed ut
 ostendat multo graviora quam de quibus
 hic agitur sustinenda pro proximorum
 salute.” Grot. IX. 1—27.] He di-
 gressively illustrates the spirit of self-
 denial which he professed in the resolution
 of ch. viii. 13,—by contrasting his rights
 as an Apostle with his actual conduct in

Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ἡμεῖς ἐστε ἐν κυρίῳ; ² εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι ἢ γὰρ σφραγίς μου τῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ. ³ ἢ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν ἐστὶν αὕτη. ⁴ α μὴ οὐκ ἔχομεν ἐξουσίαν

only. Deut. xxii. 7.
z Acts iv. 9 reff.
y w. dat., 1 Pet. iii. 15 only. see Acts xxii. 1 (xxv. 16 reff.).
a here bis. Rom. x. 18, 19. ch. xi. 22 only. P.
b ch. vii. 37 reff.

rec aft *ιησ.* adds *χριστον*, with DKLP rel Syr syr-w-ast copt [goth æth-pl arm] Chr Thdrt: om AB⁸ a an (with [fuld] harl tol) salī æth [-rom] Orig¹ [(Tert.)] Ambrst: pref, F vulg-ed (with demid) Tert, Aug¹ [Pel]. (17 illeg.) *εωρακα* B¹D³F[P]⁸ e.

2. om A (i. e. from *εν κυριω* to *εν κυριω*). rec (for *μου της*) *της εμης*, with DFKL rel Chr¹ [Euthal-ms] Thdrt, *apostolatus mei* vulg D-lat [Ambrst Aug¹]: txt (*Meyer objects to txt*, that *σφρ. μου* is *prob a corrū to suit εργ. μου* above. *This is surely improb*) BPN 17 Orig¹ [Damasc], *mei apostolatus* F-lat G-lat. om *εν κυριω* D¹ (and lat) tol [Syr] goth Chr².

3. rec *αυτη* bef *εστιν*, with DFKL rel [vulg syr copt arm Euthal-ms] Thdrt Thl Ec: txt ABPN m 17 Chr² Damasc.

abstaining from demanding them (vv. 1—22). *This self-denying conduct he further exemplifies*, vv. 23—27, *for their imitation*. See Stanley's introductory note; and Conyb. and Howson, vol. i. pp. 61, 457, edn. 2.

1.] He sets forth, (1) his *independence* of men (contrast ver. 19); (2) his *apostolic office* (for the order, see var. readd.):—(3) his *dignity* as an Apostle, in having been vouchsafed a sight of Christ Jesus our Lord;—(4) his *efficiency* in the office, as having converted them to God.

ἐλευθ.] So that the resolution of ch. viii. 13 is not necessitated by any *dependence* on my part on the opinion of others.

ἑώρακα] Not, during the life of our Lord on earth, as Schrader, nor is such an idea supported by 2 Cor. v. 16; see note there;—but, in the *appearance* of the Lord to him *by the way to Damascus* (Acts ix. 17; ch. xv. 8; see Neand. Pfl. u. Leit. p. 151, note); and also, secondarily, in those *other visions and appearances*,—recorded by him, Acts xviii. 9 (?), xxii. 18,—and possibly on other occasions since his conversion. οὐ μικρὸν δὲ καὶ τοῦτο ἀξίωμα ἦν, Chrys. Hom. xxi. p. 180.

ἐν κυρίῳ is not a mere humble qualification of τὸ ἔργον μου, as Chrys. ib., *τουτέστι τοῦ θεοῦ τὸ ἔργον ἐστίν, οὐκ ἐμοῦ*,—but designates, as elsewhere, the *element, in which* the work is done: they were his work *as an Apostle*, i. e. *as the servant of the Lord enabled by the Lord*, and so IN THE LORD. See ch. iv. 15.

2.] At least my apostleship cannot be denied by *you* of all men, who are its seal and proof. εἰ . . . οὐκ εἰμι] οὐκ, because it belongs closely to the hypothesis: 'if I am *no-Apostle*,' see ch. vii. 9. ἄλλοις, to others, i. e. *in the estimation of others*. ἀλλὰ γε, yet at least, is stronger than ἀλλὰ alone. The particle shews that the sentiment which it introduces has more weight than

the other to which the ἀλλὰ is a reply. See Hartung, Partikellehre, i. 385. Meyer (after Klotz) remarks that "in the classics ἀλλὰ γε is never found without one or more words intervening;" those words being emphatic: e. g. Aristoph. Nub. 399, πῶς οὐχὶ Σίμων ἐνέπρησεν . . . ἀλλὰ τὸν αὐτοῦ γε νεῶν βάλλει; σφραγίς] as being the proof of his apostolic calling and energy, by their conversion; better than,—by the signs and wonders which he wrought among them, as Chrys. (al.) from 2 Cor. xii. 11—13, and perhaps misled by the similarity of σημείον and σφραγίς. Their conversion was the great proof: so Theodore, ἀπόδειξιν γὰρ τῶν ἀποστολικῶν κατορθωμάτων τὴν ὑμετέραν ἔχω μεταβολήν. ἐν κυρ.] belongs to the whole sentence, see above, on ver. 1.

3.] This belongs to the *preceding*, not to the *following* verses: αὕτη, viz. the *fact of your conversion*: this word is the *predicate, not the subject*—as in John i. 19; xvii. 3, and stands here in the emphatic place before the verb; referring to what went before. With ver. 4 a new course of questions begins, which furnish no ἀπολογία. τοῖς ἐμὲ ἀνακρ.] For the dat. see Acts xix. 33; 2 Cor. xii. 19:—to those, who call me in question: ἐμέ, emphatic, as Chrys. says, of ver. 2, κἂν βούληται τις . . . μαθεῖν ποθεν ὅτι ἀπόστολός εἰμι, ὑμᾶς προβάλλομαι, p. 181. 4.] He resumes the questions which had been interrupted by giving the proof of his Apostleship. μὴ οὐκ ἔχ.] μὴ asks the question: οὐκ ἔχομεν is the *thing in question*: Is it so, that we have not power . . . ? The plur. seems to apply to Paul alone: for though Barnabas is introduced momentarily in ver. 6, there can be no reference to him in ver. 11. It may perhaps be used as pointing out a matter of right, which any would have had on the same conditions (see ver.

c trans., here only. Ezek. xxxvii. 2. intrans., Acts xiii. 1 reff. d = Acts xiv. 4 (note), 14. e constr., Acts xiv. 9 reff.

σίαν φαγεῖν καὶ πείν; ⁵ ^a μὴ ^a οὐκ ^b ἔχομεν ^b ἐξουσίαν ^{ARDF} ἀδελφὴν γυναικα ^c περιάγειν, ὡς καὶ οἱ λοιποὶ ^d ἀπόστο- ^{LPN a} ^{cefg} ^{k l m} ^{n 17. 4} ^{λοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς; ⁶ ἡ ^{μόνος} ἐγὼ καὶ Βαρνάβας οὐκ ^b ἔχομεν ^b ἐξουσίαν [^e τοῦ] μὴ}

4. (πειν, so B¹ (Tischdf), πιν D¹ F¹ N¹.)

5. for ἀδελφὴν γυναικα, γυναικας F (Clem₁) Tert₂: ἀδελφας γυναικας arm (and mss mentioned by Jer): ἀδελφοὶ γυναικα lectt 8. 56: Sedul says, in *græco sorores, non mulieres, legitur*: uxores Helvid Cassiod: *mulierem sororem vulg* (with harl¹, [*sororem mulierem*] am demid fuld [Aug₁]). (The variations shew, as in ch vii., how the sacred text was tampered with by the parties in the controversy on celibacy.) om 2nd of K [Damasc].

6. om του (to conform to vv 4 and 5) ABD¹ F¹ N¹ 17 Orig[-c₁ Euthal-ms] Isid₁: ins D³ KL rel [Bas₁] Chr₁ Thdrt Damasc Thl Ec.

11), and as thus not belonging personally to Paul, as do the things predicated in vv. 1, 2, 15. This however will not apply to ver. 12, where the emphatic *ἡμεῖς* is personal.

φαγεῖν κ. πείν] To eat and to drink, sc. at the cost of the churches: not with any reference to the eating of things offered to idols (as Schrader, iv. 132), nor to Jewish distinctions of clean and unclean (as Billroth and Olshausen);—see below, vv. 6, 7.

5.] **Have we not the power to bring about with us** (also to be maintained at the cost of the churches, for this, and not the power to marry, is here the matter in question) **as a wife, a (believing) sister** (or, 'to bring with us a believing wife' these are the only renderings of which the words are legitimately capable. Augustine, *De Opere Monachorum*, 4 (5), vol. vi. p. 552, explains it thus: "Ostendit sibi licere quod ceteris Apostolis, id est ut non operetur manibus suis, sed ex Evangelio vivat: . . . ad hoc enim et fideles mulieres habentes terrenam substantiam ibant cum eis, et ministrabant eis de substantia sua," &c., and similarly Jerome adv. Jovin. i. 26, vol. ii. p. 277. So likewise Tertull., Theodoret, (Ecum., Isid. Pelus., Theophylact, Ambrose, and Sedul. Sotoo Corn.-a-Lap. and Estius. See Estius, and Suicer, *γυνή*, II. And from this misunderstanding of the passage grew up a great abuse, and such women are mentioned with reprobation by Epiphani. Hær. 78, vol. i. (ii. Migne), p. 1043, under the name of ἀγαπηταί. They were also called ἀδελφαί: and were forbidden under the name of *συνεῖσακτοι* by the 3rd Canon of the 1st Council of Nicæa. See these words in Suicer), **as also the other Apostles** (in the wider sense, not only the twelve, for ver. 6, Barnabas is mentioned. It does not follow hence that all the other Apostles were married: but that all had the power, and some had used it) **and the brethren of the Lord** (mentioned not because distinct from the ἀπόστολοι, though they were absolutely

distinct from the Twelve, see Acts i. 14, —but as a further specification of the most renowned persons, who travelled as missionaries, and took their wives with them. On the ἀδ. τοῦ κυρ. see note, Matt. xiii. 55. They were in all probability the actual brethren of our Lord by the same mother, the sons of Joseph and Mary. The most noted of these was James, the Lord's brother (Gal. i. 19; ii. 9, 12, compare Acts xii. 17; xv. 13; xxi. 18), the resident bishop of the Church at Jerusalem: the others known to us by name were Joses (or Joseph), Simon, and Judas, see note on Matt. ib.), and Cephas (Peter was married, see Matt. viii. 14. A beautiful tradition exists of his encouraging his wife who was led to death, by saying μέμνησο, ὦ αἵτη, τοῦ κυρίου, Clem. Alex. Strom. vii. § 11 (63), p. 868 P. Euseb. H. E. iii. 30. Clem. Alex. Strom. iii. § 6 (52), p. 535 P., relates that he had children? On a mistake which has been made respecting St. Paul's (supposed) wife, see note on ch. vii. 8.

6.] **Or** (implying what the consequence would then be, see ch. vi. 2, 9: does not introduce a new ἐξουσία, but a consequence of the denial of the last two) **have only I and Barnabas** (why Barnabas? Perhaps on account of his former connexion with Paul, Acts xi. 30; xii. 25; xiii. 1—xv. 39; but this seems hardly enough reason for his being here introduced. It is not improbable that having been at first associated with Paul, who appears from the first to have abstained from receiving sustenance from those among whom he was preaching, Barnabas, after his separation from our Apostle, may have retained the same self-denying practice. "This is the only time when he is mentioned in conjunction with St. Paul, since the date of the quarrel in Acts xv. 39." Stanley) **not power to abstain from working** (i. e. power to look for our maintenance from the churches, without manual labour of our own. The Vulg. has 'hoc

ἔργάζεσθαι; ⁷ Τίς ⁸ στρατεύεται ἰδίοις ^h ὀψωνίοις ⁱ ποτέ; ^r absol., Acts
 τίς ^k φυτεύει ^l ἀμπελῶνα, καὶ τὸν καρπὸν αὐτοῦ οὐκ ^r absol., Acts
 ἐσθίει; τίς ^m ποιμαίνει ⁿ ποίμνην, καὶ ^o ἐκ τοῦ ^p γάλακ-
 τος τῆς ^m ποίμνης οὐκ ^o ἐσθίει; ⁸ μὴ ^q κατὰ ἄνθρωπον
 ταῦτα λαλῶ, ^r ἢ ^r καὶ ὁ νόμος ταῦτα οὐ λέγει; ⁹ ἐν
 γὰρ τῷ Μωυσέως νόμῳ γέγραπται Οὐ ^s κημώσεις βοῦν
 ἰδιωτά. μὴ τῶν βοῶν ^u μέλει τῷ θεῷ, ¹⁰ ἢ δι' ἡμᾶς
 only t. Esdr. iv. 56. 1 Macc. iii. 28. xiv. 32 only. dat., ch. xi. 5. 2 Cor. i. 15 al.
 i. 5, 13. k ch. iii. 6 reff. Deut. xx. 6. 1 Matt. xx. 1, &c. [al. in Gosp. elsw.,
 here only. Isa. v. 1. m = Luke xvii. 7. 1 Kings xxv. 16. see Acts xx. 28 reff.
 n here bis. Matt. xxvi. 31. Luke ii. 8. John x. 16 only. Gen. xxxii. 16. o = here only (ver.
 13). 2 Kings xii. 3. see John vi. 26, 50, 51. p ch. iii. 2 reff. q Rom. iii. 5 reff.
 r Luke xi. 11, 12. xviii. 11. Rom. ii. 15. ch. xvi. 6. 2 Cor. i. 13. Job ix. 26. interrog., Luke xii. 41. Rom.
 iv. 9. s here only t. (μῶς, Ps. xxxi. 9. Ezek. xix. 4, 9). Deut. xxv. 4. there
 bis. 1 Tim. v. 18 (from l. c.) only. 1 Chron. xxi. 20. u constr., but ellipt., ch. vii. 21. Xen.
 Cyr. iii. 1. 30. gen., here only. usu. w. περί, Matt. xxii. 16 al.

7. rec (for τον καρπον) εκ του καρπου (corn to conform to the follg εκ του γαλ.), with
 (C³?) D²⁻³ KL^{N3} rel [syrr copt arm] Chr₁ [Bas₁ Euthal-ms] Thdrt, de fructu vulg-ed
 (with am fuld): εκ των καρπων (C³?) Damasc: txt ABC¹ D¹ FPN¹ 17 sah goth Orig-₁,
 fructus G-lat flor (and harl tol) F-lat Bede. aft εσθιει ins και πινει DF.

rec ins η bef τις ποιμ., with AC¹ KL^N rel Syr copt [Bas₁ Cyr₁] Damasc Ec: txt B
 C² (appy) DF latt syr sah goth arm Chr₁ [Euthal-ms] Thdrt Thl Ambrst Aug_[alic]
 for της ποιμνης, αυτης D¹ F [flor] sah aeth Chr₁ Thl Ambrst Aug [has both readings].

8. for λαλω, λεγω DF f. rec ins ουχι bef και ο νομος (omg ου bef λεγει), with
 KLP rel sah Dial, Chr₁ Thdrt [Cyr-p₁ Damasc]: simly, but ει instead of ουχι, F (an si
 lex hæc dicit lat) [arm]: ecce etiam lex hæc dixit Syr: txt ABCD^N [vulg syr copt]
 Orig₁ Mcion-e₁ Epiph₁, an et lex hæc non dicit vulg. (17 def.)

9. γεγραπται γαρ, omg εν τω μωυσεως νομω, D¹ (om γαρ D² [-gr]) F Orig₁ Hil₁: txt
 ABCKL^N rel [vulg aeth arm] Orig₁ [Dial, Euthal-ms Cyr₁] Aug₁. rec (for
 κημώσεις) φιμώσεις (see 1 Tim v. 18 and LXX), with AB² CD²⁻³ KL^N rel Orig₄ Dial,
 Cyr[-p₂ Euthal-ms Damasc] Thdrt₁: txt B¹ D¹ F Chr_[h.1] Thdrt₁. ins περι bef
 των βοων DF (vss[?]).

operandi,' so also Tertull., Ambrose, al.,
 omitting μή, and against the usage of ἐρ-
 γάζεσθαι, see reff.)? 7—12] Exam-
 ples from common life, of the reasonableness
 of the workman being sustained by
 his work.

7.] from the analogies of
 human conduct. (1) The soldier.

ἰδίοις ὀψωνίοις] with pay furnished out of
 his own resources,—the dativus modalis,
 see Winer, edn. 6, § 31. 7.

στρα-
 τεύομαι, of the soldier, who serves in
 the army: στρατεύω. of the general, or
 the nation, that leads, or undertakes, the
 war. So Thucyd. iii. 101, of the states
 which joined the Peloponnesians, οἱτοι καὶ
 ξυνεστράτευον πάντες: but Xen. Cyr. viii.
 4. 29, of the wife of Tigranes, ἀνδρείως
 ξυνεστράτευτο τῷ ἀνδρὶ. See Kühner, ii.
 18 (§ 398). (2) The husbandman.

τὸν καρπ. αὐτ. οὐκ ἐσθ.] τὸν καρπὸν, as
 Meyer observes, is simply objective: he
 does eat the fruit, though it may be only
 part of it. (3) The shepherd. Here it

is ἐκ τοῦ γάλ., perhaps on account of the
 inappropriateness of τὸ γάλα . . . ἐσθίει,
 and also of τὸ γάλα πίνει, milk being for
 the most part made into other articles of
 food, which sustain the shepherd partly
 directly, partly by their sale. 8.] Am

I speaking these things merely accord-

ing to human judgment of what is right?
 Or (see note, ver. 6) does the law too not
 say these things? 9.] (It does say

them): for in the law of Moses it is
 written, Thou shalt not (on the fut. with
 an imperative meaning, 'Thou shalt not,'
 i. e. 'This I expect of thee, that thou wilt
 not,' common to all civilized languages,
 see Winer, edn. 6, § 43. 5. c; Kühner,
 § 446. 2) muzzle (the reading φιμώσεις
 probably came in from the similar place,
 1 Tim. v. 18, and LXX. The verb κημώω
 occurs, with its substantive κημός, in Xen.
 de re equestri, v. 3, αἰὲ ὅποι ἂν ἀχαλίνω-
 τον ἄγῃ, κημοῦν δέ. ὁ γὰρ κημὸς ἀναπνέει
 μὲν οὐ καλῶς, δάκνει δὲ οὐκ εἴς) an ox
 while treading out the corn (in the sense
 = 'the ox that treadeth out': but strictly
 that would require τὸν β. τὸν ἀλωῦντα)—
 "ἀλωῶν dicuntur boves, quum grana ex
 aristis externtur pedibus, qui mos Orientis,
 sed et Græciæ, ut ex Theophrasto et aliis
 discimus. Hic tritrandi mos in Asia ho-
 dieque retinetur. Solent enim illarum re-
 gionum incolæ, postquam demessæ fruges
 sunt, non domum eas ex agris, more nostro,
 granis nondum excussis, in horrea convel-
 lere: sed in aream quandam sub dio com-
 portare: deinde, sparsis in aream manipulis
 frugum, boves et bubalos immittunt, qui

Acts xxi. 22
ref.
wh. vii. 26 ref.
x Rom. iv. 15
ref.

y here bis.
Luke xvii. 7
only. Deut.
xxii. 10.

z Acts xiv. 9 ref.
v. 40 al.
15 only. Gen. xlv. 28.

a here bis. ch. x. 17, 21, 30. Heb. ii. 14. v. 13. viii. 13 only. Prov. i. 18. Esdr.

b Rom. xv. 27 (refl.).

c = Mark iv. 14 al. fr. d = 2 Cor. xi.
e Matt xxv. 24, 26. John iv. 36. 2 Cor. ix. 6. Ps. cxxv. 6.

ABCDP
KLPS a
b c e f g
h k l m
n o 17.

47

ἡ πᾶντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ὁ φείλει ἐπ' ἐλπίδι ὁ ἄροτριῶν ἄροτριᾶν, καὶ ὁ ἄλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν. ¹¹ εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπεύραμεν, ^d μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικά ἐθερισομεν;

10. rec επ' ελπιδι bef οφειλει ο αροτριων (arry connected with the next var read,—to throw the 1st επ ελπιδι more into emphasis at the beginning, as the 2nd is at the end of the sentence), with D²[-gr] KLN³ rel [Syr] Chr Thdrt[-ms.] Thl Ec [Orig-int.] : ο επ ελπ. ar. οφ. D¹[-gr] : οφειλει ο εφ ελπ. ar. οφειλει F[-gr] : in spe qui arat debet arare F-lat. so also D³(and lat) : txt ABCPN¹ m 17 Orig³ Dial¹ Eus¹ Cyr[-p] Euthal-ms] Damasc, debet in spe qui arat arare vulg Aug¹ Pel Bede. rec (for επ ελπ. του μετεχειν) της ελπιδος αυτου μετεχειν επ ελπιδι, with D²⁻³ KLN³ rel Chr, Thdrt Damasc Thl Ec : της ελπιδος αυτου μετεχειν D¹ [and lat] F[-gr (and G-lat)] : txt ABCPN¹ 17 (vgl [F-lat]) syrr (copt) sah (ath) Orig³ [-c.]-int, Euthal-ms] Eus, Cyr², Aug². (Meyer's account seems to be the right one, that, it being overlooked that αλοων must be supplied aft αλοων, μετεχειν was supposed to be infn aft οφειλει, and so του altered to αυτου; then the sense bettered by insg της ελπιδος and transposing the original επ ελπιδι to the end.)

11. ins ου bef μεγα D¹(and lat). θερισωμεν CDFLP c m latt Thdrt [lat-fl] : txt ABKX rel Chr, Cyr, Damasc Thl Ec.

vel pedibus calcantes (see Micah iv. 13), vel curruum quoddam genus trahentes super frumenta, ex aristis eliciunt grana." Rosenmüller. Is it for OXEN (generic) that God is taking care? We must not, as ordinarily, supply μόνον, only for oxen, and thus rationalize the sentence: the question imports, 'In giving this command, are the oxen, or those for whom the law was given, its objects?' And to such a question there can be but one answer. Every duty of humanity has for its ultimate ground, not the mere welfare of the animal concerned, but its welfare in that system of which MAN is the head: and therefore man's welfare. The good done to man's immortal spirit by acts of humanity and justice, infinitely outweighs the mere physical comfort of a brute which perishes. So Philo (de victimas offerentibus, § 1, vol. ii. p. 251) rightly explains the spirit of the law: οὐ γὰρ ὑπὲρ τῶν ἀλόγων ὁ νόμος, ἀλλ' ὑπὲρ τῶν νοῦν κ. λόγον ἐχόντων ὥστε οὐ τῶν θυομένων φροντίς ἐστίν, ἵνα μηδεμίαν ἔχοι λῶβην, ἀλλὰ τῶν θυόντων, ἵνα περὶ μηδὲν πάθος κηραίνωσι.

10.] Or (the other alternative being rejected) on OUR account (δι' ἡμᾶς, emphatic—not on account of men generally, but as Estius, "propter nos evangelii ministros;" cf. the ἡμεῖς of vv. 11, 12, with which this ἡμᾶς is inseparably allied) altogether (τὸ πᾶντως προσθεῖς, . . . ἵνα μὴ συγχωρήσῃ μηδ' ὁτιοῦν ἀντιεπεῖν τῷ ἀκροατῇ. Chrys. p. 183) does it (ὁ νόμος: or perhaps ὁ θεός, but better the former, as above, τῷ θεῷ being only incidentally introduced as the confessed Author of the law, and ὁ νόμος remaining the subject of the sentence) say (this)? (on our account): for on our account it (viz. οὐ κηνώσεις κ.τ.λ., not, that which follows,

q. esset γέγραπται) was written: because (argumentative, as the ground of ἐγράφη,—not, as in some of my earlier editions, containing the purpose of ἐγράφη, expressed in its practical result) the plougher (not literal but spiritual, see below) ought to plough in hope, and the thresher (to thresh, see var. readd.) in hope of partaking (of the crop). The words used in this sentence are evidently spiritual, and not literal. They are inseparably connected with δι' ἡμᾶς which precedes them: and according to the common explanation of them as referring to a mere maxim of agricultural life, would have no force whatever. But spiritually taken, all coheres. "The command (not to muzzle, &c.) was written on account of us (Christian teachers) because we ploughers (in the γεώργιον θεοῦ, ch. iii. 9) ought to plough in hope,—and we threshers (answering to the βοῦς ἀλοῶν) ought to work in hope of (as the ox) having a share." So Chrys. and Theophyl.: τουτέστιν, ὁ διδάσκαλος οφείλει ἀροτριᾶν, καὶ κοπιᾶν ἐπ' ἐλπίδι ἀμοιβῆς κ. ἀντιμισθίας. So also Meyer and De Wette: but by far the greater part of interpreters (also Stanley) take it literally; understanding ἡμᾶς of mankind in general, and ὁ ἀροτριῶν and ὁ ἀλοῶν of labourers in agriculture. No minute distinction must be sought between the ἀροτριῶν and the ἀλοῶν. The former is perhaps mentioned on account of the process answering to the breaking up the fallow ground of Heathenism:—the latter on account of its occurrence in the precept.

11.] The ἡμεῖς (both times strongly emphatic:—we need sorely some means of marking in our English Bibles, for ordinary readers, which words have the emphasis) is categoric, but

¹² εἰ ἄλλοι τῆς ^f ὑμῶν ^s ἐξουσίας ^a μετέχουσιν, οὐ μᾶλλον ^f ἡμεῖς; ἄλλ' οὐκ ^h ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα ⁱ στέγομεν, ἵνα μή ^j τινα ^j ἐγκοπῇν ^k δῶμεν τῷ εὐαγγελίῳ τοῦ χριστοῦ. ¹³ οὐκ ^l οἴδατε ὅτι οἱ τὰ ^{mn} ἱερὰ ^{no} ἐργαζόμενοι [τὰ] ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ ^p θυσιαστηρίῳ ^q παρεδρεύοντες τῷ ^p θυσιαστηρίῳ ^r συμμερίζονται; ¹⁴ οὕτως

j here only +. (-πειν, Rom. xv. 22.) k = 2 Cor. vi. 3. l ch. vi. 2, &c.
 iii. 15 only. Josh. vi. 7. n here only. o = Jer. xxvii. (xxx.) 9. q here only. Prov. i. 21
 1 Chron. vi. 43. 1x. 13. xxviii. 13.) p ch. x. 18 reff. r here only +.

12. rec εξουσίας bef υμων, with KL rel vulg Chr₁ Thdrt [Cyr₁ Damasc]: txt ABCDFPN in 17. 47 arm Chr₁. for ου, ουχι N³. ου κεχρημεθα A. for ταυ., αυτη F[-gr]. rec εγκοπην bef τινα, with D[-gr] F[-gr] KLP rel syr Chr₁ Thdrt [Cyr₁ Damasc]: txt ABCN 17 vulg D-lat [Euthal-ms] Tert Ambrst [Augalic]: om τινα F-lat G-lat sah arm Clem, Orig-int., εκκοπην D¹LN a b¹ f g k o Orig[-c, Chr-ms, Euthal-ms Thdrt Damasc]: συνεκ. m.
 13. rec om τα (bef εκ), with AC D²[-³.gr] KLP rel syrr arm [Chr₁ Thdrt Damasc]: ins B D¹[-gr] FN 46 coptt, quæ de sacrario sunt vulg G-lat coptt [Augalic]. (F-lat omits sacrario and reads quæ desunt [Aug has templo for sacr.].) rec προσεδρευοντες (see ch vii. 35), with KLN³ rel Chr₁ Thdrt Thl Æc: txt ABCD F[παρὰδρ., so Euthal-ms] PN¹ 17. 47 Eus₁ Damasc. [m¹ repeats προσεδρ. bef συμμερ.]

in fact applies to Paul alone. The secondary emphasis is on ὑμῖν . . . ὑμῶν. It is one of those elaborately antithetical sentences which the great Apostle wields so powerfully in argument. The ἡμεῖς—ἡμεῖς, being identical, stand out in so much the stronger relief against the triple antithesis, ὑμῖν, πνευματικά, ἐσπείραμεν, —and ὑμῶν, σαρκικά, θερίσωμεν. If we read the subjunctive, for the usage after εἰ, see Winer, edn. 6, § 41. b. 2, end; ch. xiv. 5; 1 Thess. v. 10; Kühner, § 818 A. 1. The usage is common in Homer, Od. a. 204, al. fr.,—doubtful in Herod. ii. 13; viii. 49, 118,—and hardly ever found in Attic writers. See Soph. Œd. Tyr. 198, εἰ τι νῦν ἀφῆ, and Œd. Col. 1442, εἰ σου στερηθῶ. πνευμ. and σαρκ. (see Rom. xv. 27) need no explanation. The first are so called as belonging to the spirit of man (De W. and Meyer, as coming from the Spirit of God; but it is better to keep the antithesis exact and perspicuous), the second as serving for the nourishment of the flesh. 12.] ἄλλοι does not necessarily point at the false teachers; others may have exercised this power. ὑμῶν is the objective genitive: power over you, —see reff. The second ἀλλὰ is not in apposition with the first, but in opposition to the idea implied in ἐχρ. τῇ ἐξ. ταύτῃ. Meyer compares Hom. Il. a. 24 f., ἄλλ οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ, Ἀλλὰ κακῶς ἀφίει. στέγομεν] The word was commonly used, as may be seen in Wets., of vessels containing, holding without breaking, that which was put into them; thence of concealing or covering, as a secret; and also of enduring or bearing up against. In this last sense

Diod. Sic. iii. 34, uses it literally of ice, στέγοντος τοῦ κρυστάλλου διαβάσεις στρατοπέδων κ. ἀυαζῶν ἐφόδους,—and (xi. 25, Westb. but ?) of a besieged fort, οὐ μὴν γε τὴν ὀρυμν . . . ἔστεγεν . . . τὸ . . . τεῖχος, . . . ἀλλὰ ὑπέκειν ἡναγκάζετο. So also Æsch. Sept. c. Theb. 216, πύργον στέγειν εὔχεσθε πολεμίων δόρυ. These last usages are very near akin to this of our text,—We endure all things: viz. labour, privations, hardships. The ἐγκοπαί (hindrances—so Diod. Sic. i. 32, speaks of the Nile as being πολλάκις διὰ τὰς ἐγκοπὰς ἀνακλῶμενος) would arise from his being charged with covetousness and self-seeking, which his independence of them would entirely prevent. 13, 14.] *Analogy of the maintenance of the Jewish priesthood from the sacred offerings, with this right of the Christian teacher, as ordained by Christ.* Meyer rightly remarks, that οἱ τὰ ἱερὰ ἐργαζόμενοι can only mean the priests, not including the Levites: and therefore that both clauses apply to the same persons. ἐργάζεσθαι, ἔρδειν, ῥέζειν, are technical words for the offering of sacrifice. See reff. to LXX. ἱεροῦ here, as θυσιαστηρίου is parallel with it below, is probably not 'the sacrifice,' 'the holy thing,' but the temple—'the holy building.' Similarly Jos. B. J. v. 13. 6, makes the Zealots say, δεῖ . . . τοὺς τῷ ναῷ στρατευομένους ἐκ τοῦ ναοῦ τρέφεσθαι. παρὰδρ.] So Jos. contra Apion. i. 7, speaks of the priests as τῇ θεραπείᾳ τοῦ θεοῦ προσεδρεύοντας. On the practice referred to, see Num. xviii. 8 ff.; Deut. xviii. 1 ff. No other priesthood but the Jewish can have been in the mind of the Apostle. The Jew knew of no θυσιαστή-

^s constr. dat., Matt. xi. 1. Acts xxiii. 31. 3 Kings i. 18. inf. Luke viii. 35 al. dat. and inf., here only. Dan. i. 5 Theod. t = Acts xiii. 5 reff. u = Matt. iv. 4 l. (from Deut. viii. 3) only. v ch. vii. 21 reff. iv. 3. w Matt. xvii. 12. Luke xxii. 37. xxiii. 31. John xiv. 30. y Mark ix. 42. constr., Acts xx. 35. z Rom. iv. 2 reff. Prov. xvii. 6. c absol., Rom. xv. 20 reff. e Paul, here only. epp., Jude 11 here only. Hos. ix. 12.

καὶ ὁ κύριος ^s διέταξεν τοῖς τὸ εὐαγγέλιον ^t καταγγέλλουσιν, ἐκ τοῦ εὐαγγελίου ^u ζῆν. ¹⁵ ἐγὼ δὲ οὐ ^v κέχρημαι οὐδενὶ τούτων· οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται ^w ἐν ἐμοί· ^{xy} καλὸν γάρ μοι ^y μᾶλλον ἀποθανεῖν ἢ τὸ ^z καύχημά μου * ^a ἵνα τὶς ^b κενώσῃ. ¹⁶ εἰάν γὰρ ^c εὐαγγελίζωμαι, οὐκ ἔστιν μοι ^z καύχημα· ἀνάγκη γάρ μοι ^d ἐπικεῖται· ^{ef} οὐαὶ γάρ μοι ^f ἔστιν εἰάν μὴ ^c εὐαγγελίσωμαι.

ABCDF
 KLPN
 a b c e f
 g h k l m
 n o 17.
 47

¹⁵ reff. ουδενὶ ἐχρησαμην τούτων, with K rel Thdrt Thl Ec: ουδενὶ τούτων ἐχρησαμην e [Chr₂]: ουκ ἐχρησαμην ουδενὶ τ. N³ 23: ουδενὶ οὐ κερρημαι τ. 80: ουδενὶ κεχρημαι τ. D² L[sic (Tischdf)]: txt ABCD¹⁻³FPN¹ m 17 [Euthal-ms] Damasc. * οὐδεὶς B D¹ [and lat] N¹ 17 sah Tert Ambrst-ed[and mss]: ουθεις μη A: τις F 26: ινα τις ου μη 109: ινα τις C D²⁻³[-gr] KLPN³ rel vulg[and F-lat] Chr[alic Bas₂] Thdrt Damasc Thl Ec Jer₂ Aug^{alic}. rec κενωσῃ, with K rel Chr[alic Bas₂ Euthal-ms Damasc] Thdrt: txt ABCDFLPN k 17. 47¹.

¹⁶ εὐαγγελίζομαι LP f k Damasc: εὐαγγελίσωμαι [evangelizavero] DF [vulg Aug^{alic}]. for κανχημα, χαρις gratia DF N¹ (txt N-corr¹) Ambrst-ms. rec ουαι δε [clumsy alteration, not seeing that γαρ explains ανακη], with KLN³ rel syrr æth arm Chr₂ Thdrt [Damasc]: txt ABCDFPN¹ 17 latt coptt Orig¹-int, Ath₁ Chr₁ Cyr₁ [Euthal-ms Aug^{alic}] Ambrst Jer. for 2nd εστιν, εσται (alteration, to apply it better to the last day) F Ambrst: est aut erit G-lat: om 119. rec εὐαγγελίζωμαι (from -ζωμαι above), with AKN rel Orig₁ Ath₁ [Chr₂ Euthal-ms Thdrt Damasc]: evangelizem D-lat G-lat(2nd altern): -ζομαι LP f m [Cyr-p₁]: txt BCDF Chr₁: evangelizavero vulg[and F-lat] G-lat(1st altern) [Orig¹-int, Aug, prædicavero evangelium Ambrst].

πιον but one: and he certainly would not have proposed heathen sacrificial customs, even in connexion with those appointed by God, as a precedent for Christian usage: besides that the idea is inconsistent with οὕτως καί: see below.

^{14.} So also (i. e. in analogy with that His other command) did the Lord (Christ; the Author by His Spirit of the O. T. as well as the New) command (viz. Matt. x. 10; Luke x. 7, 8) to those who are preaching the gospel, to live of (be maintained by. Theinistius (Kypke) has ζῆν ἐξ ἐργασίας) the gospel. Observe, that here the Apostle is establishing an analogy between the rights of the sacrificing priests of the law, and of the preachers of the gospel. Had those preachers been likewise sacrificing priests, is it possible that all allusion to them in such a character should have been here omitted? But as all such allusion is omitted, we may fairly infer that no such character of the Christian minister was then known. As Bengel remarks on ver. 13: 'Si missa esset sacrificium, plane Paulus versu sequente apodosin huc accommodasset.'

^{15.} οὐδενὶ τούτων is best explained of the different forms of ἐξουσία,—not, with Chrys. al., τῶν πολλῶν παραδειγμάτων—πολλῶν γάρ μοι παρέχόντων ἐξουσίαν, τοῦ στρατιώτου, τοῦ γεωργού, τοῦ ποιμένος, τῶν ἀποστόλων, τοῦ

νόμου, τῶν παρ' ἡμῶν εἰς ὑμᾶς γενομένων, τῶν παρ' ὑμῶν εἰς τοὺς ἄλλους, τῶν ἱερέων, τοῦ προστάγματος τοῦ χριστοῦ, οὐδενὶ τούτων ἐπέισθην εἰς τὸ καταλύσαι τὸν ἑμαυτοῦ νόμον, καὶ λαβεῖν. Hom. xxii. p. 193. True, that each of these examples pointed to a form of ἐξουσία, and none of these forms had he made use of. See ref. on ch. vii. 21.

ἔγραψα is the epistolary aorist—I wrote (write) not these things however, that it may be thus (viz. after the examples which I have alleged) done to me (in my case, see reff.):—for it were good (reff.) for me rather to die (or, better for me to die, see ref. Mark) than that any one should make void (the remarkable reading of the great mss. appears to have arisen from the unnatural look of the future with ἵνα. It can only be explained by supposing an aposiopesis; the Apostle breaking off at ἦ, and exclaiming with fervour, τὸ καύχημά μου οὐδεὶς κενώσῃ) my (matter of) boasting. To understand ἀποθανεῖν as Chrys., Theophyl., Ec., Estius, Billroth, al., ἀποθ. λιμῶ, seems quite unnecessary. Further on, Chrys. himself expresses the true sense: οὕτω καὶ ζωῆς αὐτῷ γλυκύτερον ἦν τὸ γινόμενον:—and Calvin, "tantum Evangelii promovendi facultatem nimirum propriæ vitæ præferebat." ¹⁶ ff.] The reason why he made so much of this materies glori-

17 εἰ γὰρ ἐκὼν τοῦτο πράσσω, ἡ μισθὸν ἔχω· εἰ δὲ ἄκων, οὐκονομίαν ἡ πεπίστευμαι. 18 τίς οὖν μου ἐστὶν ὁ μισθός, ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον, εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ; 19 ὁ ἐλεύθερος γὰρ ὢν ἐκ πάντων,

d wa. . .
ABCDEF
KLPS
a b c d e
f g h k l
m n o
17. 47

9. Col. i. 25. 1 Tim. i. 4 only. L.P. Isa. xxii. 19, 21 only.
m here only +. n constr., Matt. xxii. 44 (from Ps. cix. 1). Rom. iv. 17 (from Gen. xvii. 5). Gen.
xxxii. 12. Wisd. x. 21. o ch. vii. 31 only f. Ep. Jer. 28 only. 3 Macc. v. 22.
p w. ἐκ, here only. w. ἀπό, Rom. vii. 3.

18. rec (for 1st μου) μοι, with DFLPN³ rel syr Chr^[alic] Euthal-ms² Damasc² Thdrt Aug^[alic]: txt A B (Tischdf [N. T. Vat(expr), not N. T. edd 7, 8]) CKN¹ n 17 vulg Syr coptt [Chr, Euthal-ms] Cyr₁ Ambrst Jer₁ Pel Bede.—εσται[εστιν D³-gr(and E)] μοι erit mihi D¹F. rec aft το εὐαγγέλιον ins του χριστου (see ver 12), with D²-3FKLP rel syrr Thdrt Jer: om ABCD¹N a 17 vulg(not F-lat) D-lat coptt æth arm Chr₅ Cyr₁ [Euthal-ms] Ambrst Aug^[alic] Pel Bede. καταχρησθαι A 17 [Orig-c₁]. εν(but marked for erasure) τη εξ. N¹: την εξουσιαν D¹F. for 2nd μου, μοι F[-gr] (not G). at end add μου D¹[-gr].

and: viz. that his mission itself gave him no advantage this way, being an office entrusted to him, and for which he was solemnly accountable: but in this thing only had he an advantage so as to be able to boast of it, that he preached the gospel without charge. οὐαί γάρ—explains the ἀνάγκη. On οὐαί ἐστιν, see ref. Hos.

17.] For (illustration and confirmation of οὐαί γάρ κ.τ.λ. above) if I am doing this (preaching) of mine own accord (as a voluntary undertaking, which in Paul's case was not so, as Chrys., τὸ ἐκὼν κ. ἄκων ἐπὶ τοῦ ἐγκεχειρισθαι καὶ μὴ ἐγκεχειρισθαι λαμβάνων: not, as E. V., al., willingly, for this was so), I have a reward (i. e. if of mine own will I took up the ministry, it might be conceivable that a μισθός might be due to me. That this was not the case, and never could be, is evident, and the μισθός therefore only hypothetical): but if involuntarily (which was the case, see Acts ix. 15; xxii. 14; xxvi. 16), with a STEWARDSHIP (oik. emphatic) have I been entrusted (and therefore from the nature of things, in this respect I have no μισθός for merely doing what is my bounden duty, see Luke xvii. 7—10: but an οὐαί, if I fail in it. Chrys. observes well: οὐδὲ γὰρ εἶπεν, εἰ δὲ ἄκων, οὐκ ἔχω μισθόν, ἀλλ' οἶκ. πεπιστ. δεικνύς ὅτι καὶ οὕτως ἔχει μισθόν, ἀλλὰ τοιοῦτον, οἷον ὁ τὸ ἐπιταχθέν ἐξανύσας, οὐχ οἷον ἐκεῖνος ὁ ἐκ τῶν ἑαυτοῦ φιλοτιμησάμενος κ. ὑπερβὰς τὸ ἐπίταγμα. p. 194). The above interpretation, which is in the main that of Chrys., Theophyl., Œcum. (altern.) al., Meyer, and De Wette, is the only one which seems to me to satisfy, easily and grammatically, all the requirements of the sentence, and at the same time to suit the logical structure of the context. The other Commentators go in omnia alia, and adopt various forced and arbitrary constructions of the verse.

18.] Ordinarily, and even by De

Wette, thus arranged and rendered: 'What then is my reward? (It is), that in preaching I make the gospel to be without cost, that I use not my power in the gospel.' But this, though perhaps philologically allowable (against Meyer,—see John xvii. 3,—αὕτη ἐστὶν ἡ αἰώνιος ζωή, ἵνα γινώσκωσι . . . also John xv. 8; 1 John iv. 17 (?)), is not true. His making the gospel to be without cost, was not his μισθός, but his καύχημα only: and these two are not identical. The καύχημα was present: the μισθός, future. Meyer's rendering is equally at fault. He would make τίς οὖν μου ἐστὶν ὁ μισθός; a question implying a negative answer—'What then is my reward? None: in order that I preach gratuitously,' &c. But thus he severs off (see below) the whole following context, vv. 19—23: and as it seems to me, stultifies the καύχημα, by robbing it altogether of the coming μισθός. I am persuaded that the following is the true rendering: What then is my reward (in prospect) that I (ἵνα, like ὅπως in classical Greek, with a fut. indic., points to the actual realization of the purpose, with more precision than when followed by the subjunctive. So Xen. Cyr. ii. 4. 31, Κύρος, δ' Ἀρμένιε, κελεύει οὐ-ω ποιεῖν σε, ὅπως ὡς τάχιστα ἔχων οἴσεις καὶ τὸν δασμὸν καὶ τὸ σπράτευμα,—Kühner, Gramm. ii. 490, where see more examples) while preaching, render the gospel without cost (i. e. what reward have I in prospect that induces me to preach gratuitously) in order not to use (as carrying out my design not to use) [to the full] (καταχρ. see ref. and note: not, to abuse, as E. V.) my power in the gospel (= τῇ ἐξουσ. μου τῇ ἐν τῷ εὐαγγ., as often; cf. τοῖς κυρίως κατὰ σάρκα, Eph. vi. 5; οἱ νεκροὶ ἐν χριστῷ, 1 Thess. iv. 16, al. fr.)? 19 ff.] He now proceeds to answer the question, 'What prospect of reward could induce

1 Acts vii. 6
 2 Luke vii. 43,
 sing.) Acts
 xix. 32. xviii.
 12. ch. x. 5.
 xv. Gal.
 Exod. xxiii.
 2. Ed-vat. &c.
 (om art. AB.)
 21 τοῖς ὁ ἄνομος, μὴ ὦν ὁ ἄνομος θεοῦ
 ἀλλ' ὁ ἔννομος χριστοῦ, ἵνα ὁ κερδαίνω τοὺς ἁνόμους.
 22 ἐγενόμην τοῖς ἁσθενέσιν ἁσθενής, ἵνα τοὺς ἁσθενεῖς
 19. ins *en* bef *πασιν* D¹(and lat).
 20. om *καὶ* D¹(and lat) in coptt. om 1st *ως* F-gr 39. 67² (Clem) Orig₃[-int₁]
 Tert Sedul. (*ως quasi* G-marg.) [F-gr reads *ιουδαῖος ιουδαιος*, G¹ *ιουδαιος*-(corr -os)
ιουδαιος, F-lat *iudaeis iudaeis*.] rec om *μη ὡν αὐτος ὑπο νόμον* (i. e. *from νόμον* to *νόμον*,
by oversight of copyist), with D³[-gr] K rel Syr copt aeth Orig₃ Thdr̄t [Chr_{al}ie (Cyr₁)
 Thl (Ec (Mar-merc₁ (quoting Nest))]: ins ABCD¹FPP³ 17 latt syr sah goth arm Chr[-txt₁]
 Cyr, Damasc Orig-int₁[not ed Delarue].—om from *κερδήσω* to *κερδήσω* L [Euthal-ms]
 21. rec *θεω* and *χριστω* (*confusion of vowels and not observing the constr: see note*),
 with D³[-gr] KL rel sah [arm Cyr-p₁] Thdr̄t: txt ABCD¹FPP³ d m 17 latt syr copt
 [goth] Orig₁[-c₁] Did₁ Chr₁ Cyr[-p₂ Euthal-ms] Isid, Damasc Ath[-int₁, Ambrst-txt Aug₃
 Mar-merc (quoting Nest)]. rec *κερδήσω* (*from ver* 20), with DKL³ rel Orig₁[-c₁]
 Did₁ Chr₁ Thdr̄t [Cyr-p₁ Euthal-ms] Damasc]: txt ABCFP³ [m] 17 (*κερδανωμεν*
 Clem₁), and in Orig₂[-c] in next verse.—*τους ανομους* bef *κερδ.* D. rec om *τους*
 (*probably to suit ιουδαιους above*), with FKL³ rel Chr Thdr̄t [Euthal-ms Isid
 Damasc]: ins ABCDP³ 17 Orig₂ Did.
 22. aft *εγενομην* ins *δε και αυtem et F.* *ασθενουσιν* DF. rec aft *ασθενε-*
σιν ins *ως* (*to tally with the three former*), with C D[-gr] FKLPP³ rel [syrr copt goth
 aeth arm] Orig₂[-c] Chr₃ Thdr̄t [Euthal-ms Damasc] Thl: om ABN³ vulg(not F-lat)
 D-lat Orig₁(retaining the three former) Orig-int₃ Cyp₁ Ambr_{al}ie Ambrst Aug Bede.

me to do this?

[Yea (literally)]

For, q. d. the reward must have been great and glorious in prospect) being free from (the power of) all men, I enslaved myself (when I made this determination: and have continued to do so) to all, that I might gain (not *τοὺς πάντας*, which he could not exactly say, but) the largest number (of any: that hereafter Paul's converts might be found to be *οἱ πλείους*: see below on ver. 24). Beugel has remarked on *κερδήσω*, 'congruit hoc verbum cum consideratione mercedis': but 'congruit' is not enough: it is *actually* THE ANSWER to the question *τίς μοῦ ἔστιν ὁ μισθός*; This 'lucrificesse' the greater number is distinctly referred to by him elsewhere, as *his reward* in the day of the Lord: *τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσων; ἢ οὐχὶ καὶ ὑμεῖς, ἐμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ.* 1 Thess. ii. 19. 20. And it is for this reason that *ἵνα . . . κερδ.* is *three times repeated*: and, as we shall presently see, that the similitude at the end of the chapter is chosen. 20—22.] Specializes the foregoing assertion *πᾶσιν ἐμ. ἐδούλωσα*, by enumerating various parties to whose weaknesses he had conformed himself, in order to gain them.

20. τοῖς Ἰουδ. ὡς Ἰουδ.] See examples,

Acts xvi. 3; xxi. 26. οὐκ εἶπεν, Ἰουδαῖος, ἀλλ' ὡς Ἰουδαῖος, ἵνα δείξῃ ὅτι οἰκονομία τὸ πρᾶγμα ἦν, Theophyl. after Chrys. The Jews here are not Jewish converts, who would be already *won* in the sense of this passage. τοῖς ὑπὸ νόμον . . . These again are not Jewish converts (see above); nor proselytes, who would not be thus distinguished from other Jews, but are much the same as Ἰουδαῖοι, only to the number of these the Apostle did not belong, not being himself (αὐτός contrasts with ὡς above) under the law, whereas he was *nationally a Jew*.

21. τοῖς ἀνόμοις ὡς ἄν.] The ἄνομοι are the Heathen: hardly, with Chrys., such as Cornelius, fearing God but not under the law. Paul became as a Heathen to the Heathen, e.g., when he discoursed at Athens (Acts xvii.) in their own manner, and with arguments drawn from their own poets. μὴ ὦν κ.τ.λ.] not being (being conscious of not being, remembering well in the midst of my *ἀνομία* that I was not. This is implied by *μή*, which is subjective, giving the conviction of the subject, not merely the objective fact, as οὐκ ὦν would do) an outlaw from God (θεοῦ and χριστοῦ are genitives of dependence, as after *κατήκοος*, *ἐνοχος*, &c.) but a subject-of-the-law of Christ (the words seem inserted rather to put before the reader the true position of a Christian

^s κερδήσω. ^x τοῖς ^x πᾶσιν γέγονα πάντα, ἵνα ^y πάντως ^x Rom. xi. 32
 τινὰς ^z σώσω. ²³ πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα ^y Acts xxi. 23
^a συγκοινωνὸς αὐτοῦ γένωμαι. ²⁴ ^b οὐκ ^b οἴδατε ὅτι οἱ ^z = Rom. xi.
 ἐν ^c σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ ¹⁴ ref.
 λαμβάνει τὸ ^d βραβεῖον; οὕτως ^e τρέχετε, ἵνα ^f καταλά-
 b ch. vi. 2. ver. 13 al. c — here (Luke xxiv. 13. John vi. 19. xi. 18. Rev. xiv. 20. xxi. 16)
 only. Polyb. xviii. 29. 4 al. d Phil. iii. 14 only t. e = Rom. ix. 16 ref.
 f — Rom. ix. 30. Phil. iii. 12. Exod. xv. 9.

for γεγονα, εγενομην F Clem₁. rec ins τα bef παντα (prob to suit τοις πασιν: but often when παντα occurs, τα is insd bef it in some mss), with D² KLP rel Orig¹ [-c₁] Mac₁ Chr₂ Thdrt [Cyr-p₁ Damase]: txt ABCD¹ FN Clem₁ Orig₁ Naz₁ Chr₂ Cyr₁ Jer₁ Euthal-ms]. for παντως τινας, παντας (conformation to the foregoing clauses) JF¹ latt lat-fl, τους παντας 17 Clem₁ Orig₁ (but παντα₁ [Mac₁, παντας η τινας Orig-c₁]).
 23. rec (for παντα) τουτου, with KL rel syrr goth Thdrt Damase Thl Ec: txt ABCDFPN m 17 latt coptt aeth arm Orig₁ [-c] Naz₁ Chr₁ (schol on 7) [Euthal-ms] Ambrst Pel.

24. aft βραβειον ins εγω δε λεγω υμιν ego autem dico vobis F.

with regard to God's law revealed by Christ, than merely with an apologetic view to keep his own character from suffering by the imputation of ἀνομία) that I might gain those who had no law. κερδανῶ (here only in N. T.) and κερδήσω are both found in the classics: see Matthiæ, § 239, and Lobeck on Phrynichus, p. 740. 22.] The ἀσθενεῖς here can hardly be the weak Christians of ch. viii. and Rom. xiv., who were already won, but as in ref., those who had not strength to believe and receive the Gospel. This sentence then does not bring out a new form of condescension, but recapitulates the preceding two classes, τοῖς ὑπὸ νόμον . . . τοῖς ἀνόμοις.

τοῖς πᾶσιν . . .] This sums up the above, and others not enumerated, in one general rule,—and the various occasions of his practising the condescension (αἰσῆς) in one general result (perfect). To all men I am become all things (i. e. to each according to his situation and prejudices) that by all means ('omnino: 'or perhaps as Meyer, in all ways: but I prefer the other) I may save some (τινὰς is emphatic: some, out of each class in the πάντες. It is said, as is the following verse, in extreme humility, and distrust of even an Apostle's confidence, to shew them the immense importance of the μισθός for which he thus denied and submitted himself).

23.] But (q. d. 'not only this of which I have spoken, but all') all things I do on account of the gospel, that I may be a fellow-partaker (with others) of it (of the blessings promised in the gospel to be brought by the Lord at His coming).

24 fl.] 'This is my aim in all I do: but inasmuch as many run in a race, many reach the goal, but one only receives the prize,—I as an Apostle run my course, and you must so run yours, as each to labour not to be rejected at last, but to gain the glorious and incorruptible prize.'

This, as compared with the former context, seems to be the sense and connexion of the passage. He was anxious, as an Apostle, to labour more abundantly, more effectually than they all: and hence his condescension (συγκατάβασις) to all men, and self-denial: accompanied with which was a humble self-distrust as to the great matter itself of his personal salvation, and an eager anxiety to secure it. These he proposes for their example likewise.

24.] The allusion is primarily no doubt to the Isthmian games ['celebrated under the shadow of the huge Corinthian citadel' (Stanley)]; but this must not be pressed too closely: the foot-race was far too common an element in athletic contests, for any accurate knowledge of its predominance in some and its insignificance in others of the Grecian games to be here supposed. Still less must it be imagined that those games were to be celebrated in the year of the Epistle being written. The most that can with certainty be said, is that he alludes to a contest which, from the neighbourhood of the Isthmian games, was well known to his readers. See Stanley's note: who, in following out illustrations of this kind, writes with a vivid graphic power peculiarly his own.

βραβεῖον] Wetst. quotes from the Schol. on Pindar, Olymp. 1, λέγεται δὲ τὸ διδόμενον γέρας τῷ νικήσαντι ἀθλητῇ ἀπὸ μὲν τῶν διδόντων αὐτὸ βραβεύτων βραβεῖον, ἀπὸ δὲ τῶν ἀθλούντων ἄθλον, and from the Etymol., βραβεῖον λέγεται ὁ παρὰ τῶν βραβευτῶν διδόμενος στέφανος τῷ νικῶντι. οὕτως τρ.] Thus (after this manner—viz. as they who run all, each endeavouring to be the one who shall receive the prize:—not, as the one who receives it (Meyer, De Wette),—for the others strive as earnestly as he: still less must we take ἵνα καταλάβῃτε for ὥς καταλαβεῖν, which is barely

βητε. ²⁵ πᾶς δὲ ὁ ἄγωνιζόμενος ἡ πάντα ἰ ἐγκρατεύεται ἈΒCDE
 ἐκεῖνοι ^k μὲν οὖν ἵνα ἰ φθαρτὸν στέφανον λάβωσιν, ἡμεῖς ^{KLPS}
 δὲ ἰ ἀφθαρτον. ²⁶ ἐγὼ ^m τοῖνυν ⁿ οὕτως τρέχω ⁿ ὥς οὐκ ^{abcde}
 ὁ ἀδήλως, ⁿ οὕτως ^p πυκτεύω ⁿ ὥς οὐκ ^q ἄερα ^r δέρων ^{fghkl}
 17. 47
 f Luke xiii. 24. John xviii. 36. Col. i. 29. 12. 1 Tim. iv. 10 v. r. vi. 2. 2 Tim. iv. 7 only r. Sir. iv. 28 al. Dan. vi. 14 Theod. Rom. i. 23 (reff.). iii. 15 reff. Rep. Lac. iv. 6. v. 11, 12. h constr., Acts xx. 35 reff. m Luke xx. 23. Heb. xiii. 13 (James ii. 24 v. r.) only. l ch. vii. 9 (reff.) only r. k ch. vi. 4 reff. n ch. here only r. (-Aos, ch. xiv. 8. -Aotys, 1 Tim. vi. 17.) p here only r. Xen. Rep. Lac. iv. 6. v. 11, 12. r Acts v. 40 reff. 1 ch. vii. 9 (reff.) only r. k ch. vi. 4 reff. n ch. here only r. Xen. Rep. Lac. iv. 6. v. 11, 12. r Acts v. 40 reff.

25. om οὖν K k 6. 119 arm Clem, Iren[-int,]: insd in syr with an asterisk. (α at the beginning of αφθαρτον is written over the line by N¹.)

allowable, and here would not suit the sense; the οὕτως being particularized presently by one point of the athletes' preparation being specially alleged for their imitation) **run** (not καὶ ὑμεῖς τρέχετε, because the evident analogy between the race and the Christian conflict is taken for granted. If, as Dr. Peile imagines, a contrast had been intended, between the stadium where *one only* can receive the prize, and the Christian race where *all* may, it must have stood οὕτως δὲ ὑμεῖς τρέχετε, ὥς καὶ (πάντας;) καταλαβεῖν. But such contrast would destroy the sense), in order that ye may fully obtain (the prize of your calling, see Phil. iii. 14. On λαμβάνω and καταλαμβάνω see note, ch. vii. 31).

25.] The point in the οὕτως, the conduct of the athletes in regard of temperance, which he wishes to bring into especial prominence for their imitation:—as concerning the matter in hand,—his own abstinence from receiving the world's pelf, in order to save himself and them that heard him. The δέ specifies, referring back to οὕτως. The emphasis is on πᾶς, thus shewing οὕτως to refer to the πάντες who τρέχουσιν.

ἀγωνιζόμενος is more general than τρέχων,—q. d. 'Every one who engages, not only in the race, but in any athletic contest,' and thus strengthening the inference. The art. (ὁ ἀγων.) brings out the man as an enlisted and professed ἀγωνιζόμενος, and regards him in that capacity. Had it been πᾶς δὲ ἀγωνίζ, the sense would have been, 'Now every one, while contending,' &c., making the discipline to be merely accidental to his contending—which would not suit the spiritual antitype, where we are enlisted for life. Examples of the practice of abstinence in athletes may be seen in Wetst. in loc. I will give but two: (1) Hor. de Arte Poet. 412: "Qui studet optatum cursu contingere metum, Multa tulit fecitque puer, sudavit et alsit: Abstulit venere et vino." (2) Epict. c. 35: θέλεις δλύμπια νικῆσαι; κἀγὼ νῆ τοὺς θεούς, κομψὸν γάρ ἐστιν. ἀλλὰ σκόπει καὶ τὰ καθηλούμενα καὶ τὰ ἀκόλουθα, καὶ οὕτως ἄπτον τῶν ἔργων. δεῖ σ' εὐτακτεῖν, ἀναγκοτροφεῖν, ἀπέχεσθαι περμάτων, γυμνά-

ζεσθαι πρὸς ἀνάγκην ἐν ὥρᾳ τεταγμένῃ, ἐν καίματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον ὥς ἔτυχεν ἀπλῶς, ὥς ἱατρῷ παραδεδωκέναι σαυτὸν τῷ ἐπιστάτῃ, εἰτα εἰς τὸν ἀγῶνα παρέρχεσθαι. ἐκεῖνοι] scil.

ἐγκρατεύονται. μὲν οὖν, 'immo vero' (reff.). The Schol. on Pind.

Isthm. ὑπόθεσις, cited by Meyer, says: στέφος δὲ ἐστὶ τοῦ ἀγῶνος πῖτυς, τὸ δὲ ἀνέκαθεν σέλινα καὶ αὐτοῦ ἦν ὁ στέφανος.

ἡμεῖς δέ, scil. ἐγκρατεῦόμεθα ἵνα λάβωμεν στέφανον. He takes for granted the Christian's temperance in all things, as his normal state.

26.] I then (ἐγὼ emphatic—recalls the attention from the incidental exhortation, and reminiscence of the Christian state, to the main subject, his own abstinence from receiving, and its grounds. τοῖνυν, as distinguished from other particles which imply restriction of what has been generally said to some particular object, indicates the dropping of minute or collateral points, and returning to the great necessary features of the subject,—and this, as introducing some short and pithy determination or conclusion: see Hartung, Partikellehre, ii. 348. E. g.,—Xen. Cyr. vi. 3. 17, τούτων μὲν τοῖνυν ἄλλος εἶη, ἃ δὲ καὶροὺς ἡμῖν εἰδέναι, ταῦτα, ἔφη, διηγοῦ) so run as (οὕτως—ὥς, see reff.) not uncertainly (reff.: cf. also Polyb. iii. 54. 5, τῆς χιῶνος ἄθλον ποιούσης ἐκάστοις τὴν ἐπίβασιν:—'uncertainly,' i. e. without any sure grounds of contending or any fixed object for which to contend; both these are included. Chrysostom rightly brings it into subordination to the main subject, the participation with idolaters:—τί δὲ ἐστίν, οὐκ ἀδήλως; πρὸς σκοπὸν τινα βλέπων, φησίν, οὐκ εἰκῇ καὶ μάτην, καθάπερ ὑμεῖς, τί γὰρ ὑμῖν γίνεται πλέον ἀπὸ τοῦ εἰς εἰδωλεῖα εἰσεῖναι, καὶ τὴν τελειότητα δῆθεν ἐκείνην ἐπιδείκνυσθαι; οὐδέν. ἀλλ' οὐκ ἐγὼ τοιοῦτος, ἀλλὰ πάντα ἄπερ ποιῶ, ὑπὲρ τῆς τῶν πλησίων σωτηρίας ποιῶ. κἀν τελειότητα ἐπιδείξωμαι, δι' αὐτοὺς κἀν συγκατάβασιν, δι' αὐτοὺς κἀν ὑπερβῶ Πέτρον ἐν τῷ μὴ λαμβάνειν, ἵνα μὴ σκανδαλισθῶσι κἀν καταβῶ πλέον πάντων, περιτεμνόμενος καὶ ξυρώμενος, ἵνα μὴ ὑποσκελισθῶσι. Hom. xxiii. p. 201); so fight I, as not striking the air (and not

27 ἀλλ' ὁ ὑπωπιάζω μου τὸ σῶμα καὶ ἡ δουλαγωγῶ, ὁ μὴ ὡς ἄλλοις κηρύξας αὐτὸς ἡ ἀδόκιμος γένωμαι.

30.) ὁ here only τ. Gen. xliii. 18 Symm. (Fischer, but not in Montf. or Bahrdr. [Field believes it to be from a scholium.]) u ch. viii. 9 [Rom. xi. 21] alB. P. (exc. Acts xxvii. 29 v. r.) v Rom. i. 28 ref.

27. ἀλλα B m. υποπιεζω D³(υπωπ-) e l¹ m¹(Treg [and Tischdf: m Ser]) 46. 113-marg Clem₁ Eus₁ Naz₁ Chr.ms₃ Thdr₁. υποπιεζω FKL P a b¹ c f g² n o Ephr₁ Naz₂ Bas-2-mss₁ Chr.ms Cyr₁ [Euthal-ms] Damasc₃. (castigo vulg (and F-lat) G-lat (1st altern) Ambr₁ [alic Ambrst] Aug; lividum facio D-lat G-lat (2nd altern) [spec] Iren-int₁ Paulin₁.) στομα F-gr. [Steph δουλαγωγ (not C).]

my adversary). The allusion is not to a *σκιαμαχία* or rehearsal of a fight with an *imaginary* adversary, as Chrys. (ἐχω γὰρ ὃν πλῆξω), Theophyl. al. m., but to a fight with a *real* adversary (viz. here, *the body*) in which the boxer vainly hits into the air, instead of striking his antagonist. So Entellus in the pugilistic combat, *Æn.* v. 446, 'vires in ventum effudit,' when Dares 'ictum venientem a vertice velox Prævidit, celerique elapsus corpore cessit.' See examples both of what is really meant, and of the *σκιαμαχία*, in Wetst. Obs., in both places οὐκ is used and not μὴ, as importing the matter of fact, and joined closely with the adverb in one case and the verb in the other.

27.] But I bruise my body (ὕπωπιάζω, lit. to strike heavily in the face so as to render black and blue,—ὕπωπια,—τὰ ὑπὸ τοὺς ὤπας τῶν πληγῶν ἔχνη, ut ait Pollux: sed latius dici sic cœpere ἀφ' οἰαςδηποτοῦν πληγῆς τραύματα, ut ait Scholiastes ad Aristoph. Acharn., Cicero Tusc. 2, 'Pugiles castibus contusi,' i. e. ὑπωπιάζομενοι." Grot. The *body* is the adversary, considered as the seat of the temptations of Satan, and especially of that self-indulgence which led the Corinthians to forget their Christian combat, and sit at meat in the idol's temple. The abuse of this expression to favour the absurd practice of the Flagellants, or to support ascetic views at all, need hardly be pointed out to the rational, much less to the Christian student. It is not even of fasting or prayer that he is here speaking, but as the context, vv. 19—23, shews, of breaking down the pride and obstinacy and self-seeking of the natural man by laying himself entirely out for his great work—the salvation of the greatest number: and that, denying himself "solatium" from without: "My hands have been worn away (cf. χεῖρες αἰσται, Acts xx. 34) with the black tent-cloths, my frame has been bowed down with this servile labour (cf. ἐλεύθερος . . . ἐδούλωσα, ver. 19)." Stanley) and enslave it ('etiam δουλαγωγεῖν a pectus desumptum est; nam qui vicerat, victum (vinctum?) trahebat adversarium quasi servum.' Grot. But this seems to want confirmation. I can find no account of such a practice in any of the ordinary

sources of information. Certainly Dares is not made the slave of Entellus in *Æn.* v.: and Virgil is generally accurate in such matters. I had rather give a more general meaning: that viz. of the necessary subjection, for the time, of the worsted to the prevailing combatant), lest perchance having proclaimed (κηρ. absolute [answering to our use of *preach*]: as in *Æsch.* Eum. 566, κήρυσσε, κήρυξ, καὶ στρατὸν κατεργράθου (Peile). The subject of the proclamation might be the *laws of the combat*, or the *names of the victors* (*Æn.* v. 245), each by one in the capacity of *herald*: probably here the former only, as answering to the preaching of the Apostles. The nature of the case shews, that the Christian herald differs from the agonistic herald, in being himself a *combatant as well*, which the other was not: and that this is so, is no objection to thus understanding κηρύξας. "This introduces indeed a new complication into the metaphor: but it is rendered less violent by the fact, that. . . sometimes the victor in the games was also selected as the herald to announce his success. So it was a few years after the date of this Epistle, in the case of Nero. Suet. Nero, c. 24." Stanley) to others, I myself may prove rejected (from the *prize*: not, as some Commentators, from the *contest altogether*, for he was already *in it*). An examination of the victorious combatants took place after the contest, and if it could be proved that they had contended unlawfully, or unfairly, they were deprived of the prize and driven with disgrace from the games. Such a person was called ἐκκεκριμένος, and ἀποδοκιμασμένος, see Philo de Cherub., § 22, vol. i. p. 152. So the Apostle, if he had proclaimed the laws of the combat to others, and not observed them himself, however successful he might apparently be, would be personally rejected as ἀδόκιμος in the great day. And this he says with a view to shew them the necessity of more self-denial, and less going to the extreme limit of their Christian liberty; as Chrys. εἰ γὰρ ἐμοὶ τὸ κηρύξειν, τὸ διδάξειν, τὸ μυρίους προσ-αγαγεῖν οὐκ ἀρκεῖ εἰς σωτηρίαν, εἰ μὴ καὶ τὰ κατ' ἐμαυτὸν παρασχολίμην ἄληπτα,

w Rom. xi. 25

reff.

x Acts v. 20

reff.

y John i. 49.

Acts iv. 12.

ch. ix. 20.

Gal. iv. 21.

v. 18.

z Acts ix. 32

reff.

a Acts viii. 16

reff.

X. 1^w Οὐ θέλω γὰρ ὑμᾶς ^w ἀγνοεῖν, ἀδελφοί, ὅτι οἱ^x πατέρες ^x ἡμῶν πάντες ^y ὑπὸ τὴν νεφέλῃν ^y ἦσαν καὶ πάν-

...ημων

τες ² διὰ τῆς θαλάσσης ² διήλθον, ² καὶ πάντες ^a εἰς τὸν

e.

Μωυσῆν ^a ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ,

ABCD F

KLPS

abcd f

ghklm

no 17.

47

³ καὶ πάντες τὸ αὐτὸ ^b βρῶμα ^c πνευματικὸν ἔφαγον, ⁴ καὶ

b Rom. xiv. 15 reff.

c Paul (here 3cc. Rom. i. 11. ch. ii. 13. xii. 1. xiv.

1 al.) only, exc. 1 Pet. ii. 5 bis t.

CHAP. X. 1. rec (for γὰρ) δε (the connexion not being perceived or wrong word supplied aft omn at beg of lection), with KLN³ rel syr Chr₁ Thdrt [Euthal-ms Damasc]: om goth arm: txt ABCDFPN¹ 17 latt coptt Clem₁ Orig₁ Meion-e₂ Did₁ [Bas₁] Cyr₁ Iren-int, Cyr₂.

2. ἐβαπτίσθησαν ACDFN¹ 17 Dial, Bas₂ Did₁ Chr₁ Cyr[-p] Thdrt_{aliq} Thl: txt BKL P rel Orig₃ Chr₄ Thdrt₁ Damasc Ec. (Notwithstanding the strong manuscript evidence, the passive appears to have been a corrn to the more usual expression in the case of Christian baptism.) transp νεφ. and θαλ. F.

3. om αυτο A C (app_y) 46 æth [Did₂ Chr₁ Promiss₂]: om το αυτο N¹.

πνευματικὸν bef βρῶμα BC₂PN¹ 93 [Cyr₁ Euthal-ms]: πνευματικὸν εἶφαγον bef βρῶμα A 17. 137 Meion-e: txt (C₁?) DFKLN³ rel [latt syr copt goth arm] Orig₃[-int₃] Dial₁ Chr₄ Thdrt [(Did₂) Damasc] Iren-int.

πολλῶ μᾶλλον ὑμῖν. p. 202.

X. 1—22.] He proceeds, in close connexion with the warnings which have just preceded, to set before them the great danger of commerce with idolatry, and enforces this by the example of the rebellions and rejections of God's ancient people, who were under a dispensation analogous to and typical of ours (1—11); and by the close resemblance of our sacrament of the Lord's Supper,—their eating of meats sacrificed,—and the same act among the heathen, in regard of the UNION in each case of the partakers in one act of participation. So that THEY COULD NOT EAT THE IDOL'S FEASTS WITHOUT PARTAKING OF IDOLATRY = VIRTUALLY ABJURING CHRIST (vv. 15—22).

1.] γὰρ joins to the preceding. He had been inculcating the necessity of self-subduing (ch. ix. 24—27), and now enforces it in the particular departments of abstaining from fornication, idolatry, &c., by the example of the Jews of old. οὐ θέλω . . . , see reff.

οἱ πατ. ἡμῶν.] He uses this expression, not merely speaking for himself and his Jewish converts, but regarding the Christian church as a continuation of the Jewish, and the believer as the true descendant of Abraham.

πάντες . . . πάντες . . . πάντες, each time with strong emphasis, as opposed to τοῖς πλείοσιν, ver. 5. ALL had these privileges, as all of you have their counterparts under the Gospel: but most of them failed from rebellion and unbelief. ὑπὸ τὴν νεφ.

ἦσαν.] The pillar of cloud, the abode of the divine Presence, went before them, and was to them a defence: hence it is sometimes treated of as covering the camp, c. g. Ps. civ. 39, διεπέτασε νεφέλῃν εἰς σκέπη αὐτοῖς: and thus they would be

under it. So also Wisd. x. 17, xix. 7,—ἡ τὴν παρεμβολὴν σκιάζουσα νεφέλη. See Exod. xiii. 21, xiv. 20.

2.] εἰς τ. Μωυσ. ἐβαπτ., received baptism (lit. baptized themselves: middle, not passive, see var. read.) to Moses; entered by the act of such immersion into a solemn covenant with God, and became His church under the law as given by Moses, God's servant,—just as we Christians by our baptism are bound in a solemn covenant with God, and enter His Church under the Gospel as brought in by Christ, God's eternal Son; see Heb. iii. 5, 6. Others (Syr., Beza) explain it 'per Moysen,' or (Calv., al.) 'auspiciis Moysis,' which εἰς will not bear,—not to mention that the formula βαπτίζω εἰς was already fixed in meaning, see reff.

ἐν τῇ ν. καὶ ἐν τῇ θ.] The cloud and the sea were both aqueous; and this point of comparison being obtained, serves the Apostle to indicate the outward symbols of their initiation into the church under the government of Moses as the servant of God, and to complete the analogy with our baptism. The allegory is obviously not to be pressed minutely: for neither did they enter the cloud, nor were they wetted by the waters of the sea; but they passed under both, as the baptized passes under the water, and it was said of them, Exod. xiv. 31, "Then the people feared the Lord, and believed the Lord and his servant Moses." To understand, as Olsh., the sea and cloud, of water and the Spirit respectively, is certainly carrying the allegory too far: not to mention that thus the baptism by the Spirit would precede that by water.

3.] They had what answered to the one Christian sacrament, Baptism: now the Apostle shews that they were not without a

πάντες τὸ αὐτὸ ἐπνευματικὸν ἔπιον ὁ πόμα· ἔπινον γὰρ ὁ Heb. ix. 10
ἐκ ἐπνευματικῆς ἀκολουθοῦσης πέτρας, ἡ πέτρα δὲ ἦν ὁ only. Ps.
ci. 3 only.
Dan. i. 16
Theod.

e = Matt. xxvi. 26, xiii. 37. John xv. 1. Gen. xli. 26, 27. Exod. xii. 11. Ezek. xxxvii. 11.

4. om αυτο A 46 æth Orig₁ [(ins., int.) Chr₁]. rec πομα bef πνευματικον ἐπιον
(to conform with the preceding), with DFKL rel latt syrr [copt goth arm] Orig₁-int₃
[Dial, Chr₁ Thdrt [Damasc] Iren-int₁ [Aug₂]: txt ABCP₈ 17. 137 Orig₁-int₁ Did₂
Euthal-ms Mcion-in-] Epiph₂ Jer (ἐπινον [m²] 137 Orig₁ [Did₁]: ἐπιαν D¹).
rec δε bef πετρα (not observing the emphasis), with ACD²KLP rel Mcion[-e₂] Orig₄
Eus₃ Chr^{alic} Did₂ Cyr₁ Euthal-ms Damasc] Thdrt: txt BD¹⁻³ X Orig₅ Eus₆.—πετρα δε,
ong the ἡ preceding, F.

symbolic correspondence to the other, the Lord's Supper. The two elements in this Christian sacrament were anticipated in their case by the manna and the miraculous stream from the rock: these elements, in their case, as well as ours, symbolizing THE BODY AND BLOOD OF CHRIST. The whole passage is a standing testimony, incidentally, but *most providentially*, given by the great Apostle to the importance of the Christian sacraments, as necessary to membership of Christ, and not mere signs or remembrances: and an inspired protest against those who, whether as individuals or sects, would lower their dignity, or deny their necessity.

βρῶμα πνευματικὸν κ.τ.λ.] The manna is thus called, from its being no mere physical production, but miraculously given by God—the work of His Spirit. Thus Isaac is called, Gal. iv. 29, ὁ κατὰ πνεῦμα γεννηθεῖς, in opposition to Ishmael, ὁ κατὰ σάρκα γεννηθεῖς. Josephus calls the manna θεῖον βρῶμα καὶ παράδοξον, Antt. iii. 1. 6: and in Ps. lxxvii. 24, it is said ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς.

We can scarcely avoid recognizing in these words a tacit reference to our Lord's discourse, or at all events to the substance of it,—John vi. 31—58. "For the sense of πνευματικός, as 'typical,' 'seen in the light of the spirit,' cf. Rev. xi. 8, ἥτις καλεῖται πνευματικῶς Σόδομα." Stanley.

4.] It is hardly possible here, without doing violence to the words and construction, to deny that the Apostle has adopted the tradition current among the Jews, that the rock followed the Israelites in their journeyings, and gave forth water all the way. Thus Rabbi Solomon on Num. xx. 2: "Per omnes quadraginta annos erat iis puteus" (Lightf.). and Schöttgen cites from the Bammidbar Rabba, "Quomodo comparatus fuit ille puteus (de quo Num. xxi. 16)? Resp. Fuit sicut petra. sicut alveus apum, et globosus, et volutavit se, et ivit cum ipsis in itineribus ipsorum. Cum vexilla castra poneret, et tabernaculum staret, illa petra venit, et consedit in atrio tentorii. Tunc venerunt Principes, et juxta illum steterunt, dicentes, 'Ascende, putee, &c.' (Num. xxi. 17) et ascendit." See other testimonies in Schöttgen. The

only ways of escaping this inference are, (1) by setting aside the *natural* sense altogether, as Chrys. (οὐ γὰρ ἡ τῆς πέτρας φύσις τὸ ὕδωρ ἤφει, . . . ἀλλ' ἑτέρα τις πέτρα πνευματικὴ τὸ πᾶν εἰργάζετο, τούτῃσιν ὁ χριστός, ὁ παρὼν αὐτοῖς πανταχοῦ, καὶ πάντα θαυματοργῶν· διὰ γὰρ τοῦτο εἶπεν, ἀκολουθοῦσης. p. 203), Theophyl.,—or (2) by taking πέτρα = τὸ ἐκ τῆς πέτρας ὕδωρ, as Erasim., Beza, Grot., Estius, Lightf. —and so Calvin, who says: "Quomodo, inquit, rupes quæ suo loco fixa stetit, vomitata esset Israelitas? Quasi vero non palam sit sub petræ voce notari aquæ fluxum, qui nunquam populum deseruit." But against both of these we have the plain assertion, representing matter of physical fact, ἔπινον ἐκ πνευματικῆς ἀκολουθοῦσης πέτρας, they drank from a (or, after a preposition, the) [spiritual, or] miraculous rock which followed them: and I cannot consent to depart from what appears to me the only admissible sense of these words. How extensively the traditionary reliques of unrecorded Jewish history were adopted by apostolic men under the inspiration of the Holy Spirit, the apology of Stephen may bear witness.

ἡ πέτρα δὲ ἦν ὁ χριστός] But (distinction between what they saw in the rock and what we see in it: they drank from it and knew not its dignity: but the Rock was Christ. In these words there appear to be three allusions: (1) to the ideas of the Jews themselves: so the Targum on Isa. xvi. 1: "Afferent dona Messia Israelitarum, qui robustus erit, propterea quod in deserto fuit RUPES ECCLESIA ZIONIS:" so also in Wisd. x. 1: ff., the σοφία θεοῦ (see note on John i. 1) is said to have been present in Moses, to have led them through the wilderness, &c. That the MESSIAH, the ANGEL OF THE COVENANT, was present with the church of the Fathers, and that His upholding power was manifested in miraculous interferences for their welfare, was a truth acknowledged no less by the Jew than by the Christian. (2) To the frequent use of this appellation, A ROCK, for the God of Israel. See, *inter alia*, Dent. xxxii. 4, 15, 18, 30, 31, 37; 1 Sam. ii. 2; 2 Sam. xxii. 2, and passim; xliii. 3,

γέγραπται ^ρ Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πίνειν, καὶ ^ι ἄν-
 ἔστησαν ^ι παίζουσιν. ⁸ μηδὲ ^ς πορνεύουσιν, καθὼς τινες αὐ-
 τῶν ^ς ἐπόρνευσαν καὶ ἔπασσαν [ἐν] μιᾷ ἡμέρᾳ εἰκοσιτρεῖς
 χιλιάδες. ⁹ μηδὲ ^ι ἐκπειράζουσιν τὸν κύριον, καθὼς τινες

¹¹ Chron. Jer. xxxviii. (xxxi.) 4. Hom. Od. θ. 251. s ch. vi. 18 reff. Num. xxv. 1—6.
^t Luke iv. 12 ^{||} Mt. (from Deut. vi. 16). x. 25 [John viii. 4] only. Ps. lxxvii. 18.

(πειν, so B¹(Tischdf) D¹F: πιν Ν.) ανεστη F[-gr].
⁸. εκπορνευουσιν D¹F. εξεπορνευσαν (see LXX) D¹F 67¹ Chr.₁[txt.₁]. (επε-
 σαν, so ABCD¹FPN¹ l m 17 Chr.-ms, Thdrt Damasc.) om εν BD¹FN¹ Iren [-int.₁].
⁹. εκπειρασουσιν F [-ζουσιν KFL: πειραζουσιν 17 Epiph₁(txt.₁)]. rec (for κυριον)
 χριστον (see note), with DFKL rel latt syrr copt-wilk sah Thdrt Meion₂(Epiph says:
 ὁ δὲ Μαρκίων ἀντὶ τοῦ κύριον χριστὸν ἐποίησεν) Chr₃ (Ec Thl Iren-int₁(citing "Seniores"))
 Ambr Ambrst Aug, Pel: θεον Α 2 [Euthal-ms]: txt BCPN 17 syr-mg copt-ms æth
 arm [Syn-ep-ant] Epiph₁ Chr₁ Thdrt Damasc₃ Sedul Cassiod₁ rec aft καθως ins
 kai, with D³[-gr] KL rel Syr Chr, Thdrt: om ABCD¹FPN a m n 17 [vulg syr coptt
 arm Syn-ep-ant Chr₃ Euthal-ms Damasc₃] Iren-int₁ [Ambrst].

negative sentence, as so often by καὶ in an affirmative one. Notice, that all four of these were brought about by the ἐπιθυμεῖν κακῶν, not distinct from it. This first instance is singularly appropriate. The Israelites are recorded to have sat down and eaten and drunken *at the idol feast of the golden calf* in Horeb: the very temptation to which the Corinthians were too apt to yield. And as the Israelites were *actually* idolaters, doing this *as an act of worship* to the image: so the Corinthians were *in danger of becoming such*, and the Apostle therefore puts the case in the strongest way, neither be (become) **ye idolaters**.

παίζειν, ρηϛ, 'choreas agere,' 'saltare accinentibus tympanis vel cantoribus:' see reff., where the same word (or its cognate ρηϛ) occurs in the Heb. The dance was an accompaniment of the idol feast: see Hor. ii. 12. 19: 'Quam nec ferre pedem dedecuit choris . . . sacro Dianæ celebris die.'

8.] Another prominent point in the sins of the Corinthian church.

εἰκοσιτρεῖς χ.] The number was *twenty-four* thousand, Num. xxv. 9, and is probably set down here from memory. The subtleties of Commentators in order to escape the inference, are discreditable alike to themselves and the cause of sacred Truth. Of the principal ancient Commentators, Chrysostom and Theophyl. do not notice the discrepancy: Ecum. notices it, and says that some ancient copies εἰκοσιτέσσαρες ἔθεσαν here (so in tol syr-txt arm), but passes it without comment. Although the sin of Baal-peor was strictly speaking *idolatry*, yet the form which it exhibited was that of *fornication*, as *incident to idolatrous feasting*, see Num. xxv. 1, 2. Thus it becomes even more directly applicable to the case of the Corinthians.

9.] ἐκπειρ. —tempt beyond endurance, 'tempt tho-

roughly.' Similarly ἐξαρνεῖσθαι, 'to persist in denying,' al., as Suidas, ἢ γὰρ ἐξ πρόθεσις, ἐπίτασιν δηλοῖ. See Musgr. on Eurip. Iph. Taur. 249, and cf. ἐκκληρώω, Acts xiii. 32. So also in Latin, 'oro' and 'exoro,' &c.

τὸν κύριον] There may be two views taken of the internal evidence concerning the reading here. On the one hand it may be said that **χριστόν** being the original reading, it was variously altered to κύριον or θεόν by those who found a difficulty in supposing that the Jews of old tempted *Christ*, or even by those who wished to obliterate this assertion of His præ-existence: and so De Wette, al. On the other it may be said, that κύριον being the original, it was variously explained in the margin **χριστόν** and **θεόν**, as is often the case: and so Meyer. On comparing these, it seems to me that the latter alternative is the more probable. The inference that **τινες αὐτῶν ἐπείρασαν** requires τὸν **χριστόν** as an object, is not a necessary one, and hardly likely to have produced the alteration, closely connected as τ. χρ. is with the verb in the first person. I have therefore with Meyer adopted the reading κύριον.

The *tempting of the Lord* was,—as on the other occasions alluded to Num. xiv. 22, where it is said that they *tempted God ten times*,—the *daring Him, in trying His patience by rebellious conduct and sin*. Cf. the similar use of *πειράζω* Acts v. 9; xv. 10. And he warns the Corinthians, that they should not in like manner provoke God by their sins and their partaking with idols. Chrys., Theophyl., and Ec. understand the temptation of God to be the *seeking for signs*: Theodoret, to be *in danger arising from those who spoke with different tongues*, ἐπείρασεν δὲ κ. οἱ ταῖς διαφόροις κεχρημένοι γλώτταις, κατὰ φιλοτιμίαν μάλλον ἢ χρεῖαν ταύτας ἐπ' ἐκκλησίας προσφέροντες.

u = Acts a. 9. xv. 10. Heb. iii. 9. Exod. xvi. 3, 7. v Mark xvi. 18. Luke x. 19a. Num. xxi. 6. w here bis. Matt. xx. 11. Luke v. 30. John vi. 41. 43, 61. vii. 32 only. Exod. xvi. 7. A. Ald. (diayogh. B). Num. xiv. 29. (Josh. xvii. 13-A.). y here only t. x here only t. (-εύειν, Heb. xi. 28, from Exod. xii. 23. -ευσίς, Acts iii. 10 reff. plur., ver. 6. Luke xxiv. 11. John a = ch. vii. 35 reff. b Eph. vi. 4. Titt. iii. 10 only t. Judith viii. 27 (23) Ald. compl. (-τησις; ABS). Wisd. xvi. 6 only. (-θετείν, Acts xx. 31.) c here only. see Matt. xiii. 39. xxviii. 20. Heb. ix. 26. d Acts xxvi. 7 reff. e ch. iii. 18 reff. f Rom. xiv. 4 (reff.). g = Acts xiii. 40 reff.

om αυτων N¹ [αυτον L Syn-ep-ant]. εἰς ἐπειρασαν CD¹FPN a m 17 [Syn-ep-ant Euthal-ms Damasc₁(txt₂). απωλλυντο BN [Cyr₁-p]. (A is doubtful.)

10. for γογγυζετε, γογγυζωμεν D F-gr N¹ 17 copt arm Orig₁[-c] Chr₃(txt_{h.1}) Aug₁. rec apt καθως ins kai, with KL rel Chr₁[h.1](but miss vary): om ABCDFPN a d m 17 latt syrr copt [arm] Orig₁[-c, -int₁]. Eus [Bas₁ Chr₄ Euthal-ms Thdrt Damasc₂] Iren-int₁.—καθαρπε B¹N¹ 93 Orig₁[-c, Bas₁]. απωλλυντο A. ολεθρευτου D¹: ολεθρου F-gr.

11. om παντα (as ver 6) AB 17 sah Meion-e₂-t₁ Orig₁[-int₁] Dial₂ Hip₁ Cyr₁-jer₂ Cyr[-p₂ Bas₂ Chr₁ Iren-int-2-mss₁] Pac₁: ins CKLP rel [vulg D-lat syrr copt arm Chr₁ Euthal-ms Damasc] Thdrt, Thl Ec [Orig-int₃] Iren-int₁, Jer, and, but παντα δε παντα, D[-gr] F¹N¹ d aeth Orig₁[-int₁] Chr₂ Iren-int-ms₁ Aug₁. rec τυτοι (as ver 6), with DFL rel syr-txt copt [Dial₁ Nyss₁ Chr₁] Thdrt₃(h. l. expressly: αντι του ως τυτοι, and elsw expl παντα τυτικως εκεινοις συνεβη): txt ABCPKN d 17. 47¹ syr-mg Meion-e₂ Orig₁ Hip₁ Eus₁ Mac₁ Cyr₁-jer₁ Chr₂ Cyr₁-p₁[-p: in figura latt Iren-int-from-Sen₂ Orig-int₁ Ambrst Aug₁al: figuratiter Orig-int₃]. συνεβαινον (see note) BCKPN d 17. 47 Meion-e₂ Orig₁ Dial₁ Hip₁ Cyr₁-jer₁(εγενετο₁) Chr-2-mss₂ [Bas₂ Nyss₂ Cyr₂ Euthal-ms]: txt ADFL rel Dial₁ Chr₁ Thdrt₃ [Damasc]. for προς, eis N¹ [Epiph₁]. rec κατηντησεν (alteration of the perf into the aor, so common with the copyists), with ACD³KL rel Orthod Orig₃ Dial₃ Epiph₁ Chr₃ [Cyr-ms₁-p] Thdrt, -σαν P Hip₁ [Damasc]: txt BD¹FN Hip₁ Orig₁[-c₁] Bas₂ Cyr₂[-p Euthal-ms].

ὑπὸ τῶν ὀφειῶν, by the (well-known) serpents. The art. is so often omitted after a preposition, that wherever it is expressed, we may be sure there was a reason for it.

10.] γογγυζετε has been by Estius, Grot., al., and De Wette, understood of murmuring against their teachers, as the Israelites against Moses and Aaron, Num. xiv. 2; xvi. 41. But not to mention that this was in fact murmuring against God, such a reference would require something more specific than the mere word γογγυζετε. The warning is substantially the same as the last, but regards more the spirit, and its index the tongue. Theophyl.: αἰνίττεται δὲ αὐτοὺς καὶ διὰ τούτου, ὅτι ἐν τοῖς πειρασμοῖς οὐκ ἔφερον γενναίως, ἀλλὰ ἐγόγγυζον λέγοντες. Πότε ἤξει τὰ ἀγαθὰ, καὶ ὥς ποτε αἱ κακώσεις; similarly Chrys. The destruction referred to must be that related Num. xvi. 41 ff. when the pestilence (which though it is not so specified there, was administered on another occasion by a destroying angel, 2 Sam. xxiv. 16, 17, see also Exod. xii. 23) took off 14,700 of the people. The punishment of the unbelieving congregation in Num. xiv., to which this is commonly referred, does not seem to answer to the expression ἀπόλυντο ὑπὸ τ. ὀλοθρευτοῦ, nor to the τινες, seeing that all except Joshua and

Caleb were involved in it. 11.]

τυπικῶς, see var. readd., by way of figure. Meyer cites from the Rabbis, 'Quidquid evenit patribus, signum filiis.'

The plural συνεβαινον expresses the plurality of events separately happening: the singular ἐγράφη, their union in the common record of Scripture. Similarly 2 Pet. iii. 10, στοιχεῖα . . . λυθίσονται . . . τὰ ἐν αὐτῇ ἔργα κατακαήσεται. See reff. and Winer, edn. 6, § 58. 3. a. δέ conveys a slight opposition to συνεβαινον ἐκείνοις. τὰ τέλη τ. αἰών. = ἡ συντέλεια τοῦ αἰῶνος of reff. Matt., and τὸ ἔσχατον τῶν ἡμερῶν τοῦτων of Heb. i. 1, where see note: the ends of the ages of this world's lifetime. So Chrys.: οὐδὲν ἄλλο λέγει ἢ ὅτι ἐφάσθηκε λοιπὸν τὸ δικαστήριον τὸ φοβερόν.

The form νοουθεσία belongs to later Greek. The classical word is νοουθέτης or νοουθετία: see Lobeck on Phrynichus, p. 512.

κατήντ.] have reached. The ages are treated as occupying space, and their extent as just coincident with our own time. See a similar figure in ch. xiv. 36.

12.] ἐστάναι, viz. in his place as a member of Christ's church, to be recognized by him at His coming for one of His. To such an one the example of the Israelites is a warning to take heed that he fall not, as they did from their place in God's church.

13^h πειρασμὸς ὑμᾶς οὐκⁱ εἴληφεν εἰ μὴ^k ἀνθρώπινος·^h Luke xxii. 28. Acts xx. 19 al. Deut. iv. 34. i = Luke v. 26. vii. 16. Exod. xv. 15. k Acts xvii. 25 reff. 1 πιστὸς δὲ ὁ θεός, ὃς οὐκ ἑάσει ὑμᾶς^m πειρασθῆναιⁿ ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ^h πειρασμῷ καὶ τὴν^o ἔκβασιν^p τοῦ δύνασθαι^q ὑπενεγκεῖν. 14^r διόπερ, ^sἀγαπητοί μου, ^tφεύγετε ἀπὸ τῆς ^uεἰδωλολατρείας. 15^v ὥς ^wφρονίμοις λέγω κρίνατε ὑμεῖς ὃ φημί. 16^x τὸ ποτήριον τῆς

only+. Wisd. ii. 17. viii. 8. xi. 14 only. ἡ ἔκβ. ἐκ τ. πολέμου, Polyb. iii. 7. 2. xiii. 3. Acts iii. 2. xviii. 10. xxvi. 18. Rom. xi. 8, 10. Ps. cxlix. 7, 9. 11. 1 Pet. ii. 19 only. Job ii. 10. Ps. liv. 12. Prov. vi. 33. r ch. viii. 13 (xiv. 13 v. r.) only. s Acts xv. 25 reff. t ch. vi. 18 reff. u Gal. v. 20. Col. iii. 5. 1 Pet. iv. 3 only. w Matt. vii. 24. ch. iv. 10 al. Prov. ver. 7. v = Acts xvii. 22. 2 Cor. vi. 13. x attr., Matt. xxi. 42 (from Ps. cxvii. 23) al.

13. for οὐκ εἴληφεν, ου καταλαβη F; non apprehendat latt. for εασει, αφησει DF. πειρασθῆναι bef umas B [m]. ins ou bef δυνασθε F 123² D-lat, adding υπενεγκειν F Aug₃(txt) alig). rec ins umas bef υπενεγκειν, with K[επεν.] N³ rel Thdr_t₁ Damase Thl-ed Œc: aft, D³[but erased]: om ABCD¹FLPN¹ n 17. 47 [arm Orig.] Mac₂ Bas₂ Chr-comm₁-and-2-mss₁ Cyr₂ Thdr_t₁ Thl-mss. 15. aft φρονιμοις ins υμιν D c (coptt). for κρινατε υμεις ο φημι, κρινετε ουν φημι D¹[gr]. umas N¹(txt N-corr¹).

13.] There are two ways of understanding the former part of this verse. Chrys., Theophyl., Grot., Est., Bengel, Olsh., De Wette, al., take it as a continuation, and urging of the warning of the verse preceding, by the consideration that no temptation had yet befallen them but such as was ἀνθρώπινος, 'within the power of human endurance:' but 'major tentatio imminet,' Beng.:—while Calvin, al., and Meyer regard it as a consolation, tending to shew them that βλεπέτω μὴ πῶς is within the limits of their power, seeing that their temptation to sin was nothing extraordinary or unheard of, but only 'according to man:' and they might trust to God's loving care, that no temptation should ever befall them which should surpass their power to resist. This latter seems to me beyond doubt the correct view. For (1) in the parallel which they bring for the former sense, Heb. xii. 4, οὐπω is distinctly expressed,—and would have been here also, had it been intended. Besides, in that case, οὐπω, as having the primary emphasis, would have been prefixed, as in Heb. xii. 4: οὐπω πειρασμὸς ὑμᾶς εἴληφεν Then again (2) this restricts the sense of πειρασμός to persecution, which it here does not mean, but solicitation to sin, in accordance with the whole context.

εἴληφεν—has taken you, not ἔλαβεν, 'took you,' shews that the temptation was still soliciting them.

ἀνθρώπινος] not, as Piscator, al., and Olsh., originating with man, as opposed to other temptations originating with the devil, or even with God's Providence: but, as Chrys.: ξύμμετρος,—opposed to ὑπὲρ ὃ δύνασθε, adapted to man. πιστός] He has entered into a covenant with you by calling you: if He suffered temptation beyond your power to overcome you, He would be violating that covenant. Com-

pare 1 Thess. v. 24, πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει. ὃς = ὅτι οὗτος.

ποιήσει . . . καὶ τὴν ἔκβ.] Then God makes the temptation too: arranges it in His Providence, and in His mercy will ever set open a door for escape.

τὴν ἔκβ.] the [way to] escape, i. e. which belongs to the particular temptation: τὴν ἀπαλλαγὴν τοῦ πειρασμοῦ, Theophyl.

τοῦ δύν.] in order that you may be able to bear (it): obs., not, 'will remove the temptation:' but, 'will make an escape simultaneously with the temptation, to encourage you to bear up against it.'

14.] Conclusion from the above warning examples: IDOLATRY IS BY ALL MEANS TO BE SHUNNED; not tampered with, but fled from.

φεύγετε ἀπό ('fugiendo discedite a,' Meyer) expressing even more strongly than the accus. with φεύγω, the entire avoidance. This verse of itself would by inference forbid the Corinthians having any share in the idol feasts; but he proceeds to ground such prohibition on further special considerations.

15—22.] By the analogy of the Christian participation in the Lord's Supper, and the Jewish participation in the feasts after sacrifices, joined to the fact that the heathens sacrifice to devils, he shews that the partaker in the idol feast is a PARTAKER WITH DEVILS; which none can be, and yet be a Christian.

15.] An appeal to their own sense of what is congruous and possible,—as introducing what is to follow.

ὥς expresses an assumption on the Apostle's part, that they are φρόνιμοι. De W. compares Plato, Alcib. i. 104, ὥς ἀκουσομένῳ λέγω.

λέγω and φημί both refer to what follows, vv. 16—21.

ὑμεῖς is emphatic—be ye the judges of what I am saying.

16.] The analogy of the Lord's Supper, which, in both its parts,

Gal. iii. 14. James iii. 10. Rev. v. 12, 13. vii. 12. Gen. xxviii. 4. Matt. xxvi. 26 || Mk. Luke ix. 16. xiv. 30, ch. xiv. 16 al. 1 Kings ix. 13. 14. 1 Pet. i. 2. 1 John i. 7 al. e Rom. v. 15 reff.

ὑ εὐλογίας δ ἡ εὐλογοῦμεν, οὐχὶ ἡ κοινωνία τοῦ αἵματος τοῦ ἰησοῦ ἐστίν; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ ἡ κοινωνία τοῦ σώματος τοῦ ἰησοῦ ἐστίν; ὅτι εἰς ἄρτος, ἐν σώμα ὁ οἶ πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς

ABCFDE KLPs a b c d i g h k + p n o 17. 47

a 2 Cor. vi. 14 reff. b (ch. xi. 25, 27.) Eph. ii. 13. Heb. ix. (12) c Acts ii. 46 reff. d Rom. vii. 4. (ch. xi. 24, 27, 29.)

16. for εὐλογίας, ευχαριστίας F 71. 80. 213 Syr. κοινωνίας N¹ (marked for correction by N^{corr}). ηνυλογοῦμεν D¹ [-gr].
(transposn to avoid the harshness of εστιν at the end) ABP Syr copt [arm(Tischdf)] Cyr₂ [-p] Aug₁: txt CDFKLX rel latt syr goth Chr₁ Thdr₁ [Euthal-ms Damasc] Ambrst.
2nd εστιν bef τ. σμ. τ. χρ. A Syr copt Cyr₁ Aug₁ (see above): om sah: txt BCDFKLXP rel [latt syr goth Chr₁ Euthal-ms Cyr-p₁ Thdr₁ Damasc]. for 2nd χριστου, κυριου D¹ F 21 latt goth (Dial.) Thdr₁ Ambrst Aug₁ (goth Thdr₁ Ambrst syrmg κυριου before): αυτου n.
17. aft αρτου ins και του (ενος) ποτηριου DF vulg-sixt (with demid harl tol, not am) [goth] Ambrst Pel. (om ενος D [-gr].)

is a *participation* in Christ. The stress throughout to ver. 20, is on κοινωνία, and κοινωνοί.

τὸ ποτήριον is the accus., by attr. corresponding to τὸν ἄρτον.

τὸ π. τῆς εὐλ.] i. e. ὁ εὐλογοῦντες κατασκευάζομεν (Ec.), as explained immediately by ὁ εὐλογοῦμεν,—over which we speak a blessing, the Christian form of the Jewish כּוּס, the cup in the Passover over which thanks were offered after the feast,—in blessing of which cup, our Lord instituted this part of the ordinance: see Lightfoot in loc., and note on the history in Matt. xxvi. The rendering of Olsh., al., the cup which brings a blessing, is wrong, as being against this analogy. ὁ εὐλογοῦμεν] which we bless, i. e. consecrate with a prayer of thanksgiving: not, as Erasmus, Beza, 'quod cum gratiarum actione sumimus' (περὶ οὗ εὐχαριστοῦμεν). Observe, the first person plural is the same throughout: the blessing of the cup, and the breaking of the bread, the acts of consecration, were not the acts of the minister, as by any authority peculiar to himself, but only as the representative of the οἱ πάντες, the whole Christian congregation (and so even Estius, but evading the legitimate inference). The figment of sacerdotal consecration of the elements by transmitted power, is as alien from the apostolic writings as it is from the spirit of the Age Gspel.

κοινωνία] the participation (i. e. that whereby the act of participation takes place) of the Blood of Christ? The strong literal sense must here be held fast, as constituting the very kernel of the Apostle's argument. The wine is the Blood, the bread is the Body, of Christ. (In what sense the Blood and the Body, does not belong to the present argument.) We receive into us, make by assimilation parts of ourselves, that wine, that bread: we become therefore, by participation of that Bread, one Bread, i. e. ONE BODY:

hence the close and literal participation in and with Christ. If we are to render this ἐστιν, represents or symbolizes, the argument is made void. On the other hand it is painful to allude to, though necessary to reprobate, the caricature of this real union with Christ which is found in the gross materialism of transubstantiation. See further on ch. xi. 26, 27.

ὃν κλῶμεν] probably already the breaking of the bread in the communion was part of the act of consecration, and done after the example of our Lord in its institution. See ch. xi. 24; Acts ii. 42, xx. 7, 11. For the rest, see above. 17.] Because we, the (assembled) many, are one bread (by the assimilation of that one bread partaken; not 'one loaf'), one Body (by the κοινωνία of the Body of Christ, of which that bread is the vehicle); for the whole of us partake of that one bread. Meyer and De Wette and many other Commentators take εἰς ἄρτος alone, 'there is one bread;' and impugn the interpretation given above by saying that it is evidently not so, because the following clause uses ἄρτος in its literal sense. But it is for that very reason, that I adhere to the interpretation given. By partaking of that bread, we become, not figuratively but literally, one bread: it passes into the substance of our bodies, and there is in every one who partakes, a portion of himself which is that bread. The bread which was before, is now ἡμεῖς. But that loaf, broken and blessed, is the medium of κοινωνία of the Body of Christ; we then, being that one bread, are one Body; for we all partake of that one bread. So that, there is no logical inversion, and no arguing (Meyer) from the effect to the cause. The argument is a very simple and direct one;—the bread is the Body of Christ; we partake of the bread: therefore we partake of the Body of Christ. Of these propositions, the con-

ἄρτον ^g μετέχομεν. ^{18 h} βλέπετε τὸν Ἰσραὴλ ⁱ κατὰ ⁱ σάρκα ^g ch. ix. 10, 12
οὐχ οἱ ἐσθίοντες τὰς θυσίας, ^k κοινωνοὶ τοῦ ^h θυμασστηρίου ^h ch. i. 26.
εἰσίν; ¹⁹ τί οὖν φημι; ὅτι ^m εἰδωλόθυτόν ⁿ τί ἐστίν, ἢ ὅτι ^k Matt. xxiii.
^{7.} Heb. x. 33. ¹ Pet. v. 1. ^{Isa.} i. 23. ¹ ch. ix. 13 bis. ^{Rom.} xi. 3 (from 3 Kings xix. 10) al.
^m ch. iii. 1 reff. ⁿ = Acts v. 36. ^{ch. iii.} 7. ^{Gal.} ii. 6. ^{vi.} 3, 15. ^{Demosth.} 582, 27.

18. rec ουχι, with BD³KLPN³ rel Thdrt [Euthal-ms Damasc]: txt ACD¹FPN¹ 17 Chr., εσθοντες D¹.

19. rec transp εἰδωλοθυτον and εἰδωλον, with KL rel syrr goth Chr, Thdrt [Damasc]: ιδωλοθυτον twice F[-gr]; but G-lat has over the 1st *idolis immolatum sit*, and over the 2nd *idolum aut idolothitum*: εἰδωλοθυτον, omg from τι εστιν to τι εστιν, AC¹N¹ (omg τι also) Epiph¹: εἰδωλον, omg the other clause by homœotel, 17. 71: txt BC²DP ⁸-corr¹ in vulg (and F-lat) coptt æth arm [Euthal-ms] Ambrst Aug, Pel Bede. (The received reading seems to have been adopted as the most natural order on the reinsertion of the omitted clause. For the remarks of Epiph and Aug, see Tischdf.) εστιν bef τι (twice) D¹ [only 1st D¹-gr] F latt. for η οτι, ουχ οτι DF [spec] (Tert¹) Ambrst Aug-mss¹. (for 1st ὅτι, ουχ οτι [k] Chr[-4]-mss¹.)

clusion is implied in the form of a question in ver. 16: the minor stated in the latter clause of ver. 17; its connexion with the major producing the conclusion given in the former clause ὅτι . . . ἐσμέν. The major itself, τοῦτό ἐστιν τὸ σῶμά μου, is suppressed, as axiomatic. The above remarks shew also the untenableness of the rendering of Calv., Beza, Bengel, al.,—"because there is one bread (antecedent), we being many are one body" (consequent): for this would parenthesize ver. 17, and take it altogether out of the argument, giving it a sense which, as occurring here, would be vapid—"obiter hoc dicit, ut intelligent Corinthii, externa quoque professione colendam esse illam unitatem quæ nobis est cum Christo," Calv. Meyer objects to rendering ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν, we partake of that one bread: saying rightly that μετέχω is always found with a gen. or an acc., never with ἐκ. He would render, for we all, by means of that one bread, partake (viz. in the one Body: so μετέχ. is absol. ver. 30). This is exceedingly harsh, besides as it seems to me (see above) confusing the whole argument: and we may safely say would not have been thus expressed by the Apostle, leaving the most important words to be supplied from the context,—but would have been οἱ γὰρ πάντες ἐν τῷ ἐνὶ ἄρτῳ τοῦ ἐνὸς σώματος μετέχομεν. The usage of ἐκ, too, would, though perhaps barely allowable, be very harsh, especially when it is remembered that the ἄρτος is not (by the hypothesis) the ultimate, but only the mediate object of participation. None of the examples given in Bernhardt, Syntax, p. 230, which Meyer quotes for his sense of ἐκ, seem to justify it. They apply mostly to the subjective source, ἐκ προνοίας, or the circumstances originating, ὡς ἐκ τούτων,—not to the medial instrument, which it appears to me would require διὰ. (In a subsequent edn. Meyer

seems to have slightly modified his view, rendering, for from the one bread we all receive a portion.)

18.] Another example of κοινωνία, from the Jewish feasts after sacrifice.

τ. Ἰσρ. κατὰ σάρκα.] (= τ. Ἰσρ. τὸν κατὰ σάρκα: so we have τοῖς κυρίοις κατὰ σάρκα, Eph. vi. 5), the actual material Israel, as distinguished from ὁ Ἰσρ. κατὰ πνεῦμα, see Rom. ii. 29; Gal. iv. 29; and ὁ Ἰσρ. τοῦ θεοῦ, Gal. vi. 16.

οἱ ἐσθ. τ. θυσ.] viz. those parts of the sacrifices which were not offered; see on ch. viii. 1. The parts to be offered are specified, Levit. iii. 3; the practice of eating the remainder of the meat sanctioned and regulated, ib. vii. 15—18.

κοινωνοὶ τοῦ θυσ.] partakers with the altar (in a strict and peculiar sense,—the altar having part of the animal, the partaker another part; and by the fact of the religious consecration of the offered part, this connexion becomes a religious connexion. The question has been raised, and with reason, why the Apostle did not say κοινωνοὶ τοῦ θεοῦ? Meyer answers,—because the Jew was already in covenant with God, and the Apostle wished to express a closer connexion, brought about by the sacrifice in question:—De Wette,—because he was unwilling to ascribe so much to the mere act of sacrifice, see Heb. x. 1 ff.: and to this latter view I incline, because, as De W. remarks, θεοῦ would have suited the analogy better than θυμασστηρίου, but Paul avoids it, and evidently is reluctant to use it. But to carry this view further, and suppose with Rückert that he would not concede to the Ἰσρ. κατὰ σάρκα any κοινωνία θεοῦ, is (Meyer) contradicted by Rom. ix. 4, 5. Still the inference lies open, to which our Saviour's saying points, Matt. xxiii. 20, 21. The altar is God's altar).

19, 20.] The inference from the preceding analogies would naturally be, that Paul was then representing the idols as being in reality what the heathen sup-

ο εἰδωλὸν ἡ τί ἐστίν; ²⁰ ἀλλ' ὅτι ἂ ῥ θύουσιν ῥ δαιμονίους
καὶ οὐ θεῶ ῥ θύουσιν, οὐ θέλω δὲ ὑμᾶς ^k κοινωνοὺς τῶν
ῥ δαιμονίων γίνεσθαι. ²¹ οὐ δύνασθε ῥ ποτήριον ῥ κυρίου
πίνειν καὶ ποτήριον ῥ δαιμονίων, οὐ δύνασθε ^s τραπέζης
κυρίου ^ε μετέχειν καὶ st τραπέζης ῥ δαιμονίων. ²² ἡ ῥ παρα-
ζηλοῦμεν τὸν κύριον; μὴ ^w ἰσχυρότεροι αὐτοῦ ἐσμεν;
ο Acts vii. 14. 20. ch. viii. 4, 7. xii. 2. 2 Cor. vi. 16. 1 Thess. i. 9 al. Num. xxv. 2. p absol., Acts xiv. 13. Exod. xxiii. 18. w. dat., Acts xiv. 18. q Deut. xxiii. 17. Paul, here (4 times) and 1 Tim. iv. 1 only. gospp. passim. Acts xvii. 18. James ii. 19. Rev. ix. 20. xvi. 14 only. r ch. xi. 27. s = Rom. xi. 9. Ps. lxxvii. 20. t see Isa. lxxv. 11. u = ch. x. 22. v Rom. x. 19 (from Deut. xxxii. 21). xi. 11, 14 only. w ch. i. 25 reff.

20. for ἀλλ' ὅτι α, α δε D: ἀλλα α F[*sed quæ*] latt. rec (for θύουσιν, twice) θυεῖ (occasional by the *insm* of εθνη below), with KL rel Chr, Thdrt Damasc: txt ABC DFPN m 17 Meion-e₃ [1st; om 2nd] Eus, [Euthal-ms [1st θύουσιν]]. rec aft 1st θυ. ins τα εθνη, with ACKPN rel vulg (and F-lat) G-lat syrr coptt goth æth arm Chr, Thdrt [Euthal-ms Damasc] Orig-int, Aug₃: aft ὅτι, L: om BD F[-gr] Meion-e₃ Eus, Tert, Ambrst Aug₃ (expr.) Aug-cit (*qui sacrificant*). rec 2nd θυ. bef και ου θεω, with DFKL rel [syrr coptt goth Chr Thdrt Damasc Aug_{al}]: txt ABCPN m 17 [arm (Tischdf)] Eus, [Euthal-ms] Orig-int, Aug₃. δαιμονίων bef κοινωνους (ong τωv) D¹⁻⁵ [and lat] F goth. for γίνεσθαι, ειναι F.

posed them to be—and the eater of meats offered to them, as partaking with the idol. This objection he meets,—but with the introduction of a new fact to their consideration—that the things which the heathen sacrifice, they sacrifice really to devils.

19.] τί οὖν φημι; what am I then assuming? so Xen. Anab. i. 14. 4, τί οὖν κελεύω ποιῆσαι; ὅτι εἰδωλὸθ. τί ἐστίν] that a thing sacrificed to an idol is any (real) thing (so sacrificed)? (i.e. has any real existence as a thing sacrificed? The accentuation τι ἔστιν; would come nearer to the sense of ch. viii. 4, ὅτι οὐδὲν εἰδωλον ἐν κόσμῳ,—‘that there is any (such thing as an) offering to an idol?’ and in a matter so ambiguous it is impossible to decide between the two) or that an idol is any thing (real? e.g. that Jupiter is Jupiter in the sense of a living power)? —(Not so:—this ellipsis of the negative, taken up by ἀλλά, is found in classical Greek: e.g. Xen. Mem. i. 2, 2, πῶς οὖν αὐτὸς ὢν τοιοῦτος ἄλλους ἂν ἀσεβεῖς ἐποίησεν; ἀλλ' ἔπαυσε μὲν τούτων πολλούς; ἀρετῆς ποιήσας ἐπιθυμεῖν, &c. See Hartung, Partikellehre, ii. 37.) But (I say) that the things which they (i.e. the Gentiles) sacrifice, they sacrifice to devils, and not to God (δαίμ., not ‘false-gods,’ nor in the sense in which it is used in the mouth of idolaters themselves, Acts xvii. 18, and Xen. Mem. i. 1, 1, deities (see Stanley’s note, in which this idea is ingeniously combined with the Christian sense given below),—but, as always in LXX and N. T. when used by worshippers of the true God, ‘DEVILS,’ ‘evil spirits.’ The words are from Deut. (ref.), see also Ps. xciv. 5 (Baruch iv. 7, θύσαντες δαιμονίους κ. οὐ θεῶ). Heathen-
dom being under the dominion of Satan

(ὁ ἄρχων τοῦ κόσμου τούτου), he and his angels are in fact the powers honoured and worshipped by the heathen, however little they may be aware of it); but (the inference being suppressed ‘and ye therefore by partaking in their sacrifices would be partakers with devils: but’) I would not have you become partakers with devils (τῶν generic).

21.] Reason of the οὐ θέλω,—sententiously expressed without γάρ. οὐ δύνασθε applies of course to the real spiritual participation of the table of the Lord so as to profit by it: to moral possibility. The ποτήριον δαιμονίων is said as corresponding to the cup of which mention has been already made, not as Grot., al., and De Wette fancy, referring to the libation at an idol feast.

τράπεζα is said by Pollux vi. 12 (Suicer) to be used in the sense of τὰ σιτία τὰ ἐπ' αὐτῶν τῶν τραπέζων τιθέμενα. Compare the description in Herod. iii. 18, of the Ἡλίου τράπεζα,—Polyb. iv. 35. 4, ὥστε περὶ τὸν βωμὸν κ. τὴν τράπεζαν τῆς θεοῦ κατασφαγῆναι τοὺς Ἐφόρους ἅπαντας, —and ref. Isa. From this passage probably, the τράπεζα κυρίου became an expression current in all ages of the Christian Church: see Suicer in voc. 22.] Or are we provoking (is it our wish to provoke, that He may assert His power) the Lord (Christ) to jealousy (by dividing our participation between Him and devils)?—see ref. Deut., which evidently is before the Apostle’s mind:—are we stronger than He (are we then such, that we can afford to defy His power to punish)?

23—XI. 1.] Now that he has fully handled the whole question of partaking in idol feasts, and prepared the way for specific directions as about a matter no longer to be supposed indifferent, he pro-

23 Πάντα ^x ἔξεστιν, ἀλλ' οὐ πάντα ^x συμφέρει· πάντα ^x ἔξεστιν, ἀλλ' οὐ πάντα ^y οἰκοδομεῖ. 24 μηδεὶς ^z τὸ ἑαυτοῦ ^y ζητεῖτω, ἀλλὰ ^z τὸ ^b τοῦ ἑτέρου. 25 πᾶν τὸ ἐν ^c μακέλλῳ ^d πωλούμενον ἐσθίετε μηδὲν ^e ἀνακρίνοντες διὰ τὴν ^f συνειδήσιν. 26 ^g Τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ ^h πλήρωμα αὐτῆς. 27 εἴ τις ⁱ καλεῖ ὑμᾶς τῶν ^k ἀπίστων καὶ θέλετε πορεύεσθαι, πᾶν τὸ ^l παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν

^x ch. vi. 12 (reff.).
^y Acts ii. 31 reff.
^z see Matt. xvi. 23.
^a ch. 33.
^b ch. xiii. 5.
^c 2 Cor. xii. 14.
^d Phil. ii. 21.
^e Neh. ii. 10.
^f Rom. ii. 1 reff.
^g here only & d epp., here only.
^h Matt. x. 29 al. Gen. g Psa. xliii.
ⁱ ch. xiii. 5.
^j Matt. xxii. 3, &c. John ii. 2 al. Esth. i = Mark vi. 41. Acts xvi. 34 al. Gen. xliii. 31, 32.
^k = ch. vi. 6 reff.
^l = Mark vi. 41. Acts xvi. 34 al. Gen. xliii. 31, 32.

23. rec (twice) ins μοι bef εξεστ. (from ch vi. 12), with C³(1st time) HKL [P[once]] K³ rec (æth 1st time, demid goth, 2nd) syrr Chr₁ [Bas₁ Euthal-ms Damasc (1st)] Thdr̄t Orig-int₁ [Ambrst]: txt ABC¹DN¹ (F 17, once) am(with fuld harl¹ lux tol) copt [salu] Clem₂ [Orig] Iren-int₁ [Ambr₁] Tert₂ Cyr₂.—om 2nd clause (passing from πάντα to πάντα) F: om 1st cl. P 17.

24. for το (twice), τα A 47 Antch₁ (Tert₁). rec aft ετερον ins εκαστος (supplementary: perhaps, as Mey, a reminiscence of Phil ii. 4), with D^{2,3}KL rel syrr goth Chr₁ [Bas₂ Antch₁ Damasc] Thdr̄t: om ABCD¹FHPN 17 latt coptt æth arm Clem [Euthal-ms Ambr₁ Ambrst].

25. διακρινοντες P [Thdr̄t₁].

26. rec γαρ bef κυριου (transposn to more usual order, not observing the emphasis), with AHKLP rel Chr₁ Thdr̄t [Euthal-ms Damasc]: txt BCDFN a 17.

27. rec aft ει ins δε (for connexion; but thus perplexing the sense), with CD³HKL rel (Syr) syr sah goth Thdr̄t, Damasc Thl Ec: [et si æth:] om ABD¹FPN latt copt arm Antch Chr₂ [Euthal-ms] Thdr̄t, Jac-nisib, Ambrst Aug. aft απιστων ins εις δειπνον D¹[and lat] F fuld¹ Ambrst Pel Bede. πάντα τα παρατιθεμενα ἅ coptt.

ceeds to give those directions, accompanying them with their reasons, as regards mutual offence or edification. 23.]

He recurs to the plea of ch. vi. 12:—reasserts his modification of it, with a view, after what has passed since, to shew its reasonableness, and to introduce the following directions. οἰκοδομεῖ viz. the Christian body: tend to build up the whole, or the individual parts, of that spiritual temple, God's οἰκοδομή.

24.] Further following out of οἰκοδομεῖ. This ought to be our object: the bringing on one another to perfection, not the pleasing ourselves, see Rom. xv. 2, 3. In the second clause, ἕκαστος must be supplied from μηδεὶς (hence it has found its way into the rec.): so Plato, Rep. ii. p. 366 D. οὐδεὶς ἐκὼν δίκαιος, ἀλλ' . . . ψέγει τὸ ἄδικον,—i. e. ἕκαστος ψέγει. See Bernhardy, Syntax, p. 458. 25.] The key to understanding this and the following verse is, to remember that συνειδήσις is used in each case of the conscience of the person spoken of, i. e. in the two first cases, that of the reader,—in the third, as explained by the Apostle, that of the weak brother: see there. Every thing which is being sold (offered for sale) in the

flesh-market (μάκελλον for adale from the Latin. It was also used by the Rabbis, in the form מִלְּחָמָה. See Stanley, and examples in Wetst.), eat, making no enquiry (whether it is meat offered to idols or not),

on account of your conscience (to be joined with ἐσθίετε μηδ. ἀνακ., not with ἀνακρίνοντες only,—as is shewn by the parallel below, ver. 28,—where the reason given is joined to ἐσθίετε). The meaning being,—‘eat without enquiry, that your conscience may not be offended.’ If you made enquiry, and heard in reply, that the meat had been offered to idols, your conscience would be offended, and you would eat διὰ προσκόμματος to yourselves. De Wette, al., understand τὴν συν., all through, of the conscience of another, and apply to all the explanation of ver. 29. But as Meyer well observes, no reader could possibly refer τὴν συν. to any one but himself, no other person having been mentioned, until ver. 28, where ἐκείνων τὸν μὴνύσαντα is introduced, and τὴν συνειδήσιν is to be referred (but even then not without special explanation given) to the new subject. 26.] The principle on which such an eating ought to rest: that all is God's, and for our use: and where no subjective scruple is cast in, all to be freely partaken of: see 1 Tim. iv. 4. 27.] The same maxim applied to their conduct at a banquet given by a heathen. A miscellaneous banquet, and not a sacrificial feast, is meant. At such, there might be meat which had been offered to idols. Grot. says well on θέετε πορεύεσθαι, “Admonet tacite, melius forte facturos, si non eunt: ire tamen non prohibet: supra,

^m here only ^r.
ⁿ Luke xx. 37.
^o John xi. 57.
^p Acts xxiii.
^q 30 only ^r.
^s 2 Macc. iii. 7.
^t vi. 11. xiv.
^u 37 only.
^v = ch. i. 12
^w ref.
^x 2nd pers.,
^y 2 Cor. vii. 11
^z ref.
^{aa} Paul, here
^{ab} only. Matt.
^{ac} ix. 4. xxvii.
^{ad} Luke xiii. 7.
^{ae} Acts iv. 25. vii. 26 only. Gen. iv. 6.
^{af} 27 BN Ald. (?)
^{ag} = Rom. iii. 8 ref.
^{ah} y so ch. iii. 22 ref.
^{ai} 28 om ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

28. om ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

29. rec for ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw}

ποιεῖτε, πάντα ² εἰς δόξαν θεοῦ ποιεῖτε. ³² ^a ἀπρόσκοποι ^z Rom. iii. 7. ch. ii. 7. Eph. i. 6 al. Acts xxiv. 16. Phil. i. 10 only r. P. Sir. xxxv. (xxxii.) 21 only. b ch. i. 2 reff. c Acts xx. 35 reff. d Rom. viii. 8 reff. e ver. 24. f ch. vii. 35 only t. Eccl. ii. 3 Sam. v. 2 g = Rom. v. 15
καὶ Ἰουδαίοις γίνεσθε καὶ Ἑλλησιν καὶ τῇ ^b ἐκκλησίᾳ τοῦ ^c θεοῦ ³³ καθὼς καὶ γὰρ ^c πάντα πᾶσιν ^d ἀρέσκω, μὴ ^e ζητῶν τὸ ἑμμαντοῦ ^f σύμφορον, ἀλλὰ τὸ ^g τῶν ^h πολλῶν, ἵνα σω- ⁱ θῶσιν. XI. ¹ ^h μνηταί μου γίνεσθε, καθὼς καὶ γὰρ χριστοῦ. ^j 2 ⁱ Ἐπαινῶ δὲ ὑμᾶς ὅτι ^c πάντα μου ^k μέμνησθε, καὶ καθὼς ^l παρέδωκα ὑμῖν τὰς ^m παραδόσεις ⁿ κατέχετε. ³ ^o θέλω δὲ ὑμᾶς ^o εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ ^{ref.} k = 2 Tim. i. 4. Heb. xiii. 3. Prov. xxxi. (xxiv.) 7. i Luke xvi. 8. Rom. xv. 11. vv. 17, 22 only. w. ^δτι, Eccles. viii. 15. 1 = Luke i. 2. Acts xvi. 4. ver. 23. ch. xv. 3. 2 Pet. ii. 21. Jude 3. m = Matt. xv. 2. Gal. i. 14. 2 Thess. ii. 15. iii. 6 al. t. Jer. xxxix. (xxxii.) 4. xli. (xxxiv.) 2 only. n = Luke viii. 15. ch. xv. 2. 1 Thess. v. 21. Heb. iii. 6, 14. x. 23 t. o Col. ii. 1.

31. 1st ποιεῖτε bef τι D[-gr] F[-gr]. om 2nd ποιεῖτε F [spec] Ambrst. at end add του γαρ κυριου η γη &c (as in ver 28) C³.

32. rec γινεσθε bef και ιουδαιοις, with DKL[P]³ rel [Bas, Chr, Thdrt Damasc₂ Orig-int₁]: γιν. ιουδ. τε F[-gr: estote Judæis vulg F-lat syrr coptt Hil, Ambrst]: txt ABCN¹ in 17 Orig₁ Did₁ Cyr[-p₁] Euthal-ms]. om του F: αυτου G[but an marked for erasure].

33. for παντα πασιν, πασιν κατα παντα [omnibus omnia] F [D-lat Orig-int₂ Tert₁ Cyr₁ Ambrst Aug₁]: πα[σιν] παντα D[-gr goth]. rec συμφερον (more usual), with DFKLPN³ rel Orig₁[-c₁] Petr₁ [Bas, Chr, Euthal-ms Thdrt Damasc]: txt ABCN¹. om 2nd το F.

CHAP. XI. 2. rec aft υμας ins αδελφοι (addition at beginning of a new section), with DFKL rel [latt syrr (add μου) goth æth-pl] Thdrt [Damasc Ambrst]: om ABCPN³ a coptt æth-rom arm Ath₁ Cyr-jer₁ Bas₁ Chr₂ [Ors₁ Euthal-ms] Thl-comm. παντοτε P [Cyr-jer₁]. om και A¹ o 57. ins πανταχου bef παρεδωκα F D-lat Ambrst. (In F, ubique is not written in the Latin column but inserted over the Greek word.) παραδεδωκα N: παρεδωκα F. om υμιν F (and G-lat, not F-lat) Ambrst. aft παραδοσεις ins μου D¹ F latt [Ambrst Pel]. ins ουτας bef κατεχετε C æth Ath₂ Chr₃.

3. om 1st δε F (and G-lat, not F-lat) syr Ambrst. om 1st ο B¹ D¹ F.

—enforced by the example of himself.

31.] This εἶτε οὖν . . . , passing from the special to the general, is not without reference to the last verse, in which the hypothesis is, that the *Christian and thankful act* of the believer is *marred* by the condemnatory judgment of his weak brother. All such hindrances to God's glory they are to avoid; and in all things, *eating or drinking*, or any other particular of conduct (τι, **any thing**, the stress being on ποιεῖτε,—whether ye eat or drink, or do **any thing**; not as E. V. *whatever ye do*,—ὅτι οὖν), the glory of God is to be the aim, self-regard being set aside: and so,—

32.] *all offence is to be avoided* (it being understood that this refers to ἀδιόφορα, for in other things, both Jews and Greeks must be offended, see ch. i. 23), whether to Jews or Heathens (both these out of the Church), or to the Church of God (their own brethren).

33.] *His own course of conduct*:—As I in all things (accus. of that on which the subject acts, or over which the quality predicated extends, as in ἀλγῶ τὴν κεφαλὴν;—so τοῦ πάντ' εὐδαίμονος ὄλβου, Soph. Œd. Tyr. 1197. See Kühner, ii. 222. 4) please ('am pleasing: as Meyer well remarks, not the

result, but the practice on Paul's part; for πᾶσιν ἀρέσκειν τὸν συμβουλευόντα κ. τὰ κοινὰ πράττοντα ἀδύνατον, Demosth. 1481. 4). ἑμμαντοῦ and τῶν πολλῶν are opposed: see ver. 24. ἵνα σωθ., his great aim and end;—so ch. ix. 22. XI. 1.] **καγὼ**, scil. *μνητῆς γέγονα*. Compare on the sense, Phil. ii. 4, 5.

XI. 2—34.] REPROOFS AND DIRECTIONS REGARDING CERTAIN DISORDERS WHICH HAD ARISEN IN THEIR ASSEMBLIES: viz. (1) THE NOT VEILING OF THEIR WOMEN IN PUBLIC PRAYER (vv. 2—16): (2) THE ABUSE OF THE ἀγάπη (17—34). 2—16.] *The law of subjection of the woman to the man* (2—12), and *natural decency itself* (13—16), teach that women should be veiled in public religious assemblies. 2.] **δέ**, implying a distinction from the spirit of the last passage, which was one of blame, and exhortation to imitate him. He praises them for the degree in which they did this already, and expresses it by the slighter word μέμνησθε.

πάντα, see above, on ch. x. 33. And ye keep (continue to believe and practise) the traditions (apostolic maxims of faith and practice, delivered either orally or in writing,

absol., Matt.
vi. 5, &c.
Luke iii. 21.
Acts vi. 6.
x. 9, 30 al.
Ezra x. 9.
Acts xix.
6. ch. xiii. 9. xiv. 1, &c.

χριστός ἐστίν, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ
τοῦ χριστοῦ ὁ θεός. † πᾶς ἀνὴρ ᾗ προσευχόμενος ἢ ᾗ προ-
φητεῦν κατὰ ῥ κεφαλῆς ἔχων ῥ καταισχύνει τὴν κεφαλὴν

ABCDEF
KLPN
a b c d
f g h k
m n o
17. 47

† (Mark xiv. 3 rec.) and ellipsis, Esth. vi. 12.

s = ch. i. 27. ver. 22.

[om 2nd δε P.]

rec om του (bef χριστου), with CFKLP rel Orig₁ Eus₁ Chr₂
[Cyr-p₁] Thdrt Damasc Thl₂ (Ec₂: ius ABDN m 17 Clem Eus₁ Chr₁ [Euthal-ms] Thl₁
Ec₁.

2 Thess. ii. 15), according as (according to the words in which) I delivered (them) to you. This was their general practice: the exceptions to it, or departures at all events from the spirit of those παραδόσεις, now follow.

3.] "It appears, that the Christian women at Corinth claimed for their sex an equality with the other, taking occasion by the doctrine of Christian freedom and abolition of sexual distinctions in Christ (Gal. iii. 28). The gospel unquestionably did much for the emancipation of women, who in the East and among the Ionian Greeks (not among the Dorians and the Romans) were kept in unworthy dependence. Still this was effected in a quiet and gradual manner; whereas in Corinth they seem to have taken up the cause of female independence somewhat too eagerly. The women overstepped the bounds of their sex, in coming forward to pray and to prophesy in the assembled church with uncovered heads. Both of these the Apostle disapproved,—as well their coming forward to pray and to prophesy, as their removing the veil: here however he blames the latter practice only, and reserves the former till ch. xiv. 34. In order to confine the women to their true limits, he reminds them of their subjection to the man, to whom again he assigns his place in the spiritual order of creation, and traces this precedence up to God Himself." De Wette.

παντὸς ἀνδρός] 'of every Christian man' (as Chrys., al., Meyer, De W.), certainly,—and for such the Apostle was writing: but not only of every Christian man: the Headship of Christ is over all things to His Church, Eph. i. 22, and thus He is Head of every man. The word κεφαλὴ in each case means the head next above. This must be borne in mind, for Christ is THE HEAD of the Christian woman, as well as of the Christian man. God is the Head of Christ, not only according to His human Nature: the Son is, in his Sonship, necessarily subordinate to the Father: see ch. iii. 23, note, and ch. xv. 28. From χριστός, the order descends first: then, in order to complete the whole, ascends up to God.

Observe that though (Gal. iii. 28) the distinction of the sexes is abolished in Christ, as far as the offer of and standing in grace is concerned, yet

for practical purposes, and for order and seemliness, it subsists and must be observed.

4.] The case of the man here treated, was regarded by the ancient Commentators, Chrys., Theodoret, Theophyl., Ec., and Grot., Mosh., al., as an actually occurring one among the Corinthians:—but by recent ones, since Storr and Bengel, as hypothetically put, to bring out that other abuse which really had occurred. Had it been real, more would have been said on it below: but from ver. 5 onwards, attention is confined to the woman.

προσευχ. praying in public: προφ. discoursing in the spirit; see on ch. xii. 10. κατὰ κεφ. ἔχων] scil. τι. The Jews when praying in public put over their heads a veil, called the Tallith, to shew their reverence before God and their unworthiness to look on Him: Lightf., Hor. Heb. in loc. Grotius's note on the Greek and Roman customs is important:—"Apud Græcos mos fuit sacra facere capite aperto. Legendum enim apud Macrob. i. Saturn. 8, Illic Græco ritu capite aperto res divina fit, apparet ex loco ejusdem libri c. 10, ubi itidem de Saturno agitur, et sacrum ei fieri dicitur aperto capite ritu peregrino; et ex loco iii. 6, ubi Varronem ait dicere, Græci hoc esse moris, aperto capite sacrificare. ἀπαρακαλύπτω κεφαλῇ ait de ejusdem Saturni sacris agens Plutarchus in Romanis questionibus. Lucem facere id dici solum Festus testatur. Eodem modo, id est aperto capite, etiam Herculi in ara maxima sacrum fieri solere testatur, præter Macrobium dicto libro iii. 6, Dion. Hal. lib. i., nimirum quia id sacrum institutum erat ab Evandro homine Græco. Sed Æneas (?) contrarium morem in Italiam intulit sacra faciendi velato capite, ne quod malum omen oculis aut auribus obveniret: ut Virg. nos docet Æn. iii. et ad eum Servius, et in Breviario Aurelius Victor: sed et Plutarchus in Romanis questionibus. Et ejus moris etiam Plautus meminit in comædiis quibusdam: ut solet admiscere Romana Græcis. Paulus Græcis Corinthiis scribens Græcum præferit morem, et causas adfert quales ferebat negotii natura. Ex Pauli præscripto perpetuo hunc morem tenere Christiani veteres. Tertul. Apologetico: 'Illuc suspicientes Christiani manibus expansis, quia innocui: capite

αὐτοῦ. ⁵ πᾶσα δὲ γυνή ^p προσευχομένη ἢ ^q προφητεύουσα ^r ἀκατακαλύπτῳ τῇ κεφαλῇ ^s καταισχύνει τὴν κεφαλὴν αὐτῆς. ^u ἐν γὰρ ἐστὶν ^u καὶ τὸ αὐτὸ τῇ ^v ἐξυρμημένη. ⁶ εἰ γὰρ οὐ ^w κατακαλύπτεται γυνή, καὶ ^x κειράσθω εἰ δὲ ^y αἰσχρὸν γυναικὶ ^z τὸ ^x κείρασθαι ἢ ^v ξυρᾶσθαι, ^w κατακα-
λυπτέσθω. ⁷ ἄνὴρ μὲν γὰρ οὐκ ^a ὀφείλει ^w κατακαλύπτε-
σθαι τὴν κεφαλὴν, ^b εἰκὼν καὶ ^c δόξα θεοῦ ^d ὑπάρχων. ἢ

..οφείλει
n.
..κατα-
καλ. την
b.
ABCD
KLPS
a c d e f
g h k l m
o 17 47.

ver. 13 only.
Levit. xiii. 45.
A Ald. compl.
(there also
w. κεφ.)
only. Polyb.
xv. 27. 2.
dat., Winer.
edn. 6, § 31.
7.
u ch. xii. (9) 11
only. constr.,
here only.
see 1 Pet. v. 9.
here bis.
Acts xxi. 24.
Gen. viii.
Gen. xli.
b Rom.

only. Num. vi. 9.

32. xviii. 18 only. 2 Kings xiv. 26.

3, &c. only. 2 constr., Phil. i. 21.

viii. 29 reff. GEN. i. 26, 27.

w here (3cc) only.

Gen. xxxviii. 15 al.

y ch. xiv. 35. Eph. v. 12. Tit. i. 11 only. P.

a = Acts xvii. 29. Rom. xv. 1.

c = Ps. xviii. 1.

x here bis. Acts viii.

see 1 Pet. v. 9.

here bis.

Acts xxi. 24.

d Acts viii. 16 reff.

5. for πασα δε, και π. A Syr æth: om δε P. om τη D¹F. rec for αυτης, αυτης (see note), with BD³KL rel Orig: txt ACD¹FLP² a b¹ d g² h o 17 Chr₁ Thdr₂ [Euthal-ms Damasc].

6. aft κειρασθω ins η ξυρασθω B.

7. rec om ή (conforming to the preceding and following), with CD³KL₁ rel Chr₁

nudo, quia non erubescimus: denique sine monitore, quia de pectore oramus, &c. Nihil huc pertinet mos Septentrionis in reverentiae signum caput velandi, qui quantum per Germanicas nationes late manavit, et Judæis tamen et Græcis, et veteri Italiæ fuit incognitus."

καταισχ. τ. κεφ.

αὐτοῦ] dishonours his Head, i. e. Christ: not, his own head literally,—except in so far as the literal and metaphorical senses are both included,—the (literal) head of the man being regarded as the representative of his spiritual Head. See this brought out in Stanley's note: for the head of the man in this respect of honouring or dishonouring, has been, ver. 3, explained to be CHRIST. Him he dishonours, by appearing veiled before men, thus recognizing subjection to them in an assembly which ought to be conformed to Christian order.

5.] The case of the woman is just the converse. She, if she uncovers herself (on the manner of covering, see below ver. 15, note) in such an assembly, dishonours her head (the man; not, as Meyer and many others, literally, her own head (but see above): of this kind of dishonour there is no mention at all in our passage, and ver. 3 has expressly guarded us against making the mistake) by apparently casting off his headship: and if this is to be so, the Apostle proceeds, why not go further and cut off her hair, which of itself is a token of this subjection? But if this be acknowledged to be shameful (it was a punishment of adulteresses, see Wetst. in loc. and Tacit. Germ. 19), let the further decency of the additional covering be conceded likewise. The

reading ἐαυτῆς may have arisen from fancying that her own head is meant.

ἐν . . . ἐστὶν κ. τὸ αὐτό] she: not it, τὸ ἀκατακάλυπτον εἶναι. The neut. is used because the identity is generic, not individual: cf. Eur. Med. 928,—γυνή δὲ θῆλυ

κατὶ δακρύοις ἔφν, and other examples in Kühner, ii. 45 (§ 421).

6.] the argument see above. οὐ κατ.—is to be unveiled, the pres. indicating the normal habit.

καὶ κείρ., let her ALSO, besides being unveiled, &c. κείρ. ἢ ξυρ.]

'plus est radi quam tonderi,' Grot. 7—9.] A second reason for the same,—from the dependence of the man on God only, but of the woman on the man.

7.] γάρ refers back to and gives a reason for κατακαλύπτέσθω, the difference between the sexes being assumed,—that one should be and the other should not be veiled. The emphasis is accordingly on ἄνθρωπος.

οὐκ ὀφείλει, should not, ought not: see reff.

εἰκὼν θεοῦ, ref. Gen. This the man is, having been created first,—directly, and in a special manner: the woman indirectly, only through the man.

κ. δόξα θ.] And the (representative of the) glory of God: on account of his superiority and godlike attributes among other created beings. This is obviously the point here brought out, as in Ps. viii. 6: not, that he is set to shew forth God's glory (εἰς γὰρ δόξαν θεοῦ ὀφείλει ὁ ἄνθρωπος ὑποταχθαι τῷ θεῷ, Phot. in Ecum.), however true that may be: nor, as Estius, from Augustine, 'quia in illo Deus gloriatur:' nor is δόξα the representative of the Heb. כְּבוֹד, Gen. i. 26 (δμοιωσις), as Rückert, al., suppose, because the LXX have rendered כְּבוֹד, Num. xii. 8; Ps. xvii. 15, by δόξα: for, as Meyer observes, in so well-known a passage as Gen. i. 26, the Apostle could hardly fail to have used the LXX word δμοιωσις.

Man is God's glory: He has put in him His Majesty, and he represents God on earth: woman is man's glory: taken (ver. 8) from the man, shining (to follow out Grotius's similitude, "minus aliquid vero, ut luna lumen minus sole") not with light direct from God, but with light derived

a Rom. i. 25
ref.
f = as ordi-
narily; e.g.
Matt. x. 1
al. fr.
g see note.

γυνή δὲ ὁδὸς ἀνδρός ἐστιν. ⁸ οὐ γὰρ ἐστὶν ἀνὴρ ἐκ
γυναικός, ἀλλὰ γυνή ἐξ ἀνδρός. ⁹ καὶ γὰρ οὐκ ἐκτίσθη
ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνή διὰ τὸν ἄνδρα. ¹⁰ διὰ
τοῦτο ὁφείλει ἡ γυνή ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς

H anηp

ABCDF
HKLPN
acde
ghklm
o 17. 47

[Euthal-ms] Damasc: ins ABD¹FPN³ Isid, Thdrt.

ins του bef ανδρος F.

8. om ver K.

10. η γυνη bef οφειλει H m 17.

from *man*, “τὸ θῆλυ, ἄρρεν ἀτελές, philosophis. Imperat materfamilias suae familiae, sed viri nomine.” Grot. This of course is true only as regards her place in creation, and her providential subordination, not in respect of the dependence of every woman’s individual soul directly on God, *not on man*, for supplies of grace and preparations for glory. The Apostle omits *εἰκάν*, because anthropologically the woman is not the *image* of the man, on account of the difference of the sexes: and also perhaps because thus he would seem to deny to the woman the being created in the *divine* image, which she is as well as the man, Gen. i. 26, 27. The former reason appears the more probable: and so De W. and Meyer. “It may be observed that, whereas in Genesis the general character of man under the Hebrew name answering to ἄνθρωπος is the only one brought forward, here it is merged in the word ἀνὴρ, which only expresses his relation to the woman.” Stanley. 8.] γὰρ gives the reason of the former assertion γυνὴ δόξα ἀνδρός,—viz. that the man is not (emphasis on ἐστίν, which prevents the ἐκ having a figurative sense, of *dependence*:—‘takes not his being,’ in the fact of his *original creation*. The *propagation* of the species is not here in view) out of the woman, but the woman out of the man (compare Gen. ii. 23, κληθήσεται γυνή, ὅτι ἐκ τοῦ ἀνδρός αὐτῆς ἐλήφθη).

9.] For also (parallel with ver. 8)—another reason: not *subordinate* to it, as Meyer, who renders ἐκ in ver. 8, ‘dependent on,’ and regards this verse as giving the reason) the man was not created (emphasis on ἐκτίσθη, as before on ἐστίν) on account of the woman, &c. In this verse, besides the manner of creation, ἐκ τοῦ ἀνδρός, the occasion of creation, διὰ τὸν ἄνδρα, is insisted on; see Gen. ii. 18 ff. 10.] διὰ τοῦτο, on account of what has just been said, by which the subordination of the woman has been proved:—refers to vv. 7—9, not as Meyer, to ver. 9 only: for vv. 8, 9, give two parallel reasons for γυνὴ δόξα ἀνδρός, the inference from which proposition has not yet been given, but now follows, with ὁφείλει answering to οὐκ ὁφείλει above. ὁφ. ἡ γ. ἐξουσίαν ἔχει ἐπὶ τῆς κεφ.] The woman ought to have power (the sign of power or subjection;

shewn by the context to mean a *veil*). So Diodor. Sic. i. 47: εἰκόνα . . . εἰκοσι πηχῶν, μονόλιθον, ἔχουσιν τρεῖς βασιλείας ἐπὶ τῆς κεφαλῆς, ὥς διασημαίνειν ὅτι καὶ θυγάτηρ καὶ γυνὴ καὶ μήτηρ βασιλείας ὑπῆρξε, where βασιλείαι evidently are *crowns*, the *tokens of kingdom*. And as there from the context it is plain that they indicated *participation* in the glory of the kingdoms, so here it is as evident from the context that the token of ἐξουσία indicates being *under* power: and such token is the covering. So Chrys. (τὸ καλύπτεισθαι, ὑποταγῆς κ. ἐξουσίας), Theodoret, Theophyl. (τὸ τοῦ ἐξουσιάζεσθαι σύμβολον), Æcum., Beza, Grot., Est., Bengel, Wolf, al., Billoth, Rückert, Olsh., Meyer, De Wette. To enumerate the various renderings would be impossible. Some of the principal are, (1) a sign of *power to pray and prophesy in public, bestowed on her by her husband*. So Schrader, iv. 158: but this would be quite irrelevant to the context. (2) Some suppose ἐξουσίαν actually to mean a *veil*, because the Heb. נָיִן, ‘a veil,’ comes from the root נָיַן, ‘*subjecit*.’ So Hammond, Le Clerc, al. But (see Lexx.) ‘*subjecit*’ is not the primary, only a tropical meaning: the primary meaning, ‘*extendit, diduxit*,’ is much more likely to have given rise to the substantive. It is certainly a curious coincidence that the Heb. terms should be thus allied,—and that alliance may have been *present to the Apostle’s thoughts*: but this does not shew that he used ἐξουσία for a *veil*. (3) Kypke would put a comma after ἐξουσ., and render ‘*propterea mulier potestati obnoxia est, ita ut velamen* (see ver. 4) *in capite habeat*.’ But the sense of ὁφείλειν τι would require (see Lexx.) ὑπακοήν, not ἐξουσίαν. (4) Pott renders, ‘*mulierem oportet servare jus (sive potestatem) in caput suum*, sc. eo, quod illud velo obtegat.’ But this, though philologically allowable (see Rev. xi. 6; xx. 6; xiv. 18; and with ἐπάνω, Luke xix. 17), is entirely against the context, in which the woman has *no power* over her own head, and *on that very account is to be covered*. (5) Hagenbach (in the Stud. und Krit. 1828, p. 401) supposes ἐξουσία here to mean *her origin*, ἐξ-ουσία from ἐξ-εἶμι, as παρ-ουσία from παρ-εἶμι:—to shew that she (ver. 8) ἐστὶν ἐξ ἀνδρός. But apart from other

διὰ τοὺς ἡ ἀγγέλους.

cxxxvii. 1.
v. 33. Phil. i. 18. iii. 16. iv. 14 only.11 ἰ πλὴν οὐτε γυνὴ χωρὶς ἀνδρὸς ἡ = as ordi-
narily; so Ps.
Rev. ii. 25. Lam. iii. 3.11. rec *αὐτὴν χωρὶς γυν. οὐτε γυνὴ χωρὶς ἀνδ.* (*appy more natural order*), with D²-[gr]

objections to this, it must thus be, *τὴν ἐξ. ὁ τὴν ἐξ. αὐτῆς*. Other renderings and conjectures may be seen in Meyer's note, from which the above is mainly taken: and in Stanley's.

διὰ τοὺς ἀγγέλους] On account of the angels: i. e. because in the Christian assemblies the holy angels of God are present, and delighting in the due order and subordination of the ranks of God's servants,—and by a violation of that order we should be giving offence to them. See ref. So Chrys. (οὐκ οἶδας ὅτι μετ' ἀγγέλων ἔστηκας; μετ' ἐκείνων ἄδεις, μετ' ἐκείνων ὑμνεῖς, καὶ ἔστηκας γελῶν; cited by Hammond, but from what work of Chrys. I have not been able to find. In his commentary on this passage he is not clear, but seems to take this view,—*εἰ γὰρ τοῦ ἀνδρὸς καταφρονεῖς, φησί, τοὺς ἀγγέλους αἰδέσθῃ, Hom. xxvi. p. 234. In the Hom. on the Ascension, vol. ii. pt. ii. p. 443 (Migne), he says, εἰ βούλει ἰδεῖν κ. μάρτυρας κ. ἀγγέλους ἀνοιξοὶ τῆς πίστεως τοὺς ὀφθαλμούς, κ. ὅψει τὸ θέατρον ἐκείνῳ· εἰ γὰρ πᾶς ὁ ἄλλος ἀγγέλων ἐμπέπλησται, πολλῶ μᾶλλον ἢ ἐκκλησία . . . ὅτι γὰρ ἅπας ὁ ἄλλος ἀγγέλων ἐμπέπλησται, ἄκουσον τί φησιν ὁ ἀπόστολος, ἐντρέπων τὰς γυναῖκας ὥστε ἔχειν κάλυμμα ἐπὶ τῆς κεφαλῆς· “ὀφείλουσιν κ.τ.λ.”), Grot. (whose note see in Pool), Estius, Wolf, Rückert, Meyer, De Wette. (1) Others, with a modification of this rendering, take τοὺς ἀγγέλους as the *guardian angels*, appointed, one to take charge of each Christian. So Theophyl. (τὸ ἀνακεκαλύφθαι ἀναισχυρτίαν ἐμφαίνει· ἦν καὶ οἱ τοῖς πιστοῖς παρεπόμενοι ἀγγελοὶ βδελύσσονται), Jerome (not Aug. de Trin. xii. 7, as Meyer, see below), Theodoret. But, though such angels *certainly* do minister to the heirs of salvation,—see Matt. xviii. 10, and note,—there does not appear to be any immediate allusion to them *here*. (2) Others again understand ‘*bad angels*,’ who might *themselves* be lustfully excited; so Tertull. de Virg. Vel. 7, vol. ii. p. 899, “propter angelos: scilicet quos legimus a Deo et caelo excidisse ob concupiscentiam feminarum.” See also cont. Marcion. v. 8, p. 488.—or might *tempt men so to be*,—Schöttgen, Mosh., al.,—or might *injure the unveiled themselves*: so, after Rabbinical notions, Wetst. But οἱ ἄγγελοι, *absol.*, never means any thing in the N. T. except *the holy angels of God*. See, in Stanley's note, a modification of this view, which is consistent with that meaning. (3) Clem. Alex. fragm. ix. ὑποτυπ. lib. iii. (p. 1004 P.) says, ἀγγέλους φησὶ τοὺς*

δικαίους, κ. ἐναρέτους. (4) Beza, the Christian *prophets*, “in cœlu loquentes ut Dei nuncios et legatos.” (5) Ambrose, the *presidents of the assemblies*. (6) Lightf., the *angeli* or *nuntii desponsationum*, persons deputed to bring about *betrothals*. (7) Rosenm., Schrader, and many others,—*exploratores* vel *speculatores*: “Poterat nempe novæ consuetudinis notitia per ἀπίστους speculatores in publicum emanare, christianasque uxores tum Judæis, de isto mulierum habitu pessime existimantibus, tum Græcis quoque in suspicionem rei christianæ probrosissimam adducere.” Roseum. Against all these ingenious interpretations is the plain sense of οἱ ἄγγελοι (Matt. xiii. 49. Mark i. 13. Luke xvi. 22. chap. xiii. 1. Col. ii. 18. Heb. i. 4, 5, 7, 13, al.), which appears to me irrefragable. But still a question remains, *WHY should the Apostle have here named the angels, and adduced them as furnishing a reason for women being veiled in the Christian assemblies?* Bengel has given an acute, but not I believe the correct answer: “mulier se tegat propter angelos, i. e. quia etiam angeli teguntur. Sicut ad Deum se habent angeli: sic ad virum se habet mulier. Dei facies patet: velantur angeli: Esa. vi. 2. Viri facies patet: velatur mulier.” Surely this lies *too far off* for any reader to supply without further specification. Aug. de Trin. xii. 7 (10), vol. viii. p. 1004, gives an ingenious reason: “Grata est enim sanctis angelis sacrata et pia significatio. Nam Deus non ad tempus videt, nec aliquid novi fit in Ejus visione atque scientia, cum aliquid temporaliter aut transitorie geritur, sicut inde afficiuntur sensus vel cœnales animalium et hominum, vel etiam cœlestes angelorum.” (He makes no mention,—see above,—of *guardian angels*.) I believe the account given above to be the true one, and the *reason* of adducing it to be, that the Apostle *has before his mind the order of the universal church*, and prefers when speaking of the assemblies of Christians, to adduce those beings who, as not entering into the gradation which he has here described, are conceived as *spectators* of the whole, delighted with the decency and order of the servants of God. Stanley thinks the most natural explanation of the reference to be, that the Apostle was led to it by a train of association familiar to his readers, but lost to us: and compares the intimations of a similar familiarity on their part with the subjects of which he

κ ver. 8. οὔτε ἄνθρωπος χωρὶς γυναικὸς ἐν κυρίῳ ¹² ὥσπερ γὰρ ἡ γυνή ^{ABCDF}
 1 ch. viii. 6. ¹ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός, τὰ δὲ ^{HKLPN}
 Rom. xi. 36. ² πάντα ¹ ἐκ τοῦ θεοῦ. ¹³ ἐν ὑμῖν αὐτοῖς ^m κρίνατε. ⁿ πρέπει ^{a c d e f}
 m = Luke vii. 43. Acts iv. 19. Ps. lviii. 1. ^{g h k l m}
 Matt. iii. 15 only. 1 Maec. xii. 11 only. ^o ἐστὶν γυναικα ^o ἀκατακάλυπτον τῷ θεῷ προσεύχεσθαι;
 (-παι, Eph. v. 3. 1 Tim. ii. 10. Tit. ii. 1. Heb. ii. 10. vii. 26 only. Ps. lxiv. 1.) ^q κομᾶ, ^r ἀτιμία αὐτῷ ἐστίν, ¹⁵ γυνὴ δὲ ἐὰν ^q κομᾶ, δόξα
 αὐτῇ ἐστίν; ὅτι ἡ ^s κόμη ^t αὐτῇ ^u περιβολαίου δέδοται
 only. o ver. 5. p = Rom. i. 26 (reff.). ii. 27. xi. 21, 24. see James iii. 7. q here
 bis only t. r Rom. i. 26 reff. s here only. Num. vi. 5. t = Luke xi. 11.
 u Heb. i. 12 (from Ps. ci. 26) only. Exod. xxii. 27. Job xxvi. 6. Ps. ciii. 6.

KL rel vulg syrr Chr₂ Thdrt Pel: txt ABC D¹⁻³ [and lat] FHPN d m 17 coptt æth arm Clem, Bas-sel Damasc Sing-cler₁ Ambrst Aug₁.

12. om δ F(not G) 17[om η also]. for δια, εκ K [f]. om της H [Montf: e contra Tischdf].

13. for εν υμιν αυτοις, υμεις αυτοι D vulg(not tol [vos autem am]) lat-ff. προσευχ. bef τω θ. DF [latt syrr coptt æth arm(Tischdf)].

14. rec ins η bef ουδε (addition to mark the interrogation), with D³KL rel syr-mg sah: om ABCD¹⁻³FHPN 17. 47 latt syrr copt arm [Euthal-ms] Ambr₁ Ambrst. rec αυτη bef η φυσις, with D²KL rel Chr₁ Thdrt: om αυτη F[-gr] arm[?] Tert₁: txt ABCD¹⁻³HPN a m 17 [Euthal-ms] Damasc₂. aft μεν ins γαρ N¹(but marked for erasure) copt. for eav, av D¹.

15. αυτη δεδοται CHP a d m vulg(with F-lat) syr Damasc₂ Ambr: om αυτη D F[-gr] KL e f l i l [47] Chr₂ Thdrt Ec Tert.: δεδοται αυτη ABN c g k o 17 G-lat Syr coptt æth arm [Euthal-ms].

was treating in 2 Thess. ii. 5—7.

11.] Yet is neither sex insulated and independent of the other in the Christian life. ἐν κυρίῳ is not the predicate (as Grot., &c.),—‘neque viri exclusis mulieribus . . . participes sunt beneficiorum per Christum partorum:’ nor does it mean according to the ordinance of God, as Chrys., Beza, Olsh.,—for the phrase ἐν κυρίῳ is well known as applying to the Christian state, in the Lord. See e. g. Rom. xvi. 2, 8, 11, 12 (bis), &c.

12.] And in this, the Christian life accords with the original ordinance of God. For (proof of ver. 11) as the woman is (was taken, Gen. ii. 21 f.) out of the man, so the man is (is born, in the propagation of the human race) by means of the woman; but all things (both man and woman and all things else: a general maxim, see 2 Cor. v. 18) are of (as their source,—thus uniting in one great head both sexes and all creation) God. They are dependent on one another, but both on HIM: the Christian life therefore, which unites them in Christ, is agreeable to God’s ordinance.

13.] Appeal to their own sense of propriety: cf. ch. x. 15. ἐν ὑμῖν αὐτ.] Each man within himself, in his own judgment.

14.] ἡ φύσις αὐτῇ, nature herself: i. e. the mere fact of one sex being by nature unveiled, i. e. having short hair,—the other, veiled, i. e. having long hair. This plainly declares that man was intended to be uncovered,—woman, covered. When therefore we deal with the proprieties of the artificial state, of clothing the body, we must be regulated

by nature’s suggestion: that which she has indicated to be left uncovered, we must so leave: that which she has covered, when we clothe the body, we must cover likewise. This is the argument. φύσις is not sense of natural propriety, but NATURE,—the law of creation.

κομᾶ.] So Eustathius, Il. γ. p. 288, in Wetst., κόμην δὲ ἔχειν, καὶ εὐκομον εἶναι, γυναικώτερόν ἐστιν. διὰ καὶ ὁ Πάρις ὀνειδίζεται ὡς κόμην ἔχων. On φύσις and κομᾶ Pool observes, ‘locus est vexatissimus doctorum sententiis;’ and gives a note of four folio columns; and Bengel has a long discussion on the lawfulness of wigs.

The Apostle (see above) makes no allusion to the customs of nations in the matter, nor is even the mention of them relevant[: he is speaking of the dictates of nature herself.]

15.] See on ver. 14: compare Milton, Par. Lost, iv. 304 ff.

περιβολαίου, properly a wrapper, or enveloping garment: see reff., and Eurip. Herc. fur. 549, and in a metaphorical sense, 1269. “In this passage,” says Stanley, “the Apostle would refer to the ‘peplum,’ which the Grecian women used ordinarily as a shawl, but on public occasions as a hood also, especially at funerals and marriages.” See a woodcut in Smith’s Dict. of Antt. art. ‘peplum.’

16.] Cuts off the subject, already abundantly decided, with a settlement of any possible difference, by appeal to universal apostolic and ecclesiastic custom. But if any man seems to be contentious (i. e. ‘if any arises who appears to dispute the matter, who

[αὐτῇ]. ¹⁶ εἰ δέ τις ^ν δοκεῖ ^ω φιλόνηκος εἶναι, ἡμεῖς τοιαύτην ^ν — Luke xii. 24. Gal. ii. 6. Prov. ii. 10.

..θεου Π.
ΑΒCDE
KLPN
a c d e f
g h k l m
o 17. 47

^x συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ^{yz} ἐκκλησίαι τοῦ ^z θεοῦ.
¹⁷ Τοῦτο δὲ ^a παραγγέλλω οὐκ ^b ἐπαινῶν, ὅτι οὐκ ^c εἰς
τὸ ^d κρεῖσσον ἀλλὰ ^c εἰς τὸ ^e ἥσσουν ^f συνέρχασθε. ¹⁸ g πρῶ-
Prov. x. 12.) x John xviii. 39. ch. viii. 7 v. only t. Prov. xvii. 9 Symm. [or -θης.] (-θης, 2 Macc. iii. 31.) y plur., Rom. xvi. 16 reff. z ch. i. 2 reff. a Acts 1. 4 reff. b ver. 2. c see Rom. xiii. 4 reff. d ch. vii. 9 reff. e = here (2 Cor. xii. 15) only t. (Isa. xxiii. 8.) f = Acts i. 6 reff. g [Rom. iii. 2.] w here only. Ezek. iii. 7 only. (-κία, Luke xxii. 24. -κεῖν, a Acts 1. 4 reff.)

^{17.} rec παραγγέλλων οὐκ ἐπαινω (see vv. 2 and 22), with C³(app) D³(and lat) F[-gr] KLPN rel copt [sah-mnt] Chr₃ Thdrt [Sedul]: -λω οὐκ -νω D¹[-gr] 137 sah[-woide] Euthal-ms]: -λων οὐκ -νων B d: txt AC¹ 17 latt syrr æth[appy] arm Ambrst Aug Pel Bede. (κρεῖσσον, so ABCD¹FPN 17 [Damasc].) (ἀλλὰ, so ABCD¹N m¹ [Euthal-ms].) (ἥσσουν, so ABCD¹N [Euthal-ms]: ἐλαττον F Thdrt: ἵσων 17.)

seems not satisfied with the *reasons* I have given, but is still disputatious;—this is the only admissible sense of δοκεῖ in this construction: see reff.:—for the meaning, ‘if it pleases any one,’ &c. would require τινι δοκεῖ: and ‘if any one thinks that he may,’ &c. would not agree with φιλονεικεῖν, which is in itself *wrong*). ἡμεῖς] declarative: let him know that . . .; so, εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίξαν βαστάξεις, ἀλλ’ ἡ ῥίζα σέ, Rom. xi. 18. We,—the Apostles and their immediate company,—including the women who assembled in prayer and supplication with them at their various stations, see Acts xvi. 13.

τοιαύτην συνήθειαν] The best modern Commentators, e.g. Meyer and De Wette, agree with Chrys. in understanding this, τοιαύτ. συνήθ., ὥστε φιλονεικεῖν κ. ἐρίζειν κ. ἀντιτάττεσθαι. p. 235. And so Ambrose, Beza, Calvin, Estius, Calov., al. But surely it would be very unlikely, that after so long a treatment of a particular subject, the Apostle should wind up all by merely a censure of a fault common to their behaviour on this and all the other matters of dispute. Such a rendering seems to me almost to *stultify* the conclusion:—‘If any will dispute about it still, remember that it is neither our practice, nor that of the Churches, to dispute.’ It would seem to me, but for the weighty names on the other side, hardly to admit of a question, that the συνήθεια alludes to the practice (see ref. John) of women praying uncovered. So Theodoret, Grot., Michaelis, Rosenm., Billroth, Olsh., al., and Theophyl. altern. He thus cuts off all further disputation on the matter by appealing to universal Christian usage: to make the appeal more solemn, adds τοῦ θεοῦ τοῖς αἰ ἐκκλ.,—the assemblies which are held in honour of and for prayer to God, and are *His own Churches*. Obs. αἱ ἐκκλησίαι, not ἡ ἐκκλησία. The plurality of independent testimonies to the absence of the custom, is that on which the stress is laid. This appeal, ‘to THE CHURCHES,’ was much heard again at the Reformation: but has

since been too much forgotten. See, on the influence of this passage on the Christian church, the general remarks of Stanley, edn. 2, pp. 198—200. 17—34.]

Correction of abuses regarding the Agapæ and the partaking of the Supper of the Lord.

17.] Refers back to what has been said since ver. 2, and forms a transition to what is yet to be said. But this (viz. what has gone before, respecting the veiling of women; not, as Chrys., Theophyl., Grot., Bengel, al., that which follows: see below) I command you (not ‘announce to you,’ nor ‘declare to you from report,’ which are senses of παραγγ. unknown to the N. T., where it only means ‘to command,’—‘to deliver by way of precept,’ see reff., and ch. vii. 10; 1 Thess. iv. 11; 2 Thess. iii. 4, 6, 10, 12. This makes it hardly possible to refer τοῦτο to what follows; for if so, some definite command should immediately succeed) not praising (refers to the ἐπαινω of ver. 2, and excepts what has been said since from that category); because you come together not for the better (so that edification results) but for the worse (so that propriety is violated, and the result is to the hindering of the faith). These last words ὅτι . . . συνέρχ. are introduced with a manifest view to include more than the subject hitherto treated, and to prepare the way for other abuses of their assemblies to be noticed.

18.] πρῶτον—where is the second particular founda. answering to this πρῶτον? Ordinarily, it is assumed that the σχίσματα are the first abuse, the disorders in the Agapæ (beginning with ver. 20), the second. But I am convinced, with Meyer, that this view is wrong. For (1) neither special blame, nor correction of abuse, is conveyed in vv. 18, 19: nor is it so much as intimated, on the ordinary hypothesis, what the character of these σχίσματα was. And (2) the words of ver. 22, ἐπανέσω ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινώ, plainly refer back to ver. 17, and shew that the whole is continuous. Again (3) the οὖν of ver. 20, as so frequently,—see ch.

h = ch. v. 3.
2 Cor. ix. 1.
i w. acc. and
inf., John xii.
18 only.
j ch. i. 10 reff.
k Acts vii. 16
reff.
al. fr. Job xxix. 24.

του^{gh} μὲν^h γὰρ^f *συνερχομένων* ὑμῶν ἐν ἐκκλησίᾳⁱ ἀκούω^{ABCDF}
σχίσματα ἐν ὑμῖν^k ὑπάρχειν, καὶ^l μέρος τι^m πιστεύω.^{KLPN}
19ⁿ δεῖ γὰρ καὶ^o αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα [καὶ] οἱ^p δό-^{acdef}
o 17. 47^{ghklm}

l = here only. Thucyd. ii. 64. iv. 30. — ἐκ μέρους, ch. xiii. 9, &c.
n = Acts iv. 12 reff. o Acts v. 17 reff. m = Matt. xxiv. 23, 26
p Rom. xiv. 18 reff.

18. rec ins τη bef ἐκκλησία (*the meaning being mistaken: see note*), with g h 47 [arm(Treg)] Thl Ec: om ABCDFKLPN rel Chr₁ [Euthal-ms] Damasc. υπ-
αρχειν bef εν υμιν D^{1-3F} vulg-ed arm: om εν υμιν am(with demid fuld harl [tol])
Orig[-int₁] Ambrst Bede.

19. om 1st εν υμιν D^{1F} latt Orig-int₁ [(Tert₃) Cypr₂ Ambrst Aug₁] (not Orig₁ [Chr₁ Euthal-ms Thdrt Damasc] Jer₁ Primas): ins aft ειναι D³[-gr copt] Archel₁.
aft ινα ins και B D¹(and lat) m 17 vulg sah Ambrst Pel Bede: om AC D³[-gr] FKLPN
rel syrr copt [arm] Orig₁[-int₁] Epiph₁ Chr₇ [Euthal-ms] Thdrt Damasc Cypr₂
[(Tert₂) Jer₁]: και ινα και m¹.

viii. 4, and Hartung, Partikellehre, ii. 22, —resumes the subject broken off by και μέρος . . . γέν. ἐν ὑμῖν. The *σχίσματα* before the Apostle's mind are, *specifically*, those occurring at the Agapæ,—but on the mention of them, he breaks off to shew that such divisions were to be no matters of surprise, but were ordained to test them,—and in ver. 20 he returns with the very words, *συνερχομένων ὑμῶν*,—to the immediate matter in hand, and treats it at length. See more on vv. 21 ff. But the question still remains, where is the *second* point, answering to this *πρῶτον*? Again with Meyer (and Macknight) I answer,—at ch. xii. 1. The ABUSE OF SPIRITUAL GIFTS, which also created disorder in their assemblies, ch. xiv. 23 al., and concerning which he concludes, xiv. 40, πάντα εὐσχημόνως κ. κατὰ τάξιν γινέσθω,—was the other point before his mind, when he wrote this *πρῶτον*. That he takes no notice in ch. xii. 1, by any *ἐπειτα* δέ or the like, of what has gone before, will be no objection to the above view to any one but the merest tiro in our Apostle's style.

There is a trajectory of the ἀκούω, which, in the sense, precedes *συνερχ.*, &c. ἐν ἐκκλ.] in assembly; not local, as E. V., 'in the church,' but = ἐπὶ τὸ αὐτό, ver. 20. [In ver. 16, where the word is used of distinct bodies of Christians, it was not possible to keep the word *assemblies*, but it should be done whenever the sense admits it, and it suits the matter in hand].

σχίσματα] of what sort, is specified below; viz. that he does not here refer to the party dissensions of ch. i. 10, nor could he say of them μέρος τι πιστεύω, but strictly to *σχίσματα* which took place at their meetings together, viz. that each takes before other his own supper, &c. So Chrys.: οὐ λέγει, ἀκούω γὰρ μὴ κοινῇ ὑμᾶς συνδειπνεῖν· ἀκούω κατ' ἰδίαν ὑμᾶς ἐστιασθαι, καὶ μὴ μετὰ τῶν πενήτων· ἀλλ' ὁ μάλιστα ἱκανὸν ἦν αὐτῶν διασεῖσαι τὴν διάνοιαν, τοῦτο τέθεικε, τὸ τοῦ σχίσματος ὄνομα, ὃ καὶ τούτου ἦν αἷτιον,

Hom. xxvii. p. 241; and Theophyl., Ec., Est., Pisc., Grot., which last remarks, 'Accidebat jam illis temporibus, quod nostris multo magis evenit, ut res instituta ad concorporandos fideles in vexillum schismatis verteretur.' κ. μέρος τι πιστ.] Said in gentleness: q. d. "I am unwilling to believe *all* I hear concerning the point, but *some* (hardly 'much,' 'in great part,' as Stanley: nor do his testimonies from Thucyd. i. 23; vii. 30, bear out this meaning. It might, of course, lie beneath the surface, but is not given by μέρος τι) I cannot help believing."

19.] δεῖ, in the divine appointment, the ἵνα which follows expressing God's purpose thereby. Our Lord had said ἀνάγκη ἐλθεῖν τὰ σκάνδαλα, Matt. xviii. 7:—and Justin Martyr, Tryph. 35, p. 132, quotes among His sayings prophetic of division in the church, ἔσονται σχίσματα κ. αἰρέσεις. From the pointed manner in which δεῖ γὰρ καὶ αἰρέσεις . . . is said, I should be inclined to think that the Apostle *tacitly referred to the same saying of our Lord: for there must be* (not only dissensions, but) *even heresies* (not in the ecclesiastical or doctrinal sense,—as Pelag., Est., Calv., Beza,—see reff., but indicating a further and more matured separation, where not only is there present dissension, as in the Agapæ, but a deliberate choice and maintenance of party distinction. It does not appear, in spite of all that has been written in Germany on the supposed parties of ch. i. 10, that such separations had yet taken place among the Corinthians. Nor even in Clement's Epistle, forty years after this, do we find any allusion to such, but only, as here, to a general spirit of dissension and variance, see chaps. iii. and xiv., pp. 213, 257. Chrys. would refer αἰρ. only to the Agapæ: οὐ ταύτας λέγων τὰς τῶν δογμάτων, ἀλλὰ τὰς τῶν σχισμάτων τούτων, p. 242,—and so Theophyl., (Ec. But this hardly justifies the climax, δεῖ γὰρ καὶ αἰρ.) among you, that the approved

κίμοι ⁹ φανεροὶ ⁹ γένωνται ἐν ὑμῖν. ²⁰ ^{fr} συνερχομένων οὖν ⁹ Mark vi. 14. Luke viii. 17. Acts vii. 13. ch. iii. 13. xiv. 25. Phil. i. 13. Gen. xlii. 16. 1 Macc. xv. 9. r ch. xiv. 23. s Acts i. 15 reff. t Rev. i. 10 only t. u John xiii. 2, 4. xxi. 20 al. Dan. i. 16 (v. 1 Theod.) only. w Acts ix. 3 reff. v Mark xiv. 8. Gal. vi. 1 x = Matt. xiii. 8. Acts xxvii. 44. Rom. xiv. 5. 2 Cor. ii. 16 al. y Matt. iv. 2. Rom. xii. 20 (from Prov. xxv. 21) al. z Acts ii. 15 reff. a Rom. x. 18, 19. ch. ix. 4, 5 only. P. b Rom. iv. 11 reff. c = ch. x. 22. d ch. i. 2 reff. e Matt. xviii. 10. Rom. ii. 4 al. Prov. xiii. 13. f ch. i. 27. vv. 4, 5.

om 2nd εν υμιν C æth Orig[ins Delarue from Philocal] Chr₂[ins,] Epiph₁ Damasc-comm₁ Jer₁.

20. om ουν D¹ (and lat) F[not F-lat] Chr₁: δε 17. for εστιν, επι D¹[-gr] F (and G-lat): om D-lat: jam non est vulg (and F-lat) [Ambrst]. φαγει N¹.

21. προσλαμβανει A 46. 106-8-22². for εν τω, επι τω D[-gr] F[-gr]: ad vulg (and F-lat) E-lat: εις τω (= το) 17, in manducandum G-lat: in manducando D-lat [Ambrst Aug.].

22. for εις το σθ. κ. πιν., φαγειν και πειν F.

[also] (i. e. as well as the other party, who would become manifest by their very conduct) may be made manifest among you; viz. through a better and nobler spirit being shewn by them, than by the contentious and separatists. ^{20.}

The same subject—resumed from the συνερχ. of ver. 18: see notes on πρῶτον. When then ye come together (are assembling, pres. and perhaps here, where he deals with particulars, to be pressed,—as their intention in thus assembling is blamed) to one place (reff. Acts) it is not to eat (with any idea of eating [or, there is no eating]). But Meyer, Bengel, and many others, render οὐκ ἔστιν here, ‘non licet,’ as in οὐκ ἔστιν εἰπεῖν and the like: De Wette, after Estius, al., as E. V., ‘this is not,’ ‘cannot be called,’—‘id quod agitis, non est.’ But the greediness which is blamed, seems to refer οὐκ ἔστιν to the συνέρχεσθαι, and φαγεῖν to the motive = ἵνα φαγήτε the Supper of the Lord (emphasis on κυριακόν, as opposed to ἰδιον below). κυρ. δειπν.] ‘the Supper instituted by the Lord.’ This was an inseparable adjunct, in the apostolic times, to their agapæ or feasts of love. Chrys. on ver. 17, and Tertull. Apol. § 39, vol. i. pp. 474 ff., give an ample description of these feasts, which were of the nature of ἔρανοι, or mutual contributions, where each who was able brought his own portion,—and the rich, additional portions for the poor. See Xen. Mem. iii. 14, in which the circumstances bear a remarkable similarity to those in the Corinthian church. Not before this feast, as Chrys. (μετὰ τὴν τῶν μυστηρίων κοινωνίαν ἐπὶ κοινῇ πάντες ἦσαν εὐωχίαν, p. 240), al.,—but during and after it, as shewn by the institution, by the custom at the Pass-

nants of the ancient custom and its abuse until forbidden by the council of Carthage,—the ancient Christians partook of the Supper of the Lord. The best account of this matter is to be found in the note in Pool’s Synopsis on Matt. xxvi. 26. It was necessary for the celebration of the Lord’s Supper that all should eat of the same bread and drink of the same cup; and in all probability, that a prayer should be offered, and words of consecration said, by the appointed ministers. Hence cessation of the feast itself, and solemn order and silence, would be necessitated even by the outward requirements of the ordinance. These could not be obtained, where each man was greedily devouring that which he had brought with him: where the extremes were seen, of one craving, and another being drunken. This being their practice, there could be [no possibility, and at the same time] no intention of celebrating the Lord’s Supper,—no [provision for it, nor] discernment of the solemnity of it. On the whole subject, see Stanley’s note.

21.] πρὸλ., as in E. V., takes before another, viz. during the feast (ἐν τῷ φ.), not, at home, before coming. Obviously the ἕκαστος must be limited to the rich: the poor had no ἰδιον δειπνον to take, and were the losers by the selfishness of the rich. πεινᾷ one is craving (the poor), another is drunken (the rich). There is no need to soften the meaning of μεθύει: as Meyer says, “Paul draws the picture in strong colours, and who can say that the reality was less strong?”

22.] For (a reason for the blame in the foregoing: this should not be: for) have you no houses, to eat, &c.: meaning, ‘at home is the place to satiate the appetite, not the assembly of the brethren.’ Or do ye shew your contempt for (pres.) the

g = Luke iii. 11. xxi. 36. Neh. viii. 10 (?). h ver. 2. i = ch. xv. 1. 3. Gal. i. 9. 12 al. j = ver. 2 reff. k = Rom. iv. 25 reff. Gospp. passim. l absol. Luke xxii. 19. Rom. i. (8 reff.) 21. ch. xiv. 17 al. + Wisd. xviii. 2 only. m Acts ii. 46 reff. n = || Mt. Mk. L. Matt. xiii. 37. John xv. 1. ch. x. 4. Gen. xii. 26, 27. Exod. xii. 11. Ezek. xxxvii. 11. o ellips., here q here bis. || L. Heb. x. 3 only. Lev. xxiv. 7. r || L. Matt. xxi. 30. Luke xx. 31. Rom. viii. 26. Prov. xxvii. 15.

rec υμιν bef ειπω, with KL rel syr [arm-mss] Thdrt: om υμιν P æth-pl arm-ed: txt ABCDFN m 17 vulg Syr coptt goth [Bas₁ Cyr₁ p₁] Damasc lat-ff. for επαινεσω, επαινω (conformation to the pres follg) BF latt lat-ff: txt AC D[-gr] KLPN rel vss Chr, [Bas₁ Cyr₁ Euthal-ms] Thdrt Damasc.

23. for απο, παρα D [Bas-2-mss]. om του DF. for κυριου, θεου F (with G-lat, but not F-lat). om ιησους B 44. εν η νυκτι παρεδ. D¹F, in qua nocte latt [Cyr₁ Ambrst]. rec παρεδοτο, with B²LP rel Chr, Thdrt [Bas, Euthal-ms Damasc₁]: txt AB¹CDFKN [17] Damasc[h.l.]. ins τον bef αρτον D¹F.

24. rec aft ειπεν adds λαβετε φαγετε (interpoln from Matt xxvi. 26), with C³KLP rel syrr goth [æth-pl] (Cyr₁ jer₁) Chr₄ [Euthal-ms] Thdrt Damasc Thl Æc, A. kai φ. vulg [demid harl tol] arm[-usc] Ambrst; λαβετε (alone) æth[-rom]: om ABC'DFN 17 am (with fuld al) coptt arm(ed-1805) Bas₁ Cyr₁ (Ath₁) Cypr₁. rec aft υπερ υμων ins κλωμενον, with C³D³FKLPN³ rel syrr goth [Bas₁ Chr₃ Euthal-ms] Thdrt_{h.l.} (elsw₂ διδομενον η κλωμενον κατα τον αποστ.) Damasc₂ Thl Æc; θρुप्तoμενον D¹; διδομενον coptt; quod pro vobis tradetur vulg Cypr₁ Ambrst-ed: om ABC'N¹ 17. 67² [arm-zoh] Cyr₁ Ath₁ Fulg₁. om την F.

congregation of God (θεοῦ to express, as Bengel, 'dignitatem ecclesiæ.' This contempt was expressed by their *not sharing* with the congregation the portion which they brought),—and put to shame those who have not (houses to eat and to drink in, and therefore come to the daily ἀγάπαι to be fed. There is no reason for rendering with the majority of Commentators τοὺς μὴ ἔχοντας, 'the poor'; the μὴ ἔχοντας has a distinct reference to the ἔχετε before. Meyer refers in support of the meaning, 'the poor,' to Wetst. on 2 Cor. viii. 13, where nothing on the subject is found: De Wette, to Luke iii. 11, where the case is as here, the preceding ἔχων being referred to. The meaning is allowable, e. g. πρὸς γὰρ τὸν ἔχοντ' ὁ φθόνος ἔρπει, Soph. Aj. 157: πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης, Eurip. Alc. 57: πότε μὲν ἐπ' ἡμᾶρ εἶχον, εἴτ' οὐκ εἶχον ἄν, where however it is qualified by ἐπ' ἡμᾶρ)? What must I say to you? Shall I praise you in this matter? I praise you not. (See ver. 17.) 23—25.] To shew them the solemnity of the ordinance which they thus set at nought, he reminds them of the account which he had before given them, of its INSTITUTION by THE LORD. MATT. xxvi. 26—29. MARK xiv. 22—25. LUKE xxii. 19, 20. 23.] For I (see ch. vii. 28; Phil. iv. 11) received from the Lord (by special revelation, see Gal. i. 12. Meyer attempts to deny that this revelation was made to Paul himself,

on the strength of ἀπό meaning 'indirect,' παρὰ 'direct' reception from any one: but this distinction is fallacious: e. g. 1 John i. 5, αὕτη ἐστὶν ἡ ἐπαγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ. He supposes that it was made to Ananias or some other, and communicated to Paul. But the sole reason for this somewhat clumsy hypothesis is the supposed force of the preposition, which has no existence. If the Apostle had referred only to the Evangelic tradition or writings (?) he would not have used the first person singular, but παρελάβομεν. I may remark, that the similarity between this account of the Institution and that in Luke's Gospel, is only what might be expected on the supposition of a special revelation made to Paul, of which that Evangelist, being Paul's companion, in certain parts of his history availed himself) that which I also delivered (in my apostolic testimony) to you, (viz.) that the Lord Jesus, &c. παρεδίδοτο] the imperf.: He was being betrayed. "There is an appearance of fixed order, especially in these opening words, which indicates that this had already become a familiar formula." Stanley. ἄρτον] not, as Meyer, 'a loaf,' but bread: cf. the common expression, φαγεῖν ἄρτον. 24.] On εὐχ. ἐκλασεν, see note, Matt. xxvi. 26. Meyer well remarks, that "the filling up of τὸ ὑπὲρ ὑμῶν is to be sought in the foregoing ἐκλασεν." Hence the insertion of κλωμέ-

αὐτως καὶ τὸ ποτήριον μετὰ τὸ ^s δειπνήσαι, λέγων Τοῦτο ^s L. Luke
τὸ ποτήριον ἡ ¹ καινὴ ¹ διαθήκη ἐστίν ^u ἐν τῷ ἐμῷ αἵματι ^{xvii. 8.}
τοῦτο ποιεῖτε, ^v ὡσάκεις ἐὰν πίνητε, ^p εἰς τὴν ἐμὴν ²⁰ ἀνάμνη-
σιν. ²⁶ ὡσάκεις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ ^t Rev. iii. 20
τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ κυρίου ^w καταγγέ-
λετε, ^x ἄχρις οὗ ἔλθῃ. ²⁷ ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἡ
πίνῃ τὸ ^y ποτήριον τοῦ ^y κυρίου ^z ἀναξίως, ^a ἔνοχος ^{only. Prov.} ἔσται
xiii. 1.
Tobit viii. 1
(not N) only.
2 Cor. iii. 6.
Heb. viii. 6
(from Jer.
xxxvii.
[xxxix.] 31).
ix. 15.
u = Heb. ix.
22, 25. x. 19.
1 John v. 6.
Zecl. ix. 11.
x constr., Rom.
1 Cor. x. 16.
(Matt. v. 23, 24.)

b ενοςχος

ABCDF
KLPN
a b c d e
f g h k l
m o 17.
47

v here bis. Rev. xi. 6 only +. Xen. Mem. iii. 4. 3.

w = Acts xiii. 5 reff.

xi. 25. Gal. iii. 19 al. ch. vi. 2.)

y ch. x. 21.

z here only +.

a = and constr., Mark iii. 29. xiv. 64 ¶ Mt. Heb. ii. 15. James ii. 10. (1 Cor. x. 21, 22 [3ce]) only. (Deut. xix. 10.)

25. for εμω αιματι, αιματι μου ACP m 17: txt BDFKLPN rel. homœotel in A,
osakis here and at beg of next ver. rec (for εαν) αν, with DFKL rel Chrī Cyr[^p
Nest-in-Cyr₁]: txt BCN 17 Orig₁ Thdrt Euthal-ms₁, (om osakis αν πινητε P[appy] a d
m [Bas₁ Euthal-ms, Damasc₁].)

26. om γαρ A (cf homœotel above) 238 goth æth arm. rec αν, with DFKLP
rel: txt ABCN a 17. for τουτον, τουτο N¹. rec aft ποτηριον ins τουτο (for
uniformity), with [C³]D²⁻³KLPN³ rel tol syrr copt goth æth Chrī [Bas₁ Nest-in-Cyr₁]
Thdrt Damasc₁ [Phot-c₁] Cyr₁: om ABC¹D¹FN¹ e 17 latt sah arm Cyr₁ Damasc₁
Cyr₁ Ambrst Pel. αχρις B¹N¹. rec aft αχρις ov ins αν (to fill up the constr),
with D³KLPN³ [47(sic)] rel Thdrt: om ABCD¹FN¹ 17 Bas¹ Chr-ms Cyr₁ Damasc.

27. αισθηται and πινηται F. rec aft τον αρτον ins τουτον (supplementary, or
as above), with KLP rel [vulg-clem] copt goth æth arm-mss Chrī [Euthal-ms]: om
ABCDFN o 17 am(with demid fuld harl tol mar) [Syr] syr sah arm-ed Clem₁ Bas₁
Ps-Ath₁ Thdrt Damasc₂ Orig-int₁ Cyr₁ [Cassiod₁]. for η, και A 39. 46. 109
lect-1 syrr coptt æth Clem₁ Ps-Ath₁ Orig-int₁ Pel Cassiod₁: txt BCDFKLPN rel latt
syr-mg goth Chr [Euthal-ms] Thdrt Damasc₂ Cyr₁ [Ambrst]. aft του κυριου
αναξίως add του κυριου D³[^{-gr}] LN e 47¹ syr goth.

νον. τοῦτο ποι. . .] See note on
Matt. ut supra. 25.] See Luke xxii.

20. ὡσαύτ. καὶ τὸ π.] “viz. ἔλα-
βεν καὶ εὐχ. ἔδωκεν αὐτοῖς. These last
words are implied in ἐκλασεν above.”
Meyer.

ἡ καιν. δ. ἐστὶν ἐν τῷ ἐμῷ
αἵμ.] is the new covenant in (ratified
by the shedding of, and therefore stand-
ing in, as its conditioning element) my
blood: = ἐστὶν ἡ καιν. δ. ἡ ἐν τῷ ἐμῷ αἵμ.
The position of ἐστὶν is no objection to this,
nor the omission of the art. Meyer would
render it, ‘is the N. C. by means of my
blood:’ i. e. by virtue of its contents, which
are my blood: and this solely on account
of the position of ἐστὶν. But the meaning
is as harsh, as the rendering is unrequired.

ὡσάκεις ἐὰν πίν.] Not a general
rule for all common meals of Christians;
but a precept that as often as that cup is
drunk, it should be in remembrance of
Him: on these last words is the emphasis:
see below.

26.] γάρ gives an ex-
planatory reason for εἰς τ. ἐμὴν ἀνάμν.,
viz. that the act of eating and drinking is a
proclamation of the death of the Lord till
His coming. The rendering of καταγγέ-
λετε imperative, as Theophyl.?, Luth.,
Grot., Rückert, is evidently wrong. The
Apostle is substantiating the application
of the Lord’s words by the acknowledged
nature of the rite. It is a proclamation
of His death: and thus is a remembrance

of Him. It is so, by our making mention
of in it, and seeing visibly before us and
partaking of, His body broken, and His
blood shed.

ἄχρις οὗ ἔλθῃ] The
καταγγ. is addressed directly to the Corin-
thians, not to them and all succeeding
Christians; the Apostle regarding the
coming of the Lord as near at hand, in
his own time, see notes on 2 Cor. v. 1—10.
Thdrt. remarks, μετὰ γὰρ τὴν αὐτοῦ παρου-
σίαν, οὐκέτι χρεία τῶν συμβόλων τοῦ
σώματος, αὐτοῦ φαινόμενον τοῦ σώμα-
τος: διὰ τοῦτο εἶπεν, ἄχρις οὗ (ἂν) ἔλθῃ.

The ἂν has been inserted from not
being aware that its absence implies the
certainty of the event. See examples in Lo-
beck on Phrynichus, pp. 15, 16, note.

27.] A consequence, from the nature of the
ordinance being, to proclaim the death of
the Lord: the guilt of the unworthy parti-
cipation of either of the elements. The
death of the Lord was brought about by
the breaking of His body and shedding
His blood: this Death we proclaim in the
ordinance by the bread broken—the wine
poured out, of which we partake: whoever
therefore shall either eat the bread or drink
the cup of the Lord unworthily (see below
ver. 29) shall be guilty of the Body and
Blood of the Lord: i. e. “*crimini et pœnæ
corporis et sanguinis Christi violati ob-
noxius erit*.” Meyer. Such an one pro-
claims the death of Christ, and yet in an

h see ch. x. 16. τοῦ ^b σώματος καὶ τοῦ ^b αἵματος τοῦ ^b κυρίου. ^{28 c} δοκιμα- ABCDF
 c = ch. iii. 13. ζέτω δὲ ^d ἄνθρωπος ἑαυτὸν, καὶ ^e οὕτως ἐκ τοῦ ἄρτου KLPN
 d = ch. iv. 1. ἑσθίετω καὶ ἐκ τοῦ ποτηρίου πινέτω ²⁹ ὁ γὰρ ἐσθίων καὶ f g h k l
 e = Rom. v. 12. πίνων ^f κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ ^g διακρίνων τὸ m o 17.
 f = Rom. ii. 2, 3 ref. ³⁰ διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ^h ἄρρω- 47
 g Acts xv. 9. ³⁰ διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ^h ἄρρω-
 James ii. 4. ³⁰ διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ^h ἄρρω-
 Job xii. 11.
 h Matt. xiv. 14. Mark vi. 5, 13. xvi. 18 only. 3 Kings. xiv. 5 A, Ald. &c. (see xii. 24 sq. B). Mal. i. 8. Sir. vii. 3
 only. (-τείν, 2 Kings xii. 15. -τημα, Sir. x. 10. -τια, Ps. xl. 3.)

rec omi του (bef αιματος) (as unnecessary?), with a¹ d h k 47[sic] Thl: ins ABCDFKLPN
 rel Clem Ps-Ath₁ Bas, Chr₁ Thdrt [Euthal-ms Damasc]. ⁴⁷ for κυριου, χριστου A
 17 aeth-rom Jer.

28. εαυτον bef ανθρωπος CDFP latt goth Damasc: εαυτον εκαστος 17, simly 4 Orig: txt ABKLN rel syrr (coptt) aeth arm Clem₁ Orig₁ Cyr₁ [Bas, Thdrt Damascen₁].—ins o bef ανθρ. D¹. aft εαυτ. ins πρωτον N³ [Ephiph₁].

29. rec aft πινων ins αναξίως (gloss from ver 27), with C³DFKLPN³ rel vulg syrr [copt goth aeth-pl arm Bas₁ Chr₂ αναξ. τ. κυρ₃] Euthal-ms Thdrt Damasc₂ Ambrst₁: om ABC¹N¹ 17 sah aeth-rom. rec aft το σωμα ins του κυριου (gloss from ver 27), with C³DFKLPN³ rel [vulg-clem am² demid fuld² har¹ tol syrr copt goth arm Bas₂ Euthal-ms Damasc₂] Chr₁ Thdrt Ambrst₁: om ABC¹N¹ 17. 67² am¹ (with fuld¹ har¹) sah aeth.

unworthy spirit—with no regard to that Death as his atonement, or a proof of Christ's love: he proclaims that Death as an indifferent person: he therefore partakes of the guilt of it. Chrysostom strikingly says, σφαγήν τὸ πρᾶγμα ἀπέφηνεν, οὐκέτι θύσαν, p. 247. But the idea ὡς καὶ αὐτὸς ἐκχέας τὸ αἷμα, Theophyl. (and Chrys., τί δήποτε; ὅτι ἐξέχεεν αὐτό, καὶ σφαγ., &c., as above), is irrelevant here, see ver. 29. The Romanists absurdly enough defend by this ἡ (the meaning of which is not to be changed to καί, as is most unfairly done in our E. V., and the completeness of the argument thereby destroyed) their practice of communicating only in one kind. Translated into common language, and applied to the ordinary sustenance of the body, their reasoning stands thus: 'Whoever eats to excess, or drinks to excess, is guilty of sin: therefore eating, without drinking, will sustain life.'

28.] The δέ implies an opposition to, and wish to escape from, the ἐνοχος ἔσται.

δοκιμ. εαυτ.] prove himself—examine τὴν διάνοιαν ἑαυτοῦ, as Theodormops., in loc.: ascertain by sufficient tests, what his state of feeling is with regard to the death of Christ, and how far this feeling is evinced in his daily life—which are the best guarantees for a worthy participation. καὶ οὕτως] i.e. 'after examination of himself.' The case in which the self-examination ends in an unfavourable verdict, does not come under consideration, because it is assumed that such a verdict will lead to repentance and amendment. 29.] For he who eats

and drinks (scil. of the bread and of the cup: certainly not, as Meyer, 'the mere eater and drinker, he who partakes as a mere act of eating and drinking,' which is

harsh to the last degree, and refuted by the parallel, ver. 27. αναξίως is spurious, see var. readd.) eats and drinks judgment to himself (i.e. brings on himself judgment by eating and drinking. κρίμα, as is evident by vv. 30—32, is not 'damnation' (κατάκριμα), as rendered in our E. V., a mis-translation, which has done infinite mischief, not appreciating (disjudicans, Vulg. μὴ ξετεράζων, μὴ ἐννοῶν ὡς χρή, τὸ μέγεθος τῶν προκειμένων, μὴ λογιζόμενος τὸν ὄγκον τῆς δωρεᾶς. Chrys. Hom. xxviii. p. 251) the Body (scil. of the Lord: here standing for the whole of that which is symbolized by the Bread and the Cup, the Body and Blood. The mystery of these, spiritually present in the elements, he, not being spiritual, does not appreciate: and therefore, as in ver. 27, falls under the divine judgment, as trifling with the death of Christ. The interpretation of Stanley, "not discerning that the body of the Lord is in himself and in the Christian society, and that it is as the body of the Lord, or as a member of that body, that he partakes of the bread," is surely somewhat far-fetched, after τοῦτό μου ἐστὶν τὸ σῶμα, ver. 24).

30.] Experimental proof of the κρίμα εαυτῷ, from the present sicknesses and frequent deaths among the Corinthian believers. Meyer distinguishes ἀσθενεῖς, weaklings, persons whose powers have failed spontaneously, from ἄρρωστοι, invalids, persons whose powers are enfeebled by sickness; and cites Tittmann, Synon. p. 76. ἀσθ. and ἄρρ. refer to physical, not (as Olsh., altern.) moral weaknesses. 31.] δέ contrasts with this state of sicknesses and deaths: it might be otherwise. This διεκρινόμεθα (parallel with δοκιμαζέτω before) should be rendered by the same word as διακρίνων

στοι, καὶ ⁱ κοιμῶνται ^k ἱκανοί. ³¹ εἰ δὲ ^l ἑαυτοὺς ⁸ διακρί-
νομεν, οὐκ ἂν ^m ἐκρινόμεθα· ³² ^m κρινόμενοι δὲ ὑπὸ [τοῦ]
κυρίου ⁿ παιδεύόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ ^o κατακριθώ-
μεν. ³³ ὥστε, ἀδελφοί μου, ^q συνεργούμενοι ^t εἰς τὸ φαγεῖν
ἀλλήλους ^s ἐκδέχεσθε. ³⁴ εἴ τις ^t πεινᾷ, ^u ἐν ^u οὐκῶ ἐσθιέτω,
ἵνα μὴ ^v εἰς ^w κρίμα ^q συνέρχησθε. τὰ δὲ λοιπὰ ^x ὡς ἂν
ἔλθω ^y διατάξομαι.

XII. ¹ Περὶ δὲ τῶν ^z πνευματικῶν, ἀδελφοί, ^a οὐ θέλω

ii. 1. Esth. ii. 1.
s Acts xvii. 16 reff. f.
v ver. 17 reff.
1 reff.
iv. 13.

p = ch. v. 8 reff.
t ver. 21.
w ver. 29.
z = ch. x. 3, 4 reff.

q ver. 17.
u anarth.; ch. xiv. 35. Deut. xi. 19. see Mark ii. 1.
x = Rom. xv. 24. Phil. ii. 23.
a Rom. i. 13. xi. 25. ch. x. 1. 2 Cor. i. 8. 1 Thess.

³¹ rec (for δε) γαρ, with CKLP³ rel syrr coptt arm Chr^[saep] Bas, Cyr, Euthal-ms
Damasc², Thdrt Aug^[allic]: txt ABDFN¹ 17 vulg goth æth Clem¹ Aug¹. εαυτον

³² απο F. ins του bef κυριου BC⁸ m 17 Clem¹ Damasc-txt: om ADFKLP rel
Cas, Chr² [Bas^{allic} Cyr¹ Euthal-ms] Thdrt Damasc¹ Thl (Ec. aft τω κοσμω ins
τουτω F, simly latt lat-ff.

³⁴ rec aft ei ins δε, with D²⁻³[gr] KLP³ rel demid syrr arm Clem¹ [Chr.] Thdrt
Damasc Bede: om ABCD¹FN¹ 17 latt coptt æth [Euthal-ms] Cyp¹ Ambrst Pel.
κρισιν K. διαταξωμαι ADF m 47.

CHAP. XII. 1. αγροειν bef αδελφοι ου θ. v. D¹[³(Tischdf)] F latt æth [Did¹ Ath-int,
Ambrst].

before, the idea being the same. ‘*Appreciate*,’ if etymologically understood, is the nearest to the meaning: in Latin *dijudico*, which the Vulg. has, is an excellent rendering,—preserving also the ‘judico,’ so essential to the following clause. In the E. V. ‘*If we would judge ourselves, we should not be judged*,’ the tenses are wrong: it should be, ‘*If we had judged ourselves, we should not have been judged*:’ ‘no such punishments would have befallen us.’ Thus I wrote in some former editions: and so also Stanley. But this collocation of the (imperfect) tenses may be rendered either way. Donaldson, Gr. Gr., p. 204, renders εἴ τι εἶχεν, ἐδίδου ἂν, ‘*si quid haberet, daret*:’ and so we have it in Æschyl. Suppl. 244, καὶ τὰλλα πόλλ’ ἐπεικάζαι δίκαιον ἦν, εἰ μὴ παρόντι φθόγγος ἦν ὁ σημανῶν: Æschin. Ctes. p. 86, εἰ δ’ ἦν ἀναγκαῖον ῥηθῆναι, οὐ Δημοσθένους ἦν ὁ λόγος: and other places (Bernhardy, p. 376). But as certainly, we find the other sense: e.g. Herod. iii. 25, of Cambyses, εἰ . . . ἀπήγε ὀπίσω τὸν στρατὸν . . . ἦν ἂν σοφὸς ἀνὴρ. So that the E. V. may here be kept, if thought desirable. In John v. 46, our translators have adopted the other rendering: ‘Had ye believed Moses, ye would have believed me:’ but in ib. viii. 39, 42, have rendered as here.

³²] But now that we are judged, it is by the Lord (emph.) that we are being chastised (to bring us to repentance), that we may not be (eternally) condemned with the (unbelieving) world.

³³] *General conclusion respecting this disorder.* So then (‘quæ cum ita sint’), my brethren (milder persuasive: as has been the assumption of the first person, vv. 31, 32), when ye are coming together to eat, wait for one another (contrast to ἕκαστος . . . προλαμβάνει, ver. 21: as Theophyl.: οὐκ εἶπεν, ἀλλήλοις μετὰδοτε, ἀλλ’, ἐκδέχεσθε· δεικνύον ὅτι κοινὰ εἰσι τὰ ἐκείσε εἰσφερόμενα. καὶ δεῖ ἀναμένειν τὴν κοινὴν συνέλευσιν).

³⁴] The ἀγάπαι were not meals to satiate the bodily appetites, but for a higher and holier purpose: let the hungry take off the edge of his hunger at home: see ver. 22.

τὰ δὲ λοιπὰ viz. things omitted (probably matters of detail) in the above directions. Perhaps they had asked him questions respecting the most convenient time or manner of celebration of the Lord’s supper: points on which primitive practice widely differed. ὡς ἂν ἔλθω, see reff., whenever I shall have come. ὡς ἂν, as ὅτ’ ἂν, implies uncertainty as to the event anticipated: see Kühner, vol. ii. p. 535, § 807.

CHAP. XII.—XIV.] ON THE ABUSE OF SPIRITUAL GIFTS: especially PROPHECYING, and SPEAKING WITH TONGUES. The second participle requiring correction in their assemblies, see ch. xi. 18, note, Chrys. well says: ταῦτα ἅπαν τὸ χωρὶον σφόδρα ἐστὶν ἀσάφες· τὴν δὲ ἀσάφειαν ἡ τῶν πραγμάτων ἀγνωσία· τε καὶ ἑλλειψις ποιεῖ τῶν τότε μὲν συμβαινόντων, νῦν δὲ οὐ γινομένων. Hom. xxix. p. 257. XII.] ON THE NATURE,

b ch. x. 19 reff.
c Acts viii. 32
reff.
d = Mark vi.
56. Acts ii.
45. iv. 35. Gen. ii. 19.

ὑμᾶς ^a ἀγνοεῖν. ² οἴδατε ὅτι ὅτε ἔθνη ἦτε, πρὸς τὰ ^b εἰδωλα τὰ ^c ἄφωνα ὡς ^d ἂν ἤγεσθε ^e ἀπαγόμενοι. ³ διό

ABCDE
KLPΣ
a b c d e
f g h k l
m o 17.
47

e Matt. xxvi. 57 al. Epp., here only. Deut. xxviii. 37.

2. rec om οτε (either a mistake, or a corrⁿ to help the constr: the same of the omⁿ of οτι), with F[-gr K-marg(Tischdf)] b d l D-lat Syr copt Ambrost: om οτι K¹ m Thdr[ed Euthal-ms] Damase Aug₂: txt ABC D[-gr] LPS rel vulg G-lat syr (sab) arm [æth(olim cum) Bas, Did, Chr₂ Thdr-ms Ath-int, Vig₁ Pel]. for αφωνα, απορφα F[-gr, ad simulacrorum formationes G-lat]. (ἀνῆγεσθε B² G[-corr(appy, Tischdf)] m: ascendebatis Aug.)

INTENT, AND WORTH OF SPIRITUAL GIFTS IN GENERAL. 1—3.] *The foundation of all spiritual utterance is the confession of Jesus as the Lord: and without the Spirit, no such confession can be made.* 1.]

δέ transitional. Some have thought that the Corinthians had referred this question to the Apostle's decision: but from the οὐ θέλω ὑμ. ἀγνοεῖν, it rather looks as if, like the last, it had been an abuse which he had heard of, and of his own instance corrects. τ. πνευματικῶν]

Most likely neuter, as ch. xiv. 1, *spiritual gifts*: so Chrys., Theophyl., Ec., Beza, Calov., Est., al., De Wette, and Meyer: —not masc., as ch. xiv. 37: so Grot., Hammond, al., and Locke, who maintains that the subject of this section is not the things, but the persons, quoting ch. xiv. 5. But surely the things are the main subject, enounced here, vv. 4—11, and treated of through the rest of the chapter; the inspired persons being mentioned only incidentally to them. Others, as Storr, Billroth, Wieseler cited by Meyer, and De W., limit τὰ πν. to the speaking with tongues, which indeed is mainly treated of in the latter part of the section (see ch. xiv. 1): but here the gifts of the Spirit generally are the subject. οὐ θέλω ὑμ. ἀγν.]

Theodor.-mops. cited by Meyer: θέλω ὑμᾶς καὶ τῶν πνευματικῶν χαρισμάτων εἰδέναι τὴν τάξιν, ὥστε βούλομαι τι καὶ περὶ τούτων εἰπεῖν. See reff.

2.] *Reason why they wanted instruction concerning spiritual gifts*—because they once were heathen, and could not therefore have any experience in spiritual things. Thus Meyer, and so far rightly: but the stress of this reason lies in the words ἄφωνα and ὡς ἂν ἤγεσθε, which he has not sufficiently noticed:—*Ye know (that) when ye were Gentiles* (the construction is an anacoluthon, beginning with οἴδατε ὅτι, and then as if οἴδατε ὅτι had been merely a formula for 'ye know,' passing into the construction so common, that of placing ὅτε after such verbs as μέμνημαι, οἶδα, ἀκούω, and the like, an ellipsis taking place of τοῦ χρόνου, as Lysias actually fills it up in one place, ἐκείνου τοῦ χρόνου μνησθέντας, ὅτε

. . . in Poliuch. (περὶ δημεύσεως κ.τ.λ.), p. 151, 34. Thus 11. §. 71, ἥδεα μὲν γὰρ ὅτε πρόφρων δαναοῖσιν ἄμυνεν: Plato, Menon, p. 79, μέμνησαι ὅτ' ἐγώ σοι ἄρτι ἀπεκρινάμην. See more examples in Kühner's Gr. Gramm. ii. 480) led about ([or, carried away] ἀπαγ, not necessarily, 'led wrong;,' and the context seems rather to favour the idea of being 'led at will,' blindly transported hither and thither,—and so De W., and Estius, "qualitercunque, temere, pro nutu ducentium, et huc illuc illos circumagentium, abductos fuisse") to idols which were without utterance ('the God in whom you now believe is a living and speaking God—speaking by his Spirit in every believer: how should you know any thing of such spiritual speech or gifts at all, who have been accustomed to dumb idols?'), just as ye happened to be led (scil., on each occasion: the force of ἂν being to indicate the indefiniteness, i. e. in this case, the repetition of the act: so Xen. Anab. i. 5. 2: οἱ μὲν ὄνοι, ἐπεὶ τις διώκει (whenever any followed them) προδραμόντες ἂν εἰστήκεισαν,—and Eurip. Phœn. 401: ποτὲ μὲν ἐς ἡμᾶρ εἶχον, εἰτ' οὐκ εἶχον ἂν. See other examples in Kühner, ii. 93, 94). These last words seem to me to imply the absence of all fixed principle in the oracles of Heathendom, such as he is about to announce as regulating and furnishing the criterion of the spiritual gifts of Christendom. This ὡς ἂν ἤγεσθε might take a man to contradictory oracles, the whole system being an imposture—their idols being void of all power of utterance, and they being therefore imposed on by the fictions of men, or evil spirits, who led them. Chrys., Ec., Theophyl., make this refer to the difference between the heathen μάγισ, who was possessed by an evil spirit, and therefore ἐλάκετο ὑπὸ τοῦ πνεύματος δεδεμένος, οὐδὲν εἰδὼς ἂν λέγει, and the Christian προφήτης,—which however is entirely unwarranted by the context.

3.] *The negative and positive criteria of inspiration by the Spirit of God: viz. the rejection, or confession, of Jesus as the Lord.* διό, 'because ye

^f γινωρίζω ὑμῖν ὅτι οὐδεὶς ^g ἐν ^g πνεύματι θεοῦ λαλῶν λέγει ^f Luke ii. 15.
^h Ἀνάθεμα Ἰησοῦς· καὶ οὐδεὶς δύναται εἰπεῖν Κύριος ^h John x. 25.
 Ἰησοῦς, εἰ μὴ ^g ἐν ^g πνεύματι ἁγίῳ. ⁴ ⁱ διαιρέσεις δὲ ^k χα- ^g Rom. ix. 23.
 ρισμάτων εἰσίν, τὸ δὲ αὐτὸ πνεῦμα· ⁵ καὶ ⁱ διαιρέσεις ¹ διακο- ^g 23 al. Ezek.
 νιῶν εἰσίν, καὶ ὁ αὐτὸς κύριος· ⁶ καὶ ⁱ διαιρέσεις ^m ἐνεργη- ^g xlii. 23.
 ref. i here (3cc) only. 1 Chron. xxi. 1. 2 Chron. viii. 14. Ezra vi. 18. ^g Matt. xxii. 43.
 k = Rom. (v. 15. vi. 23. xi. 29) xii. 6 al. 1 Acts i. 17. vi. 1 al.† ^g Luke ii. 27.
 m ver. 10 only.† ^g iv. 1. Rev. i.
 10 al. Mic.
 iii. 8.
 h Rom. ix. 3

3. om θεου P. om λαλων D F[-gr Hil₂ Victorin₁]. (insd by F-lat [vulg spec₂ Ambrost] Augalic.) rec ἡσουν (corrū to bring it into government by λεγει, whereas it is an oratio directa), with D[G]KL P rel harl syr-ing-gr sah Orig₂ Chr₁ Thdrt Damase Novat₁ Hil-ed₁: ἡσoun F 17² vulg [spec Ath-int₁ Did-int₁ Hil-ms Ambrost]: txt ABCN 17¹ syrr(appy) copt æth arm Cyr-p₆ [Euthal-ms]. rec κυριον ἡσoun (see above), with D F[-gr] KL P rel syr [copt] arm Ath₁[-int₁ Bas₂(and mss.) Dial-trin₂ Epiph₂] Mac₁ Chr₂ Thdrt [Damase] Orig-int₂ Did-int₁ [Ambr₂sæpe Ambrost Aug₂]: txt ABCN 17 vulg and F-lat) Syr sah æth Orig₂[-int₁(but mss vary)] Did-gr₁ Bas, Cyr₂ Epiph₂ Gennad [Euthal-ms Ambr₁ Aug₁ Tich₁].

4. for δε, δ B [Orig₁ Eus₂].

5. [om 1st και P.] for και ο, ο δε 17. 41. 73. 115-9 vulg D-lat [F-lat spec] Syr arm Eus₁ Ath₁[(but mss vary)-int₁ Bas₁ Chr₁] Epiph₂ Cyr Iren-int[-mss₁] Orig-int₁ [Hil₁(txt.)]: om ο A¹[(corr'd eadem manu, appy) k]: txt is cited by Orig₁ Thdrt₁ Damase Ec Iren-int-mss Aug.

have been hitherto in ignorance of the matter.' ἐν πν. θεοῦ ἐν πν. ἁγ.]

The Spirit of God, or the Holy Ghost, is the Power pervading the speaker, the Element in which he speaks. So Schöttgen, on Matt. xxii. 43, quotes from the Rabbis, 'David saw דוד רחוק, in the Holy Spirit.'

λαλῶν λέγει.] On the difference of meaning between λαλῶ, 'to discourse,' 'to speak,' and λέγω, 'to say,' the former of the act of utterance absolutely, the latter having for its object that which is uttered, see note on John viii. 25. In all the seeming exceptions to this, λαλῶ may be justified as keeping its own meaning of 'to discourse': we may safely deny that it is ever 'to say' simply. ἀνάθ.

Ἰησ. Jesus (not Christ, the Name of office, itself in some measure the object of faith,—but Jesus, the personal Name,—the historical Person whose life was matter of fact: the curse, and the confession, are in this way far deeper) is accursed (see ref. Rom. note). So κύρ. Ἰησ., Jesus is Lord (all that is implied in κύριος, being here also implied: and we must not forget that it is the LXX verbum solenne for the Heb. יהוה). By these last words the influence of the Holy Spirit is widened by the Apostle from the supernatural gifts to which perhaps it had been improperly confined, to the faith and confession of every Christian. It is remarkable that in 1 John iv. 1, 2, where a test to try the spirits is given, the human side of this confession is brought out,—Ἰησοῦν χριστὸν ἐν σαρκὶ ἐληλυθότα,—John having to deal with those who denied the reality of the Incarnation. Or also, as Bengel: "Paulus præbet criterium veri contra gentes: Johannes,

contra falsos prophetas."

4—6.] But (as contrasted to this absolute unity, in ground and principle, of all spiritual influence) there are varieties (in ref. 2 Chron. and Ezra, used of the courses or divisions of the priests) of gifts (χαρίσματα = eminent endowments of individuals, in and by which the Spirit indwelling in them manifested Himself,—the φανέρωσις τοῦ πνεύματος in each man;—and these either directly bestowed by the Holy Ghost Himself, as in the case of healing, miracles, tongues, and prophesying, or previously granted them by God in their unconverted state, and now inspired, hallowed, and potentiated for the work of building up the church,—as in the case of teaching, exhortation, knowledge. Of all these gifts, faith working by love was the necessary substratum and condition. See Neander, Ph. u. Leit. pp. 232 ff.), but the same Spirit (as their Bestower,—see the sense filled up in ver. 11): 5.] and there are varieties of ministries (appointed services in the church, in which as their channels of manifestation the χαρίσματα would work), and the same Lord (Christ, the Lord of the church, whose it is to appoint all ministrations in it. These διακονίαι must not be narrowed to the ecclesiastical orders, but kept commensurate in extent with the gifts which are to find scope by their means, see vv. 7—10): and varieties of operations (effects of divine ἐνέργειαι: not to be limited to miraculous effects, but understood again commensurately with the gifts of whose working they are the results), and the same God. Who works all of them in all persons (all the χαρίσματα in all who are gifted). Thus

n ver. 11. Rom. μίτων εἰσίν, καὶ ὁ αὐτὸς θεὸς ὁ ἑνεργῶν ὁ τὰ ὅλα πάντα ἐν
 vii. 5 reff. o = ch. viii. 6 p πᾶσιν. 7 ἐκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ πνεύματος
 al. fr. r πρὸς τὸ συμφέρειν. 8 ὃ μὲν γὰρ διὰ τοῦ πνεύματος δι-
 P ch. xv. 25. t πρὸς τὸ συμφέρειν. 8 ὃ μὲν γὰρ διὰ τοῦ πνεύματος δι-
 Eph. i. 23. δοται ὁ λόγος σοφίας, ἄλλω δὲ ὁ λόγος γνώσεως κατὰ
 (Col. iii. 11.) q 2 Cor. iv. 2 only γ.
 r = ch. vi. 5. vii. 35. x. 11 al. s Acts xx. 20 reff. t usage, here only. see Matt. xiii. 41 Mk. ch.
 iii. 4. ver. 29. u = and constr., Acts xiii. 26 reff. v = ch. ii. 6 al. w Prov. xxx.
 (xiv.) 3. x = 2 Cor. xi. 6 al. y = καθὼς β., ver. 11.

ABCDF
 KLPΣ a
 b c d e f
 g h k l
 m o 17-
 47

6. rec ο δε αυτος (corr'n to express contrast. It can hardly have been altered to και ο to conform to the precedg clause, the first remaining το δε), with AKLPΣ rel latt syr arm Eus₁ Epiph₂ Cyr₁ [Ath₁-int₁ Did₁ Bas₂ Chr₁ Orig-int₁ Iren-int₁ Hil₂ [Ambrst Augalic], deus hic idem est copt; ο αυτος δε DF: txt BC in Orig₁ [Euthal-ms].
 rec ins εστι bef θεος, with KLPΣ³ rel (syr) Orig₁ Thdrt Damasc; aft ενεργων B [Cyr-ms-p]; ins χριστος bef θεος c: om ACDFPΣ¹ in 17 latt (Syr) sah arm Eus₁ Ath₁[-int₁ Did₁ Epiph₂ Euthal-ms] Bas₂ Chr₁ Thl Iren-int Orig-int Hil. om τα D¹.

8. homœotel αλλω to αλλω next ver K.

we have GOD THE FATHER, the First Source and Operator of all spiritual influence in all: GOD THE SON, the Ordainer in His Church of all ministries by which this influence may be legitimately brought out for edification: GOD THE HOLY GHOST, dwelling and working in the church, and effectuating in each man such measure of His gifts as He sees fit. 7—11.]

These operations specified in their variety, but again asserted to be the work of one and the same Spirit.

7.] To each individual, however (the emphasis on ἐκάστῳ, as shewing the character of what is to follow, viz. individual distinction of gifts.

δέ again contrasted with the ὁ αὐτός of the last verse; though the workings of One God, One Lord, One Spirit, they are bestowed variously on each man), is given the manifestation of the Spirit (not, as Meyer, al., the means of manifesting the Spirit which dwells in him (gen. obj.): but, as De W., the manifestation by which the Spirit acts (gen. subj.); it is a general term including χαρίσματα, διακονίαι, and ἐνεργήματα) with a view to profit (with the profit of the whole body as the aim: see reff.).

8—10.] It has been disputed, whether or not any studied arrangement of the gifts of the Spirit is here found. The most recent and best advocates of the two views are Meyer and De Wette. Meyer gives the following arrangement: grounding it mainly on what he believes to be the intentional use of ἐτέρω δέ as distinguished from ἄλλω δέ, and pointing out a new category:—I. gifts having reference to intellectual power: (1) λόγος σοφίας. (2) λόγος γνώσεως. II. (ἐτέρω δέ) gifts, whose condition is an exalted faith (glaubens-heroismus): (1) faith itself. (2) practical workings of the same, viz. (a) ἰάματα. (b) δυνάμεις. (3) oral working of the same, viz. προφητεία. (4) critical working of the same, the διακρίσεις πνευμάτων. III. gifts having reference to the γλῶσσαι: (1)

speaking with tongues: (2) interpretation of tongues.

To this De Wette objects, (1) that ὃ μὲν, ἐτέρω δέ, ἐτέρω δέ, do not stand with any reference to one another, but ἐτέρω δέ is in each case opposed to the ἄλλω δέ which immediately precedes it, and followed by an ἄλλω δέ similarly opposed to it: therefore neither can the one be taken the genus, nor the other the species. (2) If any thing could be relied on as marking a division, it would be the repeated κατὰ τὸ αὐτὸ πν., ἐν τῷ αὐτ. πν., and the concluding πάντα δέ ταῦτα ver. 11: but even thus we get no satisfactory partition, for in ver. 10 dissimilar gifts are classed together. (3) We must not look for a classification, for the catalogue is incomplete, see ver. 28. (4) The classification given is objectionable. Speaking with tongues is plainly more nearly allied to προφητεία than προφ. to gifts of healing: and the two, tongues and prophesying, are subsequently treated of together. Besides which, Kling (Stud. u. Krit. 1839, p. 482) rightly remarks, that both διακρίσεις πν. and ἐρμηνεῖα γλ. have reference to the understanding.

I am inclined to think that De W.'s objections are valid, as applied to a rigorous arrangement like Meyer's; but that at the same time there is a sort of arrangement, brought about not so much designedly, as by the falling together of similar terms,—λόγος σοφ., λόγος γν.,—γένη γλωσσῶν, ἐρμ. γλωσσῶν. Unquestionably, any arrangement must be at fault, which proceeding on psychological grounds, classes together the speaking with tongues and the interpretation of tongues: the working of miracles, and the discernment of spirits. I believe too that Meyer's distinction between ἐτέρω δέ and ἄλλω δέ is imaginary: see Matt. xvi. 14; Heb. xi. 35, 36.

8.] γάρ appeals to matter of fact, as the ground of the assertion in ver. 7, both as to the δίδοται and as to the πρὸς τὸ συμφέρειν. ὃ μὲν . . . ἄλλω δέ, a loose construction, as in ver. 28.

τὸ αὐτὸ πνεῦμα, ⁹ ἑτέρω [δὲ] πίστις ² ἐν τῷ ^a αὐτῷ ² πνεύ-
 ματι, ἄλλω δὲ ^b χαρίσματα ^c ἱαμάτων ² ἐν τῷ ^a αὐτῷ ² πνεύματι.
¹⁰ ἄλλω δὲ ^d ἐνεργήματα ^e δυνάμεων, ἄλλω δὲ ^f προφητεία,
 ἄλλω δὲ ^g διακρίσεις ^h πνευματικῶν, ἑτέρω δὲ ⁱ γένη ^k γλωσ-

^e = Acts viii. 13 reff.

^f = Rom. xii. 6, ch. xiii. 2 al.

only. Job xxxvii. 16 only. (κρίνειν, ch. vi. 5.)

1. 3 Kings xxii. 21.

iv. 6 al.) Gen. i. 11, &c.

ⁱ = Matt. xiii. 47.

^k Acts ii. 4 reff.

^h = ch. xiv. 32. 1 Tim. iv. 1. 1 John iv.

^d ver. 6 only. ^g Hom. xiv. 1. Heb. v. 14

Acts iv. 22.)

^a ver. 3.

^b see ver. 11.

^c ver. 4.

^d ver. 28, 30.

only. Jer.

xl. [xxxiii.]

6. (ἰσχύς)

Acts iv. 22.)

^e ver. 6 only. ^g Hom. xiv. 1. Heb. v. 14

Acts iv. 22.)

9. om 1st δὲ BD¹FN¹ [47] latt Syr [arm(ut saepe, Treg)] Clem₁ Orig₃[-c₁-int.] Eus₂
 [Did-int.] Hil₂ Ambrst Aug^{al}ic] : ins AC D² ³[-gr] LPN³ rel syr coptt Orig₂ Eus₂ Cæs₁
 Cyr-jer₂ Chr₁ Thdrt₁ (Did₁[-int₁]) Damasc Thl₁ Hil₁ Aug₁. om 2nd δὲ DF latt
 Syr [arm] Eus₃ [Hil₁]. rec for ἐν, αὐτῶ (conformation to foregoing), with
 C³ D[-gr] F[-gr] KLPN rel (syrr) copt Clem [Cyr-jer₁ Bas-ed₁] Chr₁ Thdrt [Hil-ms₁] :
 txt AB a 17 vulg (and F-lat, but over F-gr eodem is written) D-lat Did₂ [Bas-mss₁
 Euthal-ms Damasc Hil₁ (and ms₁) Ambr^{sæpe} Aug^{sæpe}]. — om ἐν τῷ ἐνι πν. C¹ Eus₁ Tert₁
 Cassiod.

10. om 1st δὲ D¹F latt [arm] Clem₁ Hil₂. ἐνεργεία DF, operatio latt [Hil₂] (not
 Aug₃ al). δυνάμεις DF. om δὲ (2nd, 3rd, and 4th) BDF latt Clem₁ [Tert₁
 Ambrst] : om 4th δὲ PN¹ l Cæs : ins ACKLN³ rel syr coptt [Eus₂ Bas₁ Cyr-jer₁ Euthal-
 ms] Chr₁ Thdrt Damasc. διακρίσεις C(?) D¹FPN¹ 17 latt Syr [sah-mut arm] Clem
 Orig[-c₁] Bas₁ [Tert₁ Hil]. om 5th δὲ D¹ latt [Tert₁ Hil^{al}ic] (not Jer.).

λόγος σοφίας . . . λόγος γνώσεως]

What is the distinction? According to Neander, σοφία is the skill, which is able to reduce the whole practical Christian life into its due order in accordance with its foundation principles (see Pf. u. Leit. p. 247);—γνώσις, the theoretical insight into divine things: and similarly Olsh. and Billroth. But Bengel, al., take them conversely, γνώσις for the practical, σοφ. for the theoretical. Both, as De W. remarks, have their grounds in usage: σοφία is practical Col. i. 9, as is γνώσις Rom. xv. 14, but they are theoretical respectively in ch. i. 17 ff. and viii. 1. Estius explains λόγος σοφίας, 'gratium de iis quæ ad doctrinam religionis ac pietatis spectant disserendi ex causis supremis,'—as ch. ii. 6 f.:—and λόγ. γνώσεως, he says, "gratia est disserendi de rebus Christianæ religionis, ex iis quæ sunt humanæ scientiæ vel experientiæ." Meyer says, "σοφία is the higher Christian wisdom (see on ch. ii. 6) in and of itself;—so that discourse which expresses its truths, makes them clear, applies them, &c. is λόγος σοφίας. But this does not necessarily imply the speculative penetration of these truths,—the philosophical treatment of them by deeper and more scientific investigation, in other words, γνώσις: and discourse which aims at this is λόγος γνώσεως." This last view is most in accordance with the subsequently recognized meaning of γνώσις and γνωστικός, and with the Apostle's own use of σοφία in the passage referred to, ch. ii. 6. κατὰ τ. αὐ. πν.] according to the disposition (see ver. 11) of the same Spirit.

9.] πίστις, as Chrys.: πίστιν οὐ ταύτην λέγων τὴν τῶν δογμάτων, ἀλλὰ τὴν τῶν σημείων, περὶ ἧς φησιν 'Εὰν ἔχητε πίστιν ὡς κόκκον σιν. κ.τ.λ. (Matt. xvii.

20)· καὶ οἱ ἀπόστολοι δὲ περὶ αὐτῆς ἡξίουσαν λέγοντες Πρόσθετε ἡμῖν πίστιν (Luke xvii. 5). αὕτη γὰρ μήτηρ τῶν σημείων ἐστίν. Hom. xxix. p. 263. This seems to be the meaning here; a faith, enabling a man to place himself beyond the region of mere moral certainty, in the actual realization of things believed, in a high and unusual manner.

ἐν τ. αὐτ. πν.] in, i. e. by and through, as the effective cause and the medium.

χαρίσματα ἱαμάτων] gifts of (miraculous) healings; plur., to indicate the different kinds of diseases, requiring different sorts of healing. ἐν, see above.

10. ἐνεργ. δυν.] operations of miraculous powers (in general).

προφητεία] speaking in the Spirit. Meyer gives an excellent definition of it: "discourse flowing from the revelation and impulse of the Holy Spirit, which, not being attached to any particular office in the church, but improvised,—disclosed the depths of the human heart and of the divine counsel, and thus was exceedingly effectual for the enlightening, exhortation, and consolation of believers, and the winning of unbelievers. The prophet differs from the speaker with tongues . . . in that he speaks with the understanding, not ecstasically: from the διδάσκαλος, thus:—ὁ μὲν προφητεύων πάντα ἀπὸ τοῦ πνεύματος φέγγεται· ὁ δὲ διδάσκων ἐστὶν ὅπου καὶ ἐξ οἰκίας διαλέγεται, as Chrys. on ver. 28." (Hom. xxxii. p. 286.)

διακρίσεις πν.] discernings of spirits: i. e. the power of distinguishing between the operation of the Spirit of God and the evil spirit, or the unassisted human spirit: see 1 John iv. 1, and compare προσέχοντες πνεύμασιν πλάσις, 1 Tim. iv. 1. The exercise of this power is alluded to ch. xiv. 29. γένη

1 ch. xiv. 26 only τ. Sir. 17 only. (κελευν, Heb. vii. 2. -ευης, ch. xiv. 28 v. r.) m ver. 6. Rom. vii. 5 reff. n ch. xi. 5 only. see ver. 9. o Luke xv. 12 only. Josh. xviii. 5. (-ρεσις, vv. 4, 5, 6.) P hie only. 2 Mace. iv. 34 only. Xen. Cyr. vi. 2, 34. q = Mark iv. 33. Acts xi. 29. Num. xxvi. 54. r of God, Heb. vi. 17. James i. 18. 2 Pet. iii. 9 only. 1 Kings ii. 25. s Rom. iv. 6 reff. t Rom. vi. 13 reff. u Matt. iii. 11. Acts i. 5. x. 16. v Acts viii. 16 reff. w Eph. vi. 8. x as above (Luk.). Gal. iii. 28. Col. iii. 11. Rev. vi. 15. xiii. 16. xix. 18. y Rom. xii. 20 reff. acc., see Mark x. 38. Luke xii. 17. 2 Thess. ii. 15. Heb. vi. 9. Rev. xvi. 9. Ps. lxxviii. 21. Winer, edn. 6, § 32. 5.

om αλλω δε ερμηνεια γλωσσων (*homœotel*) BK d k [Eus.]. διερμηνεια (*mistake occasioned by δε?* Tischdf (ed 7 [and 8]) says "cf xii. 30; xiv. 5, 13, 27, 28") A D¹ (adds γενη) : txt CD³FKL¹PN rel Clem Cæs Cyr-jer Chr [Bas₁ Euthal-ms] Thdrt Damasc.

11. ταυτα δε παντα DF latt copt [Just₁ Did, (txt₂) Ath₂(txt₁) Cyr₁ Chr₂(txt₁) Thdrt₁] Orig₁ Hil₁ [Ambrst]. om το (bef εν) D¹F arm Orig₁ Chr₂ [Sevrn-in-Chr₁]. om ιδια (D¹)F latt Syr [arm Bas₂] (Orig₁) Epiph₃ Orig-int₁ Did-int₁ Hil₁ [Jer^{saxe} Ambrst].—for διαιρουν ιδια, διευρυνενα D¹.

12. om γαρ K a æth arm ; d has it in red. for και μελη, μελη δε D¹(and lat) F[-gr] Hip₁ Hil Tich₁. rec εχει bef πολλα, with DFKL rel latt syrr goth Chr₁ Thdrt₁ [Damasc] Hil Ambrst : txt ABCPN m 17 Hip₁ Thdrt₁ Jer₁. μεληλη(sic) K. ins εκ bef του σωμ. D¹(and lat) goth Hil Ambrst Tich. rec aft σωματος ins του ενος (*gloss*), with DN³ rcl [sah-mnt] goth Chr₁ Thdrt₁ Damasc Ec Hil [Ambrst Tich] : om ABCFKL¹PN¹ d vulg syrr copt æth arm [Chr₂ Euthal-ms Thdrt_{h1} Jer₁ Augalic]. (17 def [but there is not room for the addn].) for χρ., κυριος C.

13. om ενι F[-gr]. rec ins eis bef εν πνευμα (*appy to conform to the first member of the sentence*), with D³KL rel vulg (and F-lat) Thdrt₂ Vig : om (A)BCD¹F¹PN¹ d 17. 47 am (with demid [fuld] harl tol) D-lat syrr copt goth æth arm Ps-Ign₁ Ath₂ Did₅ Chr₁ [Euthal-ms Ambrst Aug₁]. for πνευμα εποτισθημεν, σωμα εσμεν A : for πνευμα, πομα a f g l syr-mg-gr : πν. εφωτισθημεν L. 21. 39. 116.

γλωσσῶν] kinds of tongues, i. e. the power of uttering, in ecstasy, as the mouthpiece of the Spirit, prayer and praise in *languages unknown to the utterer*,—or even in a *spiritual language unknown to man*. See this subject dealt with in the note on Acts ii. 4, and ch. xiv. 2 ff.

ἐρμηνεῖα γλωσσῶν] the power of giving a meaning to what was thus ecstatically spoken. This was not always resident in the speaker himself: see ch. xiv. 13.

11.] The Spirit is the universal worker in men of all these powers, and that according to His own pleasure: see above on vv. 4—6.

ἰδίῃ, 'seorsim,' respectively, or 'severally,' as E. V. This unity of the source of all spiritual gifts, in the midst of their variety, he presses as against those who valued some and undervalued others, or who depreciated them all.

12—30.] As the many members of the body compose an organic whole, and all belong to the body, none being needless, none to be despised; so also those who are variously gifted by the Spirit compose a spiritual organic whole, the mystical body of Christ. First, however, vv. 12, 13, this likeness of the mystical Christ to a body is enounced, and justified by the facts of our Baptism.

12.] The organic unity of the various members in one body, is predicated also of CHRIST, i. e. the Church as united in Him, see ch. vi. 15. The γάρ confirms the preceding εν κ. τὸ αὐτὸ πνεῦμα, by an analogy. By the repetition,—τὸ σῶμα, . . . τοῦ σώματος . . . , σῶμα, the unity of the members as an organic whole is more strongly set forth.

13.] This shewn from our being baptized into one body, and receiving one Spirit. For in (see on ver. 9) one Spirit also (the emphasis on ἐν πν., to which words καὶ belongs) we all were baptized into one Body, whether Jews or Greeks, whether slaves or freemen; and we all were made to drink of one Spirit (or, 'all watered by one Spirit,' viz. the water of baptism, here taken as identical with the Spirit whose influence accompanied it). So (understanding the whole verse of baptism) Chrys., Theophyl., Ec., Rückert, Meyer, De Wette. Luther, Beza, Calv., Estius, Grot., al., refer the latter half to the Lord's Supper: and this is mentioned by Chrys. and Theophyl. :—Billoth and Olsh. to the abiding influence of the Spirit in strengthening and refreshing. But the aor. ἐποτίσθημεν, referring to a fact gone by, is

μεν. ¹⁴ καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν ^τ μέλος, ἀλλὰ πολλὰ. ¹⁵ εἰ ἐν εἴπῃ ὁ πούς "Οτι οὐκ εἰμὶ χεὶρ, οὐκ ² εἰμὶ ² ἐκ τοῦ σώματος, οὐ ^α παρὰ τοῦτο οὐκ ² ἔστιν ² ἐκ τοῦ σώματος; ¹⁶ καὶ εἰ ἐν εἴπῃ τὸ ^β οὖς "Οτι οὐκ εἰμὶ ὀφθαλμός, οὐκ ² εἰμὶ ^α ² ἐκ τοῦ σώματος, οὐ ^α παρὰ τοῦτο οὐκ ² ἔστιν ² ἐκ τοῦ σώματος; ¹⁷ εἰ ὅλον τὸ σῶμα ὀφθαλμός, ^ε ποῦ ἡ ^δ ἀκοή; εἰ ὅλον ^δ ἀκοή, ^ε ποῦ ἡ ^ε ὁσφρησις; ¹⁸ ^ι νῦν δὲ ὁ θεὸς ^β ἔθετο τὰ μέλη, ^η ἐν ^η ἑκάστων αὐτῶν ἐν τῷ σώματι ^ι καθὼς ἡθέλησεν. ¹⁹ εἰ δὲ ἦν [^κ τὰ] ^κ πάντα ἐν μέλος, ^ε ποῦ τὸ σῶμα; ²⁰ ^ι νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα. ²¹ οὐ δύναται δὲ

^{eff.} ^h Acts xvii. 27 ^{reff.} ^c ellips., Rom. iii. 27. ch. i. 20. ^f = Luke xi. 39 al. ^k ver. 11 ^{reff.} ^d = 2 Pet. ii. 8. Xen. Mem. i. 4. 6. ^g = Acts xx. 28. ver. 28. Gen. xvii. 5.

- ^{15.} for *εστιν*, *εimi*(?) **Ν**¹(but *corrd*).
^{16.} om *και* D¹[and lat]. om *οτι* P [Chr-ms]. ^{17.} ins *δ* bef *οφθαλμος* D¹.
^{18.} rec *νυν*, with CD²⁻³KLPS rel Chr₂ [Euthal-ms] Thdrt Damasc Ec: txt ABD¹F
¹ Thl. [ins *εις* bef *εν* *εκαστον* K.]
^{19.} om *τα* BF 17: ins ACDKLP² rel [Chr₂ Euthal-ms Thdrt₂ Damasc].
^{20.} *νυν* FP 32. 47. 67. 80. 114 Chr₁ Thl. om *μεν* B D¹(and lat) 73. 114 goth [arm] Aug₂.
^{21.} om *δε* (as being in the way? but it brings out a contrast to the unity just insisted on) ACFP d m 17. 47 fuld (and demid) Syr copt [eth arm] (Orig) Bas (Thdrt,) [Euthal-ms Aug.] Jer: ins BDKL² rel vulg syr goth Chr₂ Thdrt Damasc Thl (Ec Ambrst Aug₁ Pel.

fatal to both these latter interpretations: besides that it would be *harsh* to understand even *εις* ἐν πν. ἐποτίσθ. (see var. readd.) and *impossible* to understand ἐν πν. ἐποτ., of the cup in the Lord's Supper.

14.] *Analogy, by which this multiplicity in unity is justified*: it is even so in the *natural body*,—which, though *one*, consists of *many members*. The object of the continuation of the simile seems to be, to convince them that their various gifts had been bestowed by God on them as members of the Christian body, and that they must not, because they did not happen to possess the gifts of *another*, consider themselves *excluded* from the *body*,—in which the weaker as well as the stronger, the less comely as well as the more comely members were necessary. The student will remember the fable spoken by Menenius Agrippa to the mutinous plebs in Livy ii. 32. The passage is also illustrated by Seneca de Ira, ii. 31, 'Quid si nocere velint manus pedibus, manibus oculi? Ut omnia inter se membra consentiunt, quia singula servari totius interest: ita homines singulis parent, quia ad cœlum genitum: salva autem esse societas nisi amore et custodia partium non potest:—and by Marc. Antonin. ii. 1, where in his morning meditations on the duty of repressing anger through the day, he says, γεγόναμεν γὰρ πρὸς συνεργίαν, ὡς πόδες, ὡς χεῖρες, ὡς βλέφαρα, ὡς οἱ στοίχοι τῶν ἑνω καὶ τῶν κάτω ὁδόντων τὸ οὐν ἀντι-

πρόσσειν ἀλλήλοις, παρὰ φύσιν. See also id. vii. 13: Clem. ad Cor. c. xxxvii. p. 284: and other examples in Wetstein.

15.] The *ετι* is rightly rendered in E. V. because.

οὐ παρὰ τ. κ.τ.λ.] These words [may be taken, here and in the next verse, "it is not therefore not of the body." But they] are best taken as a question, appealing to the sense of the reader: they thus have more of the vigour of the Apostle's style. παρὰ, see reff.

ἐκ τ. σ., belonging to the body as an aggregate; so *εις* ἐκ τῶν δώδεκα,—ἦσαν ἐκ τῶν Φαρισαίων. The double negation strengthens,—see Winer, edn. 6, § 55. 9 b (he takes the two, in *this case*, as destroying one another (?), see ib. a).

17.] *The necessity of the members to one another, and to the body*. Understand ἦν in each clause, which is indeed expressed in ver. 19.

18.] νῦν δέ, but as the case really stands: see Hartung, Partikellehre, ii. 25. τὰ μέλη, generally.—ἐν ἑκάστον αὐτῶν, severally. καθὼς ἡθέλ. answers to καθὼς βούλεται, ver. 11.

19.] The same '*reductio ad absurdum*' which has been made in the *concrete* twice in ver. 17, is now made in the *abstract*: if the whole were one member, where would be the body (which by its very idea μέλη ἔχει πολλά: see vv. 12, 14)?

20.] Brings out the fact in contrast to ver. 19, as ver. 18 in contrast to ver. 17.

21—26.] And the spiritual gifts are also necessary to one an-

1 Matt. vi. 9.
 Luke v. 31 ff.
 Prov. xviii. 2.
 m. = 2 Cor. x. 7.
 n Rom. x. 9.
 10 reff.
 o = (1) Matt.
 xvii. 25 al.
 (2) ch. iv. 9 al.
 p Acts ii. 30 reff.
 q Acts xiii. 46
 reff.
 r ch. iv. 10 reff.
 s Esth. i. 20.
 t Mark xii. 40.
 Luke xii. 4 t.
 Dan. iv. 33
 (26) Theod.
 u = here (Matt.
 xxi. 33 || Mk.
 xxvii. 26
 || Mk. 46
 || Mk. J.) only.
 (Ruth iii. 3.)
 (θεσις,
 1 Pet. iii. 3.)
 v here only. Deut. xxiv. 1. (-μυνέιν, ch. vii. 36. -μοσύνη, Rom. i. 27.)
 x Acts xiii. 50 reff. (-μύνω, ch. xiv. 30.)
 39 only. a ch. i. 7 reff. b ch. i. 10 reff. c Matt. vi. 25 al. fr. 2 Kings vii. 10. plur.,
 ch. x. 11 reff. constr. acc., ch. vii. 32. & reff. w. ὑπέρ, here only. Ps. xxxvii. 18. d Rom. viii. 17
 only t. 1 Kings xxii. 8 Symm. [? or Incert.]

rec om ὁ (absorbed in the σθαλαμος follg ?), with K e h o [arm Thdrt.]: ins ABCDE
 LPN rel Orig, Bas, Chr, [Euthal-ms] Thdrt Damasc Thl-comm Ec.

23. ins μέλη βεφ του σωματος D F[-gr] lat-fl[not Aug.]; bef είναι 17 [vulg F-lat
 Damasc].

24. aft έχει ins τιμης D F-gr Syr. (αλλα, so ABCDLN b e g m o.)
 συνεκρασεν bef ο θεος A. om το N¹. rec υστερουντι (appx corrū to more
 usual N. T. expression), with DFKL N³ rel Orig, Dial, Chr, [Euthal-ms Antch,]
 Thdrt Thl Ec: txt ABCN¹ 17 Melet, (in Epiph) Damasc. for περισσοτεραν δους
 τιμην, τι περισσοτερον δους B (see table).

25. σχισματα D¹[-gr] F[-gr] LN rel fuld arm Bas, Antch, Damasc Thl Aug, Sedul: txt
 ABCD²-K F h l m o 17 vulg (and F-lat) D-lat syrr copt Orig, [Chr, Thdrt Ec] Ambrst
 Aug, for το αυτο, τα αυτα D¹[-gr] F[-gr] arm Orig, μεριμνα DF Thl-marg.

26. for 1st ειτε, ει τι BF latl syr arm Ambrst Pel Cassiod Bede: txt AC D[-gr] KLN
 rel [Syr (ut quando) copt Bas, Euthal-ms] Chr, Thdrt Damasc Thl Ec [Cypr, (si)
 Angsæpe (quia si)]. om 1st εν A (Orig₁).

other. This is spoken in reproof of the highly endowed, who imagined they could do without those less gifted than themselves, as the preceding to those of small endowment, who were discontented with their gifts. 22, 23.] Nay, the relation between the members is so entirely different from this, that the very disparagement, conventionally, of any member, is the reason why more care should be taken of it. I understand by the τα δοκουντα μέλη του σώματος ασθενέστερα υπάρχουν, those members which in each man's case appear to be inheritors of disease, or to have incurred weakness. By this very fact, their necessity to him is brought out much more than that of the others. 23.] So also in the case

of the parts ἃ δοκοῦμεν ἀτιμότερα εἶναι—on which usage has set the stamp of dishonour. Perhaps he alludes (as distinguished from τὰ ἀσχήμ. below) to those limbs which we conceal from sight in accordance with custom, but in the exposure of which there would be no absolute indecency. So Chrys., καλῶς εἶπε τὰ δοκουντα, καὶ ἃ δοκοῦμεν (but I should draw a distinction between the two, in

accordance with the above explanation of ἀσθενέστ., and render τὰ δοκουντα, which appear to be [of themselves], and ἃ δοκοῦμεν, which we think [conventionally]: notice also υπάρχουν and εἶναι, on which see Acts xvi. 20, note) δεικνύς ὅτι οὐ τῆς φύσεως τῶν πραγμάτων, ἀλλὰ τῆς τῶν πολλῶν ὑπονοίας ἢ ψήφου. Hom. xxxi. p. 278.

τιμ. περισσ. περιτίθ. viz. by clothing (garments of honour, as the Targ. of Onkelos on Gen. iii. 21): honouring them more than the face, the noblest part, which we do not clothe. καὶ τὰ ἀσχ.] Here there is no ἃ δοκοῦμεν, and no ambiguity. Chrys. (ibid.) says: . . ἀλλ' ὅμως πλείονος ἀπολαύει τιμῆς καὶ οἱ σφόδρα πένητες, κὰν τὸ λοιπὸν γυμνὸν ἔχωσι σώμα, οὐκ ἂν ἀνασχοντο ἐκείνα τὰ μέλη δεῖξαι γυμνά.

24.] The comely parts are in some measure neglected, not needing to be covered or adorned: but (opposed to χρεῖαν ἔχει) God (at the creation) tempered the body together (compounded it of members on a principle of mutual compensation),—to the deficient part giving more abundant honour, 25.] that there be no disunion (see ver. 21) in the body, but that the members

πίσχει πάντα τὰ μέλη· εἶτε ^e δοξάζεται [ἐν] μέλος, ^f συ-
 χαίρει πάντα τὰ μέλη. ²⁷ ὑμεῖς δέ ἐστε σῶμα χριστοῦ καὶ
 μέλη ^{gh} ἐκ ^h μέρους. ²⁸ καὶ ⁱ οὓς μὲν ^k ἔθετο ὁ θεὸς ἐν τῇ
^l ἐκκλησίᾳ πρῶτον ἀποστόλους, δεῦτερον ^{mn} προφήτας,
 τρίτον ^{mo} διδασκάλους, ἔπειτα ^p δυνάμεις, ἔπειτα ^q χαρίσματα
^q ἰαμάτων, ^r ἀντιλήψεις, ^s κυβερνήσεις, ^p γένη ^p γλωσσῶν.

26.) i — ver. 8 al. see note. k = ver. 18.
 1. Eph. i. 22 al. m Acts xiii. 1. Eph. iv. 11.
 o 1 Tim. ii. 7. 2 Tim. i. 11. p = ver. 10. q ver. 9 (reff.).
 only. Ps. xxi. 19. Sir. xi. 12. 2 Macc. viii. 19. (-λαμβάνεσθαι, Acts xx. 35.)
 only. Prov. i. 5. xi. 14. (xx. 18 f compl? 21 Ald.) : Prov. xi. 14—22 is omd in AB².) xxiv. 6 only.
 e — here only.
 f Luke i. 58. xv.
 6, 9. ch. xiii.
 6. Phil. ii. 17.
 18 only.
 L.P. Gen.
 xxi. 6 only.
 g = ch. vii 5
 reff.
 h ch. xiii. 9 bis,
 10, 12 only.
 (see Rom.
 xi. 25 reff.
 1 Kings xxiii.
 1 absol., Acts
 n Acts xi. 27 reff.
 r here
 s here

om 2nd ἐν ABN¹.

27. $\sigma\omega\mu\alpha$ bef $\epsilon\sigma\tau\epsilon$ F[not F-lat] Ambr₁[txt]. for $\mu\epsilon\rho\upsilon\varsigma$, $\mu\epsilon\lambda\upsilon\varsigma$ (perhaps error: *perhaps*, as *Mey*, $\epsilon\kappa$ $\mu\epsilon\rho$. was not understood) D¹(and lat) vulg [F-lat] syr($\mu\epsilon\rho$. mg) arm Orig₁ Eus, Epiph, Thdrt, Procl₁ [Sevrn-c₁ Ambrst] (om $\epsilon\kappa$ $\mu\epsilon$. Hil, Aug₁): txt is supported by Orig₂(and int₂) Eus, Chr, [Bas, Euthal-ms] Thdrt, Damasc Thl Ec.

28. ins [καὶ] bef. τριτ. m Orig₁ (om₁-int₁): add] δε D¹[-gr]. rec for 2nd *πειτα*, *πειτα* (corr_n as more usual, follg *πειτα*: the om_n may be accounted for by a desire to throw all into one catalogue), with KL rel Thdrt Thl Ec: om D F[-gr] Hil, Ambr; txt ABC₁ a 17 Bas₁ Cyr-jer₁ Chr₁ [Euthal-ms] Damasc. om γενη **N**¹(ins above the line N-corr¹).

may have the same care (viz. that for mutual well-being) for **one another**. The verb is plur., on account of the personification of the individual members (*Meyer*).

26.] καί, and accordingly, in matter of fact: we see that God's *temperament* of the body has not failed of its purpose, for the members sympathize most intimately with one another. πάσχει

mately with one another. πάσχει
 . . . συνπάσχει] καὶ γὰρ τῇ πτέρνῃ πολ-
 λάκις προσπαγείσῃς ἀκάνθης, ὅλον τὸ σῶμα
 αἰσθάνεται καὶ μεμινᾷ· καὶ νῦτος κάμπτε-
 ται, καὶ γαστήρ καὶ μηροὶ συστέλλονται,
 καὶ χεῖρες καθάπερ δορυφόροι κ. ὑπηρέται
 προσϊόντες ἀνέλκουσι τὸ παγὲν, καὶ κεφαλὰ
 ἐπικύνπτει, καὶ ὀφθαλμοὶ μετὰ πολλῆς ὀρώ-
 τῃς φροντίδος. δοξά-
Chrys. p. 282.

ξεται . . . συγχάριει.] Chrys. again with equal beauty instances, στεφανοῦνται ἡ κεφαλὴ, καὶ ἅπας ὁ ἄνθρωπος δοξάζεται· λέγει τὸ στόμα, καὶ γελῶνιν ὀφθαλμοὶ καὶ ἐφελπνίζονται (ibid.). But perhaps the analogy requires that we should rather understand δοξ. of those things which *physically* refresh or benefit the member, e. g. anointing or nourishment.

27.] *Application of all that has been said of the physical body, to the Corinthians as the mystical body of Christ: and to individuals among them, as members in particular, i. e. each according to his allotted part in the body. Each church is said to be the body of Christ, as each is said to be the temple of God (see ch. iii. 16, note): not that there are many bodies or many temples; but that each church is an image of the whole aggregate,—a microcosm, having the same characteristics. Chrys. would understand ἐκ μέρους — ὅτι ἡ ἐκκλησία ἡ παρ' ὑμῶν μέρος ἐστὶ τῆς πανταχοῦ κειμένης ἐκκλησίας, καὶ τοῦ σώ-*

ματος τοῦ διὰ πασάν συνισταμένου τῶν ἐκκλησιῶν (Hom. xxxii. p. 285) : but this, though true, does not appear to have been here before the Apostle,—only the whole *Corinthian church as the body of Christ*, and its individual components as members, each in his appointed place. 28.]

The divine disposition of the members in the spiritual body. οὗς μὲν was apparently intended to be followed by οὗς (or ἄλλους) δέ, but meanwhile another arrangement, πρῶτον, δεύτ., τρίτ., occurs to the Apostle, and οὗς μὲν is left uncorrected, standing alone. See Eph. iv. 11, where τοὺς μὲν is followed by τοὺς δεύτ., regularly. ἐν τῇ ἐκκλ. in the (uni-

regularly. *ἐκ τῆς καθολικῆς* is the (universal) church, a sense more frequently found in the Epistle to the Ephesians, than in any other part of St. Paul's writings.

πρ. ἀποστόλους] Not merely the *Twelve* are thus designated, but they and others who bore the same name and had equal power, e.g. Paul himself, and Barnabas, and James the Lord's brother: see also note on Rom. xvi. 7. **προφ.]** See

above, on ver. 10. διδασκάλους] See
reff.: those who had the gift of expound-
ing and unfolding doctrine and applying it
to practice,—the λόγος σοφίας and the
λόγος γνώσεως. δυνάμεις] He here

passes to the *abstract* nouns from the *concrete*,—perhaps because no definite class of persons was endowed with each of the following, but they were promiscuously granted to all orders in the church: more probably, however, *without any assignable reason*: as in Rom. xii. 6—8, he passes from the abstract to the concrete.

ἀντιλήμψεις] i. e. ἀντέχεσθαι τῷ ἀσθενῶν
and the like, as Chrys. forming one depart-
ment of the διακονίαι of ver. 5 : as do also

† Acts ii. 4.
 w. 46. xix. 6.
 ch. xiv. 2 &c.
 u. Luke xxi.
 27. Acts ix.
 36. ch. xiv. 5.
 13, 27 only τ.
 2 Macc. i. 36
 only.
 (-νετής,
 ch. xiv. 28.)
 v = ch. xiv. 1.
 39 (xiii. 4 al.)
 only. Sir.
 li. 18.
 vch. iv. 17. 1 Kings xii. 23. see Acts xiii. 10 reff.
 29 μὴ πάντες ἀπόστολοι; μὴ πάντες^{mn} προφήται; μὴ πάντες^{mo} διδάσκαλοι; μὴ πάντες^p δυνάμεις; 30 μὴ πάντες^q χαρίσματα ἔχουσιν^q ἰαμάτων; μὴ πάντες^t γλώσσαις^t λαλοῦσιν; μὴ πάντες^u διερμηνεύουσιν;
 31 Ὑψηλοῦτε δὲ τὰ^w χαρίσματα τὰ^x μείζονα καὶ ἔτι^y καθ' ὑπερβολὴν^z ὁδὸν ὑμῖν δείκνυμι. XIII. 1 εἰάν ταῖς
 w ver. 4 reff. x = ch. xii. 13. xiv. 5. y Rom. vii. 13 reff.

31. om 1st ta F [2nd ta is written above the line]. rec for μείζονα, κρείττονα, with DFKI, rel (-σσονα DF &c) latt copt(appy) arm Orig₁[-int₂] Sevrn-c₁ Chr₁ Damasc₂ Phot₁ Thl[*οὐκ εἶπε τὰ μείζονα ἀλλὰ τὰ κρείττονα*] [Ambr₂ Ambrst]: txt ABCN m 17. 73 am æth Orig₃ Thdor-cat₁ [Cyr₁ Euthal-ms] Thdr₁-comm Damasc₂ Jer₂. om και F old-lat Syr. for ετι, ειτι D¹: ετει[G: ειτι] F. δεικ. bef υμιν F[-gr].

κυβερνήσεις, a higher department, that of the presbyters or bishops—the direction of the various churches. γένη γλωσσῶν]

εἶδες ποῦ τέθεικε τοῦτ' ὁ χάρισμα, καὶ πῶς πανταχοῦ τὴν ἐσχάτην αὐτῷ νέμει τάξιν; Chrys. p. 287. There certainly seems to be intention in placing this *last* in rank: but I am persuaded that we must not, with Meyer, seek for a *classified* arrangement: here, as above, vv. 7—11, it seems rather *suggestive* than *logical*: the χαρ. ἰαμ. naturally suggesting the ἀντιλήψεις, and those again, the assistances to carry out the work of the church, as naturally bringing in the κυβερνήσεις, the government and guidance of it.

29, 30.] The application of the questions already asked vv. 17—19.

29. δυνάμεις] not, as Meyer, al., *accusative*, governed by ἔχουσιν—which involves a departure from the parallelism, besides the harshness of construction:—but *nominative*, in apposition with πάντες. The Apostle has above placed the concrete, ἀπόστολοι, προφῆται, διδάσκαλοι, in apposition with δυνάμεις and χαρίσμι. ἰαμ., and now proceeds with the same arrangement till he comes to χαρίσματα ἰαμάτων, which being too palpably unpredicable of *persons*, gives rise to the change of construction,—μὴ πάντες χαρ. ἔχουσιν ἰαμάτων; In the last two questions, he departs from the order of the last verse, and takes in again one particular from the former catalogue, ver. 10. Meyer compares Hom. II. v. 726—734. See Stanley's note and excursus.

31.] But (he has been shewing that all gifts have their value: and that all are set in the church by God: some however are more valuable than others) do ye aim at the greater gifts (μεῖζ. is explained ch. xiv. 5). This exhortation is not inconsistent with ver. 11: but, as we look for the divine blessing on tillage and careful culture, so we may look for the aid of the Spirit on carefully cultivated powers of the understanding and speech;—and we may notice that the greater gifts, those of προφητεία and διδασκαλία, consisted in the

inspired exercise of the conscious faculties, in which culture and diligence would be useful accessories. "Spiritus dat, ut vult (ver. 11): sed fideles tamen libere aliud prae alio possunt sequi et exercere, c. xiv. 26." Bengel. Compare also xiv. 39. There is thus no need to explain away ψηλοῦτε, as Grot. ("agite cum Deo precibus ut accipiat^{is}") and others: or to depart from the known usage of χαρίσματα, and explain it to mean *faith, hope, and love*, as Morus, or the *fruits of love*, as Billroth. καὶ ἔτι.] And moreover: besides exhorting you to emulate the greatest gifts.

καθ' ὑπ. δδ.] An eminently excellent way, viz. of emulating the greatest gifts:—so Theophyl.: καὶ μετὰ τούτων (τούτῳ γὰρ δηλοῖ τὸ καὶ ἔτι), εἰάν ὅλως ζηλωταὶ ὑπάρχητε χαρισμάτων, δείξω ὑμῖν μίαν ὁδὸν καθ' ὑπερβολὴν, τούτῳ στίχῳ, ὑπερέχουσιν, ἧτις φέρει ἐπὶ πάντα τὰ χαρίσματα τὴν ἀγάπην δὲ λέγει. καθ' ὑπερβ.] must not be joined with the verb, 'est adhuc via quam vobis diligentissime demonstro' (Pagnini's version, and some mentioned by Estius): see reff. and cf. ἡ μάλιστα ἀναγνώρισις, Arist. Poet. ii. 6,—μάλα στρατηγόν, Xen. Hell. vi. 2. 39,—εὖ πρᾶξις, Æsch. Agam. 262,—σφόδρα γυναικῶν, Plato, Legg. i. p. 639 c, and other examples in Bernhardt, Syntax, p. 338. The explanation of Estius and Billroth, that the way which he is about to shew them is 'multo excellentiorem iis donis de quibus hactenus egit' (Est.), is clearly wrong: the opening verses of ch. xiii. shewing, that he does not draw a comparison between love and gifts, but only shews that it is the only way, in which gifts can be made effectual in the highest sense. See also on ch. xiv. 1.

CHAP. XIII. 1—13.] THE PANEGRYIC OF LOVE; as the principle without which all gifts are worthless (1—3): its attributes (4—7): its eternity (8—12): its superior dignity to the other great Christian graces (13). Meyer quotes from Valcknaer, p. 299: "Sunt figuræ oratoriarū, quæ hoc

^α γλώσσαις τῶν ^α ἀνθρώπων ^β λαλῶ καὶ τῶν ^α ἀγγέλων, ^α ἀγάπην δὲ μὴ ἔχω, ^β γέγονα ^γ χαλκὸς ^δ ἡχῶν ἢ ^ε κύμβα-
^λ λον ^ι ἀλαλᾶζον. ² κὰν ἔχω ^β προφητεῖαν καὶ εἰδῶ τὰ
^β μυστήρια πάντα καὶ πᾶσαν τὴν ^ι γνώσιν, κὰν ^κ ἔχω πᾶσαν

a so ch. iv. 9.
b = 2 Cor. xii. 11.
c Mark vi. 8
|| Mt. xii. 41.
Rev. xviii. 12
only. Gen.
iv. 22.
d here (Luke
xxi. 25 v. r.) only. Jer. xxvii. (l.) 42. (χρῶς, Acts ii. 2.) e here only. 1 Chron. xiii. 8.
f Mark v. 38 only. Josh. vi. 20. g = Rom. xii. 6. ch. xii. 10. xiv. 22 al. (Rev. i. 3.) see Sir. xxiv. 33.
h Matt. xiii. 11. ch. xv. 51. Dan. ii. 18 al. i = ch. viii. 1. xii. 8 al. Prov. xxx. (xxiv.) 3.
k Acts xiv. 9 reff.

CHAP. XIII. 1. homœotel in **Σ**¹ from *μη εχω* to *μη εχω* next ver: supplied by **κ**-corr¹. for *γεγονα, ἐν εμι* D¹ F (addg *ῆ*), (*in*) *unum sum ut* old-lat (viz, D-lat E-lat G-lat spec) [Ambrst]. [*χαλκος* F.] *αλαλαζων* AD d [17].

2. rec (for *κὰν* καὶ *εαν* twice in this ver and twice in next), with DF K (1st *και αν*) L¹ (Σ) rel(om 2nd *εαν εχω* 47 [Bas₁]) Chr₁ [Bas₁ Ephr₁ (Euthal-us 1st and 2nd)] Thlrdt, 1st (4th *και αν*) B, 4th 17: txt AC [Cyr₁], 2nd and 3rd B [Clem₁], 1st 2nd and 3rd 17. for *ειδω, ουδα* (= *οιδα*) F: *ιδω* AD¹ 17. 47¹. *ins τα bef παντα* F.

caput illuminant, omnes sua sponte nata in animo heroico, flagrante amore Christi et huic amori divino omnia postponente."

"It may," he adds, "without impropriety be called 'a Psalm of Love:—' the *הַיְיָ יְיָ* of the New Test. (see Ps. xlv. title). "On each side of this chapter the tumult of argument and remonstrance still rages: but within it, all is calm: the sentences move in almost rhythmical melody: the imagery unfolds itself in almost dramatic propriety: the language arranges itself with almost rhetorical accuracy. We can imagine how the Apostle's amanuensis must have paused to look up in his master's face at the sudden change of his style of dictation, and seen his countenance lighted up as it had been the face of an angel, as the sublime vision of divine perfection passed before him." Stanley. 1.]

ἐὰν λαλῶ supposes a case which never has been exemplified: *even if I can speak*, or as E. V. *though I speak*. So Isoer. Arcop. p. 142,—*ἀλλ' ἐὰν μὲν κατορθώσωσι περὶ τινὰς πράξεις, ἢ διὰ τύχην, ἢ δι' ἀνδρὸς ἀρετήν, μικρὸν διαλιπόντες πάλιν εἰς τὰς αὐτὰς ἀπορίας κατέστησαν*. See Matthiæ, § 523. 1. *ταῖς γλώσσαις τ.*

ἀνθρ. κ. τ. ἀγγ.] *ὅρα πόθεν ἄρχεται πρῶτον ἀπὸ τοῦ θαυμαστοῦ δοκοῦντος εἶναι παρ' αὐτοῖς καὶ μεγάλου, τῶν γλωσσῶν*. Chrys. p. 289. It is hardly possible to understand *γλώσσαι* here of any thing but *articulate forms of speech: i. e. languages*. Meyer and De W., who deny that the speaking with tongues was ever in an articulate language, vehemently impugn such a rendering here. But their own rendering is to me undistinguishable from it, as far as the *sense* is concerned: '*tongues speaking in all possible ways*,' surely, in the common acception of words, must mean, *tongues speaking all possible languages*, and the use of the word indifferently for *the tongue* and *a tongue* (a language), when this very gift is spoken of, e. g. Acts ii. 4, compared with 11, and here as compared with ch. xii. 30, is one of the

strongest proofs that *λαλεῖν γλώσσαις* is to speak in *languages*: see note on Acts ii. 4.

Of men (generic) and of angels (generic): i. e. 'of *all* men and *all* angels,' whatever those tongues may be.

ἀγάπην] *Love to all*, in its most general sense, as throughout the chapter: no distinction being here drawn between love to *man* and to *God*, but the general principle dealt with, *from which both spring*. The '*Caritas*' of the Latin versions has occasioned the rendering '*charity*' in most modern versions. Of this word Stanley remarks, "the limitation of its meaning on the one hand to mere almsgiving, or on the other to mere toleration, has so much narrowed its sense, that the simpler term 'Love,' though too general exactly to meet the case, is now the best equivalent."

γέγονα] I am become; the case supposed is regarded as present: 'if I can speak . . . I am become.'

χαλκ. ἡχ.] Brass, of any kind, struck and yielding a sound: i. e. *ἀναίσθητόν τι κ. ἄψυχον*. Chrys. No particular musical instrument seems to be meant.

κύμβαλον] *κύμβαλα ἦν πλατέα κ. μεγάλα χάλκεα*, Jos. Antt. vii. 12. 3. The Heb. name is most expressive, *סִנְיָרָה*. There appear to have been two sorts, mentioned in Ps. cl. 5, *שִׁנְיָרָה* and *קַנְיָרָה*, rendered by the LXX, *κυμβάλοις ἐσθίοις*—and *κ. ἀλασγμοῦ*, as here. Winer thinks the former answered to our *castagnettes*, the latter to our *cymbals*. The larger kind would be here meant. See Winer, Realw. art. 'Becken.' *ἀλαλᾶζον*] see Ps. cl. cited above. 2.]

τὰ μυστήρ. πάντα are all the *secrets of the divine counsel*,—see Rom. xi. 25 (note); xvi. 25,—and reff. The knowledge of these would be the perfection of the gift of prophecy. The verb belongs to both *μυστ.* and *γνώσιν*. The full construction would be *εἰδῶ μυστ.* and *ἔχω γνώσιν*. *πᾶσαν τὴν πίστιν* hardly, as Stanley, implies '*all the faith in the world*,' but rather, '*all the faith required to*,' &c.: or perhaps the art. conveys the allusion to our Lord's

1 Isa. liv. 10. τὴν ^k πίστιν ὥστε ^l ὁρῇ ^{lm} μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω,
 m -ἀγαπᾷ, here only τ. (Lukæ xvi. 4. Acts xii. 22. 2 Cor. ii. 14 only. Judg. x. 16 A. Ald. compl.) οὐθὲν εἰμι. ³ κὰν ^o ψωμίσω πάντα τὰ ^p ὑπάρχοντά
 n μου, κὰν ^q παραδῶ τὸ σῶμά μου ἵνα καυθήσωμαι,
 τ ch. vii. 19. ἀγάπην δὲ μὴ ἔχω, οὐδὲν ^s ὠφέλοῦμαι. ^t ἡ ἀγάπη ^u μα-
 reff. κροθυμεῖ, ^{uv} χρηστεύεται, ἡ ἀγάπη οὐ ^w ζηλοῖ, [ἡ ἀγάπη]
 o Rom. xii. 20 only. constr. here only. οὐ ^x περπερεύεται, οὐ ^y φυσιοῦται, ⁵ οὐκ ^z ἀσχημονεῖ, οὐ
 Num. xi. 4. α ^a ζητεῖ τὰ ^a ἑαυτῆς, οὐ ^b παροξύνεται, οὐ ^c λογιζεται ^d τὸ λογι-
 p - Matt. xix. 21. xxiv. 47. Heb. x. 34 al. Gen. xii. 5. q = Acts xv. 26. Dan. iii. 28 (95). ABCDF
 s Mark v. 26. Matt. xvi. 26. Prov. x. 2. t Matt. xxiii. 26, 29. Luke xviii. 7. 1 Thess. v. 14. Heb. vi. K L P S
 15. James v. 7 bis, 8. 2 Pet. iii. 9 only. Prov. xix. 11. (-μια. Rom. ix. 22. -μῶς, Acts xxvi. 3.) u see a b c d e
 Rom. ii. 4. 2 Cor. vi. 6. v here only τ. (not found elsewhere. Lexx.) w Acts vii. 9 reff. a b c d e
 x here only τ. see note. y ch. iv. 6 reff. z ch. vii. 36 only. Deut. xxv. 3. (-μοσύνη. Rom. fg h k i m o 17.
 i. 27. -μῶν, ch. xii. 23.) a ch. x. 24. Phil. ii. 21. b Acts xvii. 16 only (reff.).
 c = Rom. iv. 8, from Ps. xxii. 2. d Rom. ii. 9 reff.

μεθιστάνει BDF N-corr¹ in 17 Clem [Cyr₁] Thl: txt ACKL rel Orig₃ Chr₇ [Bas₂ Ephr₁ Euthal-ms] Thdrt Damasc₂ Ec. elz ουδεν, with D¹ F¹ K[e sil] Clem₁ Meth₁ Mac₁ Chr₇ [Bas₁ Cyr₁] Thdr: txt ABCD³ L N Clem₁ Eph₂ Bas₁ [-mss₁ Euthal-ms] Mac₁ Damasc₂ Thl-comm Ec. for εἰμι, ωφελουμαι A Ambr₂.

3. elz ψωμίζω (corn, the force of the aor not being perceived), with K[e sil]: txt ABCDF L N rel. παραδῶ F. καυθῆσθαι DFL b² c d f h k 47 [Bas₁ Cyr₁ Euthal-ms] Max-conf₁: καυχῆσθαι ABN 17 copt-ms aeth[-rom] Ephr₁ Jer₃ (from gr-mss asserts apud Græcos ipsa exemplaria diversa esse, but thinks, ob similitudinem καυθῆσθαι et καυχῆσθαι apud Latinos errorem inolevisse): txt CK rel Orig[-c₁ Ephr₁] Chr₁ Thdrt [Cyr₁: simly latt syr copt-wilk goth aeth arm Tert₁ Cypr₂ Rebat₁ Ambrst Augsape] Jac-nisib. ουθεν AN 17. 73 Bus-mss₁: txt BCD³ FKL rel Chr₁ [Ephr₁ Bas₂ Cyr₂ Euthal-ms] Thdrt.

4. om 3rd η αγαπη B a 17. 9. 55. 73. k. 118. 22¹ lect. 17 vulg [F-lat] copt arm Clem₁ Ephr₁ Chr₁ [Bas₁ Cyr₁] Thl Orig-int₃ Tert₁ Cypr₁ Ambrst. περπορευεται A Ephr₁.

5. for τα εαυτης, το μη εαυτης B Clem₁ [txt₁].

saying, Matt. xvii. 20; xxi. 21: 'all that faith,' so as, &c.

3.] The double accus. after ψωμίζω is found in the reff. to LXX: but here the accus. of the person is omitted, and left to be supplied from the context: If I bestow in food all my substance. See the quotation from Coleridge in Stanley's note.

παραδῶ. τὸ σῶμα. μ. ἵνα καυθ. So ref. Dan., καὶ παρέδωκαν τὰ σώματα αὐτῶν εἰς ἐμπυρισμόν, LXX. πῦρ, Theod.: see also 2 Macc. vii. 37. He evidently means in self-sacrifice: for country, or friends. Both the deeds mentioned in this verse are such as ordinarily are held to be the fruits of love, but they may be done without it, and if so, are worthless. Stanley prefers καυχῆσθαι—and Lachmann has edited it. The objections to it seem to me to be, (1) It leaves παραδῶ standing in a very vague and undefined meaning—"deliver, to what?" (2) It introduces an irrelevant and confusing element, a boastful motive, into a set of hypotheses which put forward merely an act or set of acts on the one side, and the absence of love on the other: and indeed, worse still, (3) it makes an hypothesis which would reduce the self-sacrifice to nothing, and would imply the absence of love; and so would render ἀγάπην δὲ μὴ ἔχω unnecessary.

4-7.] The blessed attributes of love.

4.] μακροθυμεῖ is the negative

side, χρηστεύεται the positive, of a loving temper: the former, the withholding of anger; the latter, the exercise of kindness.

οὐ ζηλοῖ, 'knows neither envy nor jealousy': both are included under the more general sense of ζηλος.

περπερεύεται] The word occurs in Cicero ad Attic. i. 14: 'Di boni! quomodo περπερεύσασθαι novo auditori Pompeio!' and Marc. Antonin. v. 5: ἀρσεκύνεσθαι, καὶ περπερεύεσθαι, κ. τοσαῦτα ῥιπτάζεσθαι τῇ ψυχῇ. Among the examples in Wetst. of πέρπερος and περπέρεια, is a good definition from Basil: τί ἐστι τὸ περπερεύεσθαι; πάν θ' μὴ διὰ χρείαν, ἀλλὰ διὰ καλλωπισμόν περιλαμβάνεται περπερείας ἔχει κατηγορίαν. And the Etymol. Mag.,—ἀντὶ τοῦ, ματαιοῦται, ἀτακτεῖ, κατεπαίρεται μετὰ βλακείας ἐπαρθέμενος. The nearest English expression would perhaps be displays not itself. See Wetst.

φυσ., see, for a contrast, ch. viii. 1.

5.] οὐκ ἀσχημονεῖ seems to be general, without particular reference to the disorders in public speaking with tongues. τὰ ἑαυτῆς—Love is so personified, as here to be identified with the man possessing the grace, who does not seek τὰ ἑαυτοῦ: see ch. x. 33.

οὐ λογίζ. τὸ κακόν] imputeth not (the) evil: οὐδὲν ποιοῦν οὐ μόνον οὐ κατασκευάζει ἀλλ' οὐδὲ ὑποκτείνει κατὰ τοῦ φιλομένου, Chrys. Hom. xxxiii, p. 301: and so Theod., Theophyl., Estius,

^d κακόν, ⁶ οὐ ^e χαίρει ἐπὶ τῇ ἀδικίᾳ, ^f συγχαίρει δὲ τῇ ^g ἀληθείᾳ, ⁷ πάντα ^h στέγει, πάντα ⁱ πιστεύει, πάντα ἐλπίζει, πάντα ^k ὑπομένει. ⁸ ἡ ἀγάπη οὐδέποτε ^l πίπτει. ^m εἴτε δὲ ⁿ προφητεῖαι, ^o καταργηθῇσονται. ^m εἴτε ^p γλῶσσαι, ^q παύσονται. ^m εἴτε ⁿ γνῶσις, ^o καταργηθήσεται. ⁹ ἢ ἕκ ^r μέρους γὰρ γινώσκουμεν καὶ ^r ἕκ ^r μέρους ^s προφητεύομεν.

... γλωσσῶν
ΑΒΔΕΚ
Ι.Ρ.α.β.
c d e f g
h k l m
o 17. 47

h ch. ix. 12. 1 Thess. iii. 1.5 only +. Sir. viii. 17 only. i acc., Acts xiii. 41 reff. k constr.,
2 Tim. ii. 10. Heb. x. 32. xii. 2, 3. James i. 12. Wisd. xvi. 22. l — Luke xvi. 17. 1 Kings iii.
19. ἕκπ., = James i. 11. see note, and Acts xii. 7. Rom. ix. 6. m so ch. xiv. 7. xv. 11. 2 Cor.
viii. 23. n ver. 2 (reff.), o ch. i. 28 reff. 2 Cor. iii. 14. p Acts
ii. 4 reff. q absol., Acts x. 1. Exod. ix. 33, 34. r ch. xii. 27 reff. s ch. xi. 4, 5 reff.

6. om 1st τη F.

8. om ἡ B.

7. B¹ repeats πάντα στεγει, with C³DFKL³ rel Clem, Orig, Mac, Chr¹, [Ephr, Bas, Cyr, Euthal-ms] Thdrt, Damase Thl Ec [Tert, Cyr²]: txt ABC²N¹ 17. 47¹ Nys, Orig-int, Ambrst Ang, ^{saep.} om δε C¹D¹FKP latt copt arm Did, [Ambrst]: ins ABC²D²:3[-gr] L³ rel syr goth [Chr, Thdrt Damase Aug],.

προφητεία καταργηθήσεται B: προφητεία καταργηθόνται(sic) A. γνῶσις (or -is) καταργηθόνται (to conform to the preceding clauses) A D²[-gr] F[-gr] N 17. 47 (Tert): γν. πανσεται P. 9. for γαρ, δε (perhaps because this sentence was regarded not as rendering a reason for the last, but as another assertion of the imperfection of knowledge and prophecy) K L rel Phot(in Ec: δε ἀντὶ τοῦ γάρ. αἰτία γάρ ἐστὶ τοῦ διὰ τὴν μέλλουσι καταργ. κ. παύσ.) Ec: om 67² goth aeth[-rom] Orig, Eus, Melet, [Epiph,] Chr¹: txt ABDF[P]N m (17, e sil) 47[sic] latt [syr copt aeth-pl arm] Orig, [Did, Eus, Ath, Damase] Thdrt Iren-int, Hil, [Ambrst].

Rückert, Meyer: and this is better and more accordant with the sense of λογίζε-ται, than the more general rendering 'thinketh no evil.' And we must not overlook the article, which seems here to have the force of implying that the evil actually exists, 'the evil' which is,—but Love does not impute it. So Theodoret, συγγινώσκει τοῖς ἐπταισμένοις, οὐκ ἐπὶ κακῷ σκόπῳ ταῦτα γεγενῆσθαι ὑπολαμβάνων.

6. οὐ χ. ἐπὶ τῇ ἀδ.] rejoices not at (the) iniquity, i. e. at its commission by others, —as is the habit of the unloving world.

συγχαίρει τῇ ἀλ.] Most Commentators, as the E. V., altogether overlook the force of the verb and the altered construction, and render, 'rejoiceth in the truth': others, who respect the verb, make τῇ ἀλθ. = τοῖς εὐδοκίμοις (Chrys.), those to whom, as in 3 John 12, μεμαρτύρηται ὑπ' αὐτῆς τῆς ἀληθείας. But Meyer's rendering is the only one which preserves the force of both words: rejoices with the Truth, ἡ ἀλήθ. being personified, and meaning especially the spread among men (as opposed to ἀδικία) of the Truth of the Gospel, and indeed of the truth in general,—in opposition to those who (ref. Rom.) τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχουσιν,—who (ref. 2 Tim.) ἀνθίστανται τῇ ἀληθείᾳ.

7.] πάντα, — i. e. all things which can be borne with a good conscience. So Bengel, of all four: 'videlicet, quæ tegenda vel credenda, quæ speranda et sufferenda sunt.' στέγει] bears: see note, ch. ix. 12. Hammond, Estius, Bengel (above), — 'covers': but the variation in sense from ch. ix. is need-

less. πιστ.] viz. without suspicion of another.

ἐλπίζ.] viz., even against hope—hoping what is good of another, even when others have ceased to do so.

ὑπομ.] viz. persecutions and distresses inflicted by others, rather than shew an unloving spirit to them.

8—12.] The eternal abiding of Love, when other graces have passed away.

8. πίπτει] The exact word is that of the E. V., faileth: so Theod.: οὐ διασφάλλεται, ἀλλ' ἀεὶ μένει βεβαία κ. ἀσάλευτος κ. ἀκίνητος, ἐς ἀεὶ διαμένουσα. τοῦτο γὰρ διὰ τῶν ἐπαγομένων ἐδίδασεν. Of the two readings, we may illustrate πίπτει by Plato, Phileb., p. 22 E, ἀλλὰ μὴν, ὦ Σώκρατες, ἔμοιγε δοκεῖ νῦν μὲν ἡδονή σοι πεπτωκέναι καθάπερ ἐ πληγείσα ὑπὸ τῶν νῦν δὴ λόγων and Polyb. x. 33. 4, κἂν ποτε πέσῃ τὰ ὅλα, "in case the whole plan should fail:" id. i. 35. 5: and ἐκπίπτει by Plato, Gorg. p. 517, εἰ οὗτοι ῥήτορες ἦσαν, οὔτε τῇ ἀληθείᾳ ῥητορικῇ ἐχρῶντο (οὐ γὰρ ἂν ἐξέπεσον) οὔτε τῇ κολακικῇ (οὐ γὰρ ἂν ἐξέπεσον) οὔτε τῇ κολακικῇ: where Heindorf, — 'proprie usurpatur de actoribus, citharcedis, aliisque, qui a spectatoribus exploduntur et exsibilantur:' and by the celebrated passage in Demosthenes περὶ στεφ. p. 315, —ἐτριγωνίσαι, ἐγὼ δ' ἐθεώρουν. ἐξέπιπτες, ἐγὼ δ' ἐσύριτον: where also, by the way, ἐπιπτες is a various reading.

By εἴτε, εἴτε, εἴτε, the general idea, χαρίσματα, is split into its species—be there prophecies,—be there (speaking in) tongues,—be there knowledge.

Chrys., al., understand the two first futures, καταργ., παύσ., of the time when, the faith being every

t = ch. ii. 6. 10 ὅταν δὲ ἔλθῃ τὸ ^ττέλειον, τὸ ^τἐκ ^τμέρους ^οκαταργη- ABDFK
xiv. 20. Rom. θήσεται. 11 ὅτε ^υἡμῖν ^ννῆπιος, ἐλάλουν ὡς ^ννῆπιος, LPN b
xii. 2. James i. 4 bis. ^νἐφρόνουν ὡς ^ννῆπιος, ^κἐλογιζόμεν ὡς ^ννῆπιος· ὅτε γέ- c d e f g
1 John iv. 18. ^νγονα ἀνὴρ, ^οκατήργηκα ^ντὰ τοῦ ^ννηπίου. 12 βλέπομεν h k l m
Ps. cxxxiii. 22. γὰρ ἄρτι δι' ^ζἐσόπτρου ἐν ^ααἰνίγματι, τότε δὲ ^βπρὸς ὡπον o 17. 47
u Gospp. and
Acts, passim.
Paul, Gal. i.
10, 22 only.
Neh. ii. 15.
μηεθα, Matt. xxiii. 30 bis. Acts xxvii. 37. Eph. ii. 3. v ch. iii. 1 reff. Gal. iv. 1, 3. w absol.,
here only. Isa. xlv. 18. x = Rom. ii. 3. y Rom. vii. 5 reff. z James i. 23
only τ. Wisd. vii. 26. Sir. xii. 11 only. a here only. Num. xii. 8. Sir. xxxix. 3. b Gen.

10. rec ins τότε bef το εκ μερους (for emphasis and precision), with D²⁻³[gr] KL rel syrr Orig₂ M¹let₁ Chr₁ Thdr₁: om ABD¹FPN 17. 47 latt copt goth aeth arm Orig₂ [-int₁] Eus₁ Ath₁ [Cyr-p₂ Euthal-ms Max₁] Damase Iren-int. καταργηθησεται bef το εκ μερους D¹⁻³F latt Syr goth Orig-int₂ [Ambrst] Jer. τα εκ μ. F[-gr] Iren-int₁.

11. aft 1st στε ins δε D¹[-gr] fuld. rec ως νηπιος bef the verb (3 times), with D F[-gr] (and G-lat) KL 'rel fuld syrr goth arm Orig[-c, Bas₁ Euthal-us] Epiph₁ Chr₁ Thdr₁ Thl Ec [-] (Tert₁) Aug₁al₁; 1st time, m [Orig-int₁]: txt ABN 17 vulg [F-lat] copt aeth Clem, Orig₂ [-c₁] -int, Bas₁ Nys₁ (Did₁) Thdr₁ Damase Jer₁ Aug₁. rec att 2nd στε ins δε, with D³[-gr] FKLP¹N³ rel [vulg-clem fuld demid] syrr copt aeth arm Orig [-c₂-int]_{alig} Meth Epiph₁ Chr₁ [Bas₁ Euthal-ms] Thdr₁ [Damase Ambrst] Tert₁: om ABD¹ (and lat) N¹ am (with harl¹ tol) goth Orig₁-int₂ Did₁ Hil₁. for γεγονα, γε- νομεν B Orig[-c₁]. τα του νηπιου bef κατηργηκα D F[-gr] (and G-lat) syr goth [arm (Tischdf) Epiph₁] Bas Orig-int₂ [(txt₁-c₂-int₂) Tert₁ Hil, Ambrst.] (not F-lat Aug saepe.)

12. [βλεπωμεν P 42: -ποιμεν m.] om γαρ D¹FP latt goth arm Clem₁ [Thdot₁] Tert Cyp₁ Ambrst. ins ως bef δι εσοπτρου D-gr b g o Syr syr-wast arm Clem₁ Thdr₁ [Orig-int₁ (om saepe)] Tert₁. ins και bef εν αινιγματι LP f 63. 109-78 Orig saepe [-int saepe] Hil₂ Gaud₁ [om Orig₁-int₁ Hil₁ Gaud₁].

where dispersed, these gifts should be no longer needed. But unquestionably the time alluded to is that of the coming of the Lord; see ver. 12, and this applies to all these, not to the last (γνώσις) only. The two first, προφ. and γλῶσσ., shall be absolutely superseded: γνώσις, relatively: the imperfect, by the perfect. 9, 10.] Reason given;—that our knowledge, and our prophesying (utterance of divine things) are but partial, embracing but a part: but when that which is perfect (entire—universal) shall have come, this partial shall be abolished—superseded. See Eph. iv. 11—13, where the same idea is otherwise expressed.

11.] *Analogical illustration of ver. 10.* νῆπιος and τέλειος are used in contrast ch. ii. 6—iii. 1; xiv. 20. ἐλάλουν, ἐφρόνουν, ἐλογιζόμεν—I spoke, I [thought] (felt, was minded), I [reasoned (or) judged]. There can hardly be an allusion, as Theophyl., Ec., Bengel, Olsh., al., think, to the three gifts, of tongues (ἐλάλ.), prophecy (ἐφρόν.), which suits but very lamely), and knowledge (ἐλογιζ.).

ὅτε γέγ. κ.τ.λ.] Now that I am become a man, I have brought to an end the ways of a child: not, as E. V., 'when I became a man, I put away . . .,' as if it were done on a set day, and as if γέγ. and κατήργ. were norists. For this use of ὅτε, cf. Demosth. Olynth. 1, init. ὅτε τολύων ταῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν: see Kühner, § 813. 2.

12.] Contrast between our present

sight and knowledge,—and those in the future perfect state.

γάρ justifies the analogy of the former verse: for it is just so with us.

ἄρτι, in our present condition, until the Lord's coming.

δι' ἐσόπτρου, through a mirror: i. e. as Billroth, Meyer, and De W.—according to the popular illusion, which regards the object, really seen behind the mirror, as seen through it. We must think, not of our mirrors of glass, but of the imperfectly-reflecting metallic mirrors of the ancients. The idea of the lapis specularis, placed in windows, being meant, adopted by Schöttgen from Rabbinical usage (e. g. 'omnes prophetæ viderunt per specular obscurum, et Moses doctor noster vidit per specular lucidum' (Wetst.): and see numerous examples in his Hor. Hebr. i. 646 ff.), and followed by many Commentators, is inconsistent with the usage of ἐσόπτρου, which (Meyer) is always a MIRROR (Pind. Nem. vii. 20: Anacr. xi. 2; xx. 5. Lucian, Amor. xlv. 48: see also reff.): the window of lapis specularis being δίοπτρα (Strabo, xii. 2, p. 540).

ἐν αἰνίγματι.] There is a reference to ref. Num., στόμα κατὰ στόμα λαλήσω αὐτῷ ἐν εἰδει, καὶ οὐ δι' αἰνιγμάτων. Many take the words adverbially,—'enigmatically' (so E. V., 'darkly' [and so we are almost obliged to do in an English version]): but this cannot be [the strict rendering], because αἰνίγμα is objective, not subjective: 'a dark hint given by words.' I agree with Meyer, notwithstanding De Wette's strong objec-

^b πρὸς ^b πρόσωπον ἄρτι γινώσκω ^τ ἐκ ^τ μέρους, τότε δὲ ^c ἐπιγινώσκει ^d καθὼς καὶ ^c ἐπεγινώσθη. ¹³ ^e νυνὶ δὲ ^f μένει πίστις ἐλπίς ἀγάπη, τὰ τρία ταῦτα. ^g μείζων δὲ τούτων ἡ ἀγάπη.

XIV. ¹ ^h Διώκετε τὴν ἀγάπην, ⁱ ζηλοῦτε δὲ τὰ ^k πνευματικά, μᾶλλον δὲ ἵνα ^l προφητεύητε. ² ὁ γὰρ ^m λαλῶν

³¹ xiv. 5. comparat., Matt. xiii. 32. Luke ix. 46. ch. xv. 19. ^h = Rom. ix. 30 reff. ⁱ = ch. xii. 31. ver. 39 only. Sir. li. 18. ^k = ch. x. 3, 4 reff. ^l = ch. xii. 11 reff. ^m = ch. xii. 11 reff. ⁿ = Rom. vi. 22. ^o = Heb. xiii. 1. see note. ^p = ch. xii. 14. ^q = ch. xi. 4, 5 reff.

in 2nd *τοτε*, *τε* is written over the line by N-corr¹. ins *εγω* bef *επεγινωσθη* F[-gr] D-lat G-lat lo Cypri.

13. for *νυνι* δε *μενει*, *μενει* δε F(μινει) [(not F-lat) D-lat] Clem, Hil, [Ambrst Aug].

tions, in believing *ἐν αἰνίγματι* to mean 'in a dark discourse,' viz. the revealed word, which is *dark*, by comparison with our future perfect knowledge. So also Luther: in einem dunkeln Wort. Thus, as M. observes, *ἐν* will denote, as *ἐν τῷ κρυπτῷ*, Matt. vi. 4, the local department, in which the βλέπειν takes place. τότε = ὅταν ἔλθῃ τὸ τέλειον, ver. 10: 'at the Lord's coming, and after.'

πρὸς ὄψωπ. πρὸς πρόσωπ.] Face towards face, i. e. by immediate intuition: so Heb. in reff. I shall thoroughly know even as I was

(during this life: he places himself in that state, and uses the aor. as of a thing gone by) thoroughly known. In this life we are known by God, rather than know Him: see Gal. iv. 9; ch. viii. 3, note,—and cf. Philo de Cherub. 32, vol. i. p. 159, *ὅν ὅτε ζῶμεν, κρατούμεθα μᾶλλον ἢ ἄρχομεν, κ. γνωρίζομεθα μᾶλλον ἢ γνωρίζομεν*. The sense of this aor. *ἐπεγινώσθη* must not be forced, as in E. V., to a present, or to a future, as by some Commentators.

13.] Superiority of Love to the other great Christian graces. Some gifts shall pass away—but these three great graces shall remain for ever—FAITH, HOPE, LOVE. This is necessarily the meaning,—and not that love alone shall abide for ever, and the other two merely during the present state. For (1) *νυνὶ δέ* is not 'but now,' i. e. in this present state, as opposed to what has just been said ver. 12,—but '*rebus sic stantibus*,' '*quæ cum ita sint*,'—and the inference from it just the contrary of that implied in the other rendering: viz. that since tongues, prophecys, knowledge, will all pass away, we have left but these three. (2) From the position of *μένει*, it has a strong emphasis, and carries the weight of the clause, as opposed to the previously-mentioned things which καταργηθήσεται. (3) From τὰ τρία ταῦτα, a pre-eminence is obviously pointed out for faith, hope, and love, distinct from aught which has gone before. This being the plain sense of the words, how can faith and hope be said to endure to eternity, when faith will be lost

in sight, and hope in fruition? With hope, there is but little difficulty: but one place has inscribed over its portals, "Lasciate ogni speranza, voi ch' entrate." New glories, new treasures of knowledge and of love, will ever raise, and nourish, blessed hopes of yet more and higher,—hopes which no disappointment will blight. But how can faith abide,—faith, which is the evidence of things not seen,—where all things once believed are seen? In the form of holy confidence and trust, faith will abide even there. The stay of all conscious created being, human or angelic, is dependence on God; and where the faith which comes by hearing is out of the question, the faith which consists in trusting will be the only faith possible. Thus Hope will remain, as anticipation certain to be fulfilled: Faith will remain, as trust, entire and undoubting:—the anchor of the soul, even where no tempest comes. See this expanded and further vindicated in my Quebec Chapel Sermons, Vol. i. Sermon viii. μείζων τ.] The greater of these,—not 'greater than these.' "The greater," as De Wette beautifully remarks, "because it contains in itself the root of the other two: we believe only one whom we love,—we hope only that which we love." And thus the forms of Faith and Hope which will there for ever subsist, will be sustained in, and overshadowed by, the all-pervading superior element of eternal Love.

CHAP. XIV. 1—25.] Demonstration of the superiority of the gift of prophecy over that of speaking with tongues.

1.] Transition from the parenthetical matter of the last chapter to the subject about to be resumed. Pursue after Love (let it be your great aim,—important and enduring as that grace has been shewn to be): meantime however (during that pursuit; making that the first thing, take up this as a second) strive for spiritual gifts [see note on ch. xii. 1], but more (more than πν. in general: i. e. more for this than for others; chiefly) that ye may prophesy (sc. ζηλοῦτε, ἵνα . . .

n = Mark iv. 33.
Gen. xii. 7.
32. 33.
o = vv. 14, 15.
Acts xvii. 16.
p ch. xiii. 2 reff.
q = Rom. xiv.
19 reff.
r = Rom. xiv.
8 reff.
s here only r.
Wisd. xix.
12 only.
(-θιον,
Phil. ii. 1.
-θείσθαι,
1 Thess. ii.
11.
t = Acts ix. 31.
reff.
u = ch. xii. 31.
xiii. 13.

^m γλώσση οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ [τῷ] θεῷ οὐδεὶς
γὰρ ⁿ ἀκούει, ^o πνεύματι δὲ λαλεῖ ^p μυστήρια· ³ ὁ δὲ ¹ προ-
φητεύων ἀνθρώποις λαλεῖ ^q οἰκοδομὴν καὶ ^r παράκλησιν
καὶ ^s παραμυθίαν. ⁴ ὁ ^m λαλῶν ^m γλώσση ἐαυτὸν ^t οἰκοδομεῖ,
ὁ δὲ ¹ προφητεύων ἐκκλησίαν ^t οἰκοδομεῖ. ⁵ θέλω δὲ πάντας
ὑμᾶς ^m λαλεῖν ^m γλώσσαις, μᾶλλον δὲ ἵνα ¹ προφητεύητε·
^u μείζων δὲ ὁ ¹ προφητεύων ἢ ὁ ^m λαλῶν ^m γλώσσαις, ^v ἐκτὸς
^v εἰ μὴ ^w διερμηνεύη, ἵνα ἡ ἐκκλησία ^q οἰκοδομὴν λάβῃ.
⁶ x ὑν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς ^m γλώσσαις ^m λαλῶν,

v ch. xv. 2. 1 Tim. v. 19 only.

w ch. xii. 30 reff.

x ch. xii. 18 al.

CHAP. XIV. 2. γλώσσαις D-gr F-gr b o G²-lat arm Chr₁ [Ambr₁]. οὐχ **N** (see Acts
ii. 7 digest). ἀνθρώπους F[-gr] (so in ver 3). om τῷ (bef θεῷ) (for conformity
with ἀνθρ. ?) BD¹FPN¹ l Chr-comm; : ins AD³KLN³ rel Thdrt Damasc Thl Ec.
outhis **N**. for πνεύματι, πνευμα F-gr D-lat G[-lat] an² with (fuld flor) Pel Vig Bede.
3. for ο δε, ει γαρ ο F-gr G[-lat]; nam qui vulg (and F-lat) D-lat [qui enim Ambrst].
4. for λαλων, λαλει F(G adds aut λαλων). γλώσσαις D 46 arm Mac₁. aft
ἐκκλησίαν ins θεου F-gr G[-lat] vulg-ed [harl(appy)] (not am demid fuld tol F lat) Pel.
5. υμας bef παντας A Ambrst. γλώσσαις bef λαλειν A am Chr₁ Thl : om λαλειν
kl. for ινα προφητευητε, προφητευειν D¹[-gr F-lat] vulg Jer₁ Pel. rec (for
δε aft μειζων) γαρ, with DFKLN¹ rel [syrr aeth arm] Chr₁ Thdrt [Damasc] Jer₁ Ambrst :
txt ABPN¹ 39 copt [Euthal-ms]. add εστιν F. διερμηνευει (the later mss
confound ει and η to a very great extent : see the original collations passim) L a b c
d f g h k l o 47 Chr₁ Thl : διερμηνευων D¹[-gr], η ο διερμηνευων F-gr (and G[-lat]).
6. rec νυν, with D³KL rel Chr₁ Thl Ec₁ : txt ABD¹FPN Chr-ms [Euthal-ms] Thdrt

as the aim of your (ζηλος).

2—20.]

Prophecy edifies the BRETHREN more than speaking with tongues.

2.]

For he that speaks in a tongue, speaks not to men but to God; for no one understands him (so ἀκούω in reff. and Athen. ix. p. 382, ἔλεγεν ῥήματα ἀ οὐδὲ εἰς ἤκουσεν ἄν, i. e. as a general rule, the assembly do not understand him; some, who have the gift of interpretation of tongues, may,—but they are the exception), but ¹ opposed to οὐδεὶς γὰρ ἀκούει in the spirit (in his spirit, as opposed to in his understanding: his spirit is the organ of the Holy Ghost, but his understanding is unfruitful, see vv. 14, 15) he speaks mysteries (things which are hidden from the hearers, and sometimes also from himself):

3.]

but (on the other hand) he who prophesies, speaks to men edification (genus) and (species) exhortation and (species) consolation. See the definition of *prophecy* given on ch. xii. 10: and Stanley's excursus introductory to this chapter.

παραμυθία occurs Plato, Axioch. p. 365,—ἀσθενῇ τὴν ψυχὴν, πάνν ἔνδεᾷ παραμυθίας: and Ἐλιαν, V. H. xii. 1, fin., παραμυθίσαστο Ἀρταξέρην, κ. τὸ τῆς λύπης ἰάσατο πάθος, εἰξαντος τοῦ βασ. τῇ κηδεμονίᾳ, κ. τῇ παραμυθίᾳ πεισθέντος συνετῶς.

4.] εἰαυτ. οἶκ. does not necessarily involve his understanding what he speaks: the exercise of the gift in accordance with the prompting of the Spirit may be regarded as an οἰκοδομή: the intensity of the feeling of prayer or praise in

which he utters the words is edifying to him, though the words themselves are unintelligible. This view is necessary on account of what is said in ver. 5, that if he can interpret, he can edify not only himself but the church.

ἐκκλησίαν [i. e. the assembled Christians: see note on ch. xi. 18] not, as Meyer, a congregation, but = τὴν ἐκκλησίαν: the art. being often omitted when a noun in government has an emphatic place before the verb: accordingly in ver. 5, it is ἡ ἐκκλ. which is edified.

5.] He shews that it is from no antipathy to or jealousy of the gift of tongues that he thus speaks: but (force of the δέ) that he wished them all to speak with tongues, but rather that they should prophesy. The distinction between the acc. and inf. after θέλω, as the simple direct object of the wish, and ἵνα with the subj., as its higher and ulterior object, has been lost in the E. V. The second δέ is opposed to the subordinate λαλ. γλ., as in ver. 1 to τὰ πνευματικά. μείζων δέ] δέ is transitional.

μείζων] see reff.,—superior in usefulness, and therefore in dignity.

ἐκτὸς εἰ μὴ is a mixture of two constructions, ἐκτὸς εἰ, and εἰ μὴ. It is not a Hebraism, as Grot. supposes; Wetst. gives examples from Demosth., Aristides, Lucian, Sextus Empiricus: and from Thom. Mag., φαμέν, ἐκτὸς εἰ μὴ τὸδε, καὶ ἐκτὸς εἰ τὸδε. διερμηνεύη] viz. ὁ λαλῶν γλώσση, not τῆς, as suggested by Flatt. On the subj. with εἰ,

ABDFK
LPN a b
c d e f g
h k l m
o 17. 47

τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἔν ἂποκαλύ- y ch. ii. 7, 13.
 ψει ἢ ἔν ἂ γνῶσει ἢ ἔν ἂ προφητεία ἢ ἔν ἂ διδαχῇ; Matt. xii. 3.
 ἢ ὅμως τὰ ἂ ἄψυχα φωνὴν ἔδιδόντα, ἢ εἴτε ἔαυτὸς ἔειπε z = ver. 26.
 ἢ κιθάρα, ἐὰν ἡ διαστολὴν τοῖς κ φθόγγοις μὴ ἔδῳ, πῶς 2 Cor. xii. 1.
 γνωσθήσεται τὸ ἂ αὐλούμενον ἢ τὸ κ κιθαριζόμενον; 7. Gal. ii. 2.
 γὰρ ἐὰν ἡ ἄδηλον ὁ φωνὴν ὁ σάλπιγξ ἔδῳ, τίς ἂ παρα- Rev. i. 14.
(1 Kings xx.
30. Sir. xi.
27 al.)
a ch. xiii. 2
(reff.).
b Acts. ii. 42
reff.
c John xii.
e = Matt.
g here
h Rev. v. 8.
i Rom. x. 12 reff.
k Rom. x. 18 only.
l Tim. vi. 17.)
m Rev. xiv. 2 only.
n = here (Luke x. 44) only.
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Damasc. [for υμας] υμιν P. om 1st ἡ K c 17 [D-lat] syr copt [Thl].
 om last εν D¹[-gr] F¹[-gr] K¹ b tol harl². (am [demid] D-lat om 2nd εν: am harl²
 [demid tol] F-lat D-lat om 3rd.)

7. μη bef διαστολην τ. φθογγ. D¹F. for τοις φθογγοις, φθογγον B tol D-lat
 arm Ambrst. διδω D³LP rel Thdrst Damasc Thl: δωτε K: txt ABD¹[F]K f
 Chr, [Euthal-ms] Ec. γνωσθη (for -θησεται) D¹F [scietur latt].

8. σαλπ. bef φωνην APN d 17. 119 copt Orig. δαη D¹.

giving a sense not distinguishable from the ind., see Winer, edn. 6, § 41. b. 2 end, and Herm., on Soph. Ant. 706. 6.] *Example of the unprofitableness of speaking with tongues without interpreting*,—expressed in the first person as of himself. νῦν δέ] ‘quod cum ita sit’—viz. that there is no edification without interpretation.

ἐὰν ἔλθω] Chrys. understands the first person to imply ‘not even I myself should profit you,’ &c. But then αὐτὸς ἐγὼ or some expression similarly emphatic would have been used. The second ἐὰν is parallel to the first, not dependent on ὠφελήσω. It is the negative side of the supposition, as ἐὰν ἔλθω κ.τ.λ. was the affirmative. On this double apodosis Hermann remarks, Soph. Aj. 827,—‘Est enim hæc verborum complexio ex eo genere, ejus jam apud Homerum exempla inveniuntur, quod duplicem habet apodosin, alteram præmissam, sequentem alteram: quæ ratio ibi maxime apta est, ubi in magno animi motu, quasi non satis sit id quod præmissum est, aliud inferitur secunda apodosis, quod gravius sit et fortius.’ ἢ ἐν ἂποκ. . . .]

It seems best here, with Estius, to understand ‘duo jura, ut conjugata sint revelatio et prophetia, ac rursus conjugata scientia et doctrina.’ So also Meyer, who observes that the ground of προφητεία is ἀποκάλυψις, and that of διδαχή, γνῶσις: the former being a direct speaking in the Spirit, and the latter a laying forth by the aid of the Spirit of knowledge acquired. Thus ἐν, as referred to ἀποκ. and γνῶσις, denotes the internal element:—as referred to προφ. and διδ., the external element, of the spiritual activity. 7—11.] *Instances to shew that unintelligible discourse profits nothing. And first,—7—9.] from musical instruments. 7.] ὅμως occurs*

here and in the two other places where it is used in the N. T. (reff.) at the beginning of the sentence, out of its logical order, which would be before ἐὰν διαστολὴν . . . thus: Things without life which yield sound, whether flute or harp, yet, if they do not, &c. The renderings, ‘even things without life’ (E. V.), or ‘things which, though without life, yet givesound’ (Winer, edn

q arrangt. of
words, 2 Cor.
ii. 4 reff.
r here only.
Ps. lxxx. 3
only.
s es. ix. 26
reff.
t cl. xv. 37
only. Philo
de Mut.
Nom. 26, vol.
i. p. 600.
μουσικά μὲν
γάρ, εἰ
τύχοι, κ.
γραμματικά . . . (Dion. Hal. iv. 19, μυρῶν ἢ διεμυρ., εἰ τύχοι . . . Galen. de usu part. vi., δέκα μὲν,
εἰ τύχοι. Wetst.) see ch. xvi. 6.
u = ch. xii. 10 reff.
v = here only. (Acth
viii. 32 reff.)
w = here only. Num. vi. 21. Dion. Hal., Antt. i. 68, τοῦ π μῆψ γραμ-
ματος εὐρημένοι, τῷ δ δηλοῦν τ. ἐκείνου δύναμιν τ. παλαιούς. Dio Cass. iv. 3, τοιοῦτον γὰρ ἡ δύναμις
τοῦ ὀνόματος τούτου δηλοῖ.

σκευάζεται εἰς πόλεμον; ⁹ οὕτως καὶ ὑμεῖς διὰ τῆς ἁΒΒΕΚ
γλώσσης ⁹ εἰ μὴ ⁹ εὐσημον λόγον ⁹ δώτε, πῶς γνωσθή-
σεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ⁹ ἄερα λαλοῦντες.
¹⁰ τοσαῦτα, ¹ εἰ ¹ τύχοι, ¹ γένη φωνῶν εἰσιν ἐν κόσμῳ, καὶ
οὐδὲν ¹ ἄφωνον. ¹¹ εἰ μὴ οὖν μὴ εἰδῶ τὴν ¹ δύναμιν τῆς
φωνῆς, ἔσομαι τῷ λαλοῦντι ¹ βάρβαρος, καὶ ὁ λαλῶν ¹ ἐν
ἐμοὶ ¹ βάρβαρος. ¹² οὕτως καὶ ὑμεῖς ἐπεὶ ¹² ζηλωταὶ ἐστε

ABDEK
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c d e f g
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o 17. 47

παρσκευάζεται Α Orig¹.

9. for ευσημον, ευσχημον D¹[-gr] 21-3². 80. for δώτε, δω L. [at εαν μη
... δώτε K-marg notes, αντι του' εαν μη διερχηνηνυοιτε.]

10. om τοσαυτα D¹ F (with G-lat). rec (for εἰσιν) εστιν (gramm¹l corr¹ : see
note), with KL rel Chr, Thdrt (Ec : txt ABDEFPK 47 Clem, Damasc Thl. ins τω
hef κόσμῳ D¹ F b o, hoc vulg-ed [f¹uld demid &c] and F-lat, not am) Ambrst Bede.
rec att ουδεν ins αυτων (addu for precision), with D³KLH³ rel G-lat syrr Chr, Thdrt :
om ABD¹FPN¹ d 17 vulg E-lat coptt arm Clem, [Euthalms] Damasc Ambrst Bede.
aft αφωνον ins εστιν D¹ F vulg [not E-lat : pref c].

11. for εαν, εἰ P. ιδω AD¹ L a m 17 : γινωσκω F (si ergo nesciero F-lat, and so
vulg [Ambrst]). om last clause (homæotel) L a¹. om εν DF latt syrr copt
arin Clem Chr^{exp} (ο εμοι λαλ. βαρβ.) Damasc [Ambrst].

by Ælian τὸ παρορμητικὸν ἐμπνεῖν : see
Wetst, where many examples are to be
found.

9.] Application of these
instances. διὰ τ. γλώσσης is most
naturally understood *physically*, by means
of your tongue, as answering to the
utterance of the sound by the musical in-
struments. But the technical rendering,
by means of the tongue (in the sense of
γλώσση λαλεῖν), is allowable. ἔσεσθε

. . . λαλ.] This periphrasis of the future
implies, ye will be, so long as ye speak,
speaking, . . . On εἰς ἄερα, see ref. : it
implies the non-reception by hearers of
what is said. 10, 11.] Another ex-
ample of the unprofitableness of an utter-
ance not understood.

10.] εἰ τύχοι,
if it should so happen, i. e. peradventure :
—it is commonly found with numerical
nouns ; but sometimes with hypothetical
sentences in general, as in ch. xv. 37. See
reff. and examples in Wetst. It will not
bear the rendering 'for example,' though
in meaning it nearly approaches it. It
belongs here to τοσαῦτα, itself represent-
ing some fixed number, but not assignable
by the information which the writer pos-
sesses, or not worth assigning. See similar
expressions, Acts v. 8,—and 2 Sam. xii. 8
in E. V.

γένη φωνῶν] kinds of lan-
guages : the more precise expression would
be γένη φωνῆς, or φωνῶν : we can hardly
say, with Meyer, that each language is a
γένος φωνῶν. The use of φωνῶν, and not
γλωσσῶν, is no doubt intentional, to avoid
confusion, γλώσσα being for the most part
used in this passage in a peculiar meaning :

but no argument can be grounded on it
as to the γλώσσαι being languages or not.
εἰσιν (plur.), because it is wished to
distinguish them in their variety.

οὐ-
δέν, scil. γένος. Bleek renders, 'no ratio-
nal animal is without speech ;' and Grot.,
reading as the rec. αὐτῶν, understands it as
referring to men : others supply ἔθνος to
οὐδέν. But the common rendering is both
simpler, and better sense : none of them
is without signification, as E. V. : or, is
inarticulate.

11.] οὖν, seeing that none
is without meaning : for if any were, the
imputations following would not be just.
We assume that a tongue which we do not
understand has a meaning, and that it is
the way of expression of some foreign
nation.

βάρβαρος,—a foreigner,
in the sense of one who is ignorant of the
speech and habits of a people. So Ovid,
Trist. v. 10,—'Barbarus hic ego sum, quia
non intelligor ulli.' and Herod. ii. 158,—
βαρβάρους δὲ πάντας οἱ Αἰγύπτιοι καλέ-
ουσι τοὺς μὴ σφισι ὁμογλώσσους. (Wetst.)
The appellation always conveyed a certain
contempt, and such is evidently intended
here. So Ovid, in the next line,—'Et ridet
stolidi verba Latina Getæ.' ἐν ἐμοὶ, in
my estimation : so Eurip. Hippo. 1335,
σὺ δ' ἐν τ' ἐκείνῳ κἂν ἐμοὶ φαῖνι κακός,—
'in his judgment and in mine : see Kühner,
ii. 275.

12.] Application of the ana-
logy, as in ver. 9. The οὕτως is evidently
meant as in ver. 9, but is rendered some-
what difficult by the change of the con-
struction into a direct exhortation. It is
best therefore to suppose an ellipsis ; and

^a πνευμάτων, ^b πρὸς τὴν ^{bc} οἰκοδομὴν τῆς ἐκκλησίας ζη- ^{a = ch. xii. 10}
 τεῖτε, ἵνα ^e περισσεύητε. ¹³ διὸ ὁ ἑλᾶλὼν ἑλᾶλῶσση ^{b = Rom. xv. 2.}
^c προσευχέσθω ^e ἵνα ^h διερμηνεύη. ¹⁴ ἐὰν γὰρ προσεύχω- ^{c Rom. xiv. 19}
 μαι ἑλᾶλῶσση, τὸ ⁱ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς ^{ref.}
^g Matt. xxiv. 20 || Mk. Mark xiv. 35. (ὅπως, Acts viii. 15.) Phil. i. 9. Col. i. 9. iv. 3. 2 Thess. i. 11. iii. 1.
^h ch. xii. 30 reff. ^{i = Acts xvii. 16 reff.} ^{e absol., Matt. v. 20. ch. xvii. 6. vv. 2 &c.}

12. πνευματικῶν P 23-mg 73 spec sah Ambr₁. (G-lat has both.) for περισσεύητε, προφητεύετε A 73 Ambrst.

13. rec διοπερ, with KL^N rel Chr₁ Thdr_t Thl Bc: txt ABDFP^N 17 Damasc.

14. om γὰρ B F[-gr G-lat] sah arm: ins ADKL^P rel vulg (and F-lat) E-lat syrr copt Chr₁ Thdr_t Damasc Thl Bc Orig-int₁ Ambrst Aug₁ Pel Sedul Bede. (17 def [but om appy, Tischdf Treg].)

give to οὕτως the pregnant meaning, *after the lesson conveyed by this example*. Meyer's rendering, *since in such a manner* (i. e. so as to be barbarians to one another) *ye also are emulous, &c.*, is very harsh, besides making the second clause, standing as it does without a μάλλον or any disjunctive particle, mean (and I do not see that it will bear any other meaning), *seek this βαρβαροφωλία to the edifying of the Church*. Thus likewise *ye* (i. e. after the example of people who would not wish to be barbarians to one another,—avoiding the absurdity just mentioned), *emulous as ye are of spiritual gifts* (reff.), *seek them to the edifying of the church, that ye may abound*: or *perhaps* (but I can find no instance of ζητῶ ἵνα thus used: ch. iv. 2 is no case in point, see note there) as in E. V. 'seek that ye may excel (abound in them) to the edifying of the church.' 13.] *Hortatory inference from the foregoing examples*. There is some difficulty in the construction of this verse. προσεύχ. ἵνα διερμ.

is rendered by Chrys., Theodoret, Theophyl., Erasm., Beza, Calv., Grot., Estius, Wetst., Bleek, Rückert, Olsh., al., 'pray that he may interpret.' But the next verse shews that this is untenable. For the act of προσεύχεσθαι ἑλᾶλῶσση is there introduced in strict logical connexion with this verse, so as to shew that the προσευχέσθω here must have the same meaning as there, viz., that of *praying in a tongue*, openly in the church. Seeing this, Luther, Rosenm., al., render it, 'let . . . so pray, that he may interpret:' i. e. 'not pray, unless he can interpret.' But this rendering of ἵνα is hardly allowable even where οὕτως is expressed, see note on ch. ix. 24. The knot of the difficulty lies in the relation of ἵνα to verbs of this kind. It may be doubted whether in such expressions as προσεύχεσθαι ἵνα (see reff.), the conj. ever represents the mere *purport* of the prayer, as in our "to pray, that." The idea of *purpose* is inseparably bound up in this particle, and can be traced wherever it is used. Thus προσεύχ. ἵνα seems always to convey the

meaning, "to pray, in order that." At the same time, *prayer* being a *direct seeking* of the fulfilment of the purpose on account of which we pray,—not, like many other actions, *indirectly* connected with it,—the *purport* and *purpose* become *compounded in the expression*. This will be illustrated by γρηγορεῖτε κ. προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν: where it is plain enough that ἵνα μὴ represents the *ulterior object* of γρηγορεῖτε, and, *now that it is joined with γρηγορεῖτε*, of προσεύχεσθε: but had it been *merely*, προσεύχεσθε ἵνα μὴ κ.τ.λ., the above confusion would have occurred. Now this confusion it is, which makes the words προσευχέσθω ἵνα διερμηνεύη so difficult. Obviously, the προσευχέσθω is not *merely* used to express a *seeking by prayer* of the gift of interpretation, on account of the sense in the next verse: but as plainly, there is in προσευχέσθω a *sense* which passes on to ἵνα διερμηνεύη. The rendering of Meyer and De Wette, 'pray, with a view to interpret (what he has spoken in a tongue),' is unobjectionable, but does not give any reason for the choice of προσευχέσθω, any more than εὐχαριστέτω, or the like. I believe the true rendering to be pointed out by the distinction in the next verse. If a man prays in a tongue, his spirit prays, but his understanding is barren. This prayer of his spirit is, the intense direction of his will and affections to God, accompanied by the utterance of sounds to him unintelligible. 'Let then him who speaks with a tongue, pray, when he does pray, with an earnest striving (in this prayer of his spirit) after the gift of interpretation.' The meaning might be more strictly given thus in English: *wherefore let him who speaketh with a tongue; in his prayer (or, when praying), strive that he may interpret*. 14.] This

verse has been explained above. It justifies the necessity of thus aiming at the gift of interpretation. τὸ πν. μου, not as in ver. 32, and Chrys. (Hom. xxxv. p. 325) τὸ χάρισμα τὸ δοθέν μοι καὶ κινεῖν τὴν γλῶσσαν, —but as in reff., *my (own) spirit*, taking

μου ^k ἄκαρπός ἐστιν. ¹⁵ ^l τί οὖν ἐστιν; προσεύξομαι τῷ ^{ABDFK}
ⁱ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ ^m ψαλῶ τῷ ⁱ πνεύ-
^{LP a b}
^{c d e f g}
^{h k l m}
^{o 17. 47}
¹⁶ ἐπεὶ ἐὰν ⁿ εὐλογῇ ⁱ πνεύ-
¹⁷ ματι, ^o ὁ ἀναπληρῶν τὸν ^p τόπον τοῦ ^q ἰδιώτου πῶς ἐρεῖ
^r τὸ ^{rs} ἄμην ^t ἐπὶ τῇ σῇ ^u εὐχαριστίᾳ, ^v ἔπειδὴ τί λέγεις οὐκ
^{οἶδεν}; ¹⁷ σὺ μὲν γὰρ ^w καλῶς ^x εὐχαριστεῖς, ἀλλ' ^y ὁ ^z ἔτε-
^{n ch. x. 16 reff.}
^{o = here (Matt. xiii. 14. ch. xvi. 17. Gal. vi. 2. Phil.}
^{(Gen. xxix. 28 al.) Jos. B. J. v. 2. 5, ἱσταντῶν τὰς ἀναπληρῶν. Philo,}
^{Flacc. 12, vol. ii. p. 531, προσβεντὸν τὰς ἐκπλήρωσιν. Tac. Ann. iv. 38, "locum principem impleam."}
^{p = here only. Sir. xii. 12. q Acts iv. 13 reff. r 2 Cor. i. 20. s = Rev. v. 14. Neh.}
^{v Acts x. 19. t = Acts xi. 19. 2 Cor. xii. 21. Heb. vii. 1. u Acts xxiv. 3 reff.}
^{w ch. vii. 37 reff. x abs., ch. xi. 24 reff. y Rom. ii. 1 reff.}

15. οὐκ ἐστιν ^K. προσεύξομαι (twice) ADFP 47: -ξομαι and -ξομαι ^N: txt
 BKL rel Orig, Eus₂ [Chr₂ Euthal-ms Thdrt Damasc: orabo latt Orig-int₂ Ambr
 Ambrst] (see note). om 1st δε FKP 35. 46. 109-14 latt Syr sah arm Orig₃ (om ka
 also.) [Euthal-ms] Damasc Orig-int₃ Ambrst: ins ABDL³ rel syr [copt] Orig₂
 Eus₂ Chr₂ Thdrt Thl Ec. om τω (bef. 2nd πνευματι) FP. om 2nd δε BF 46.
 109 latt Syr sah æth arm Orig₁ (where he has the 1st δε) Cæs₁ [Ath₁] Ps-Ath₁ Damasc
 Thl Orig-int₃ [Ambrst]: ins ADKLP³ rel syr copt Orig₁ [c] Eus₁ Ath₁ Chr₂ [Euthal-
 ms] Thdrt Ec (homœotel in 47 νοι τοι νοι).
 16. rec ευλογησης, with FKL rel-Chr₁ Thdrt Thl Ec; benedixeris latt: txt ABDFN
 b¹ o 17 [Euthal-ms] Damasc. rec ins τω bef πνευματι (to conform to last ver:
 but see note), with KL rel-Chr₁ Thdrt: εν B(sic: see table) D[P]³N³: om AFN¹ 17
 [Euthal-ms] Damasc. om το F. for επειδη, επει B. ουκ οιδεν bef τι
 λεγεις F(not F-lat) E-lat G-lat [Ambrst] Jer, Aug₁.
 17. αλλα B l.

himself as an example, as above, ver. 6: a use of the word familiar to our Apostle, and here necessary on account of ὁ νοῦς μου following, 'When I pray in a tongue, my higher being, my spirit, filled with the Holy Ghost, is inflamed with holy desires, and rapt in prayer: but my intellectual part, having no matter before it on which its powers can be exercised, bears no fruit to the edification of others (nor of myself): but this is not expressed in ἄκαρπος; cf. the usage of καρπός by Paul,—Rom. i. 13; vi. 21, 22; xv. 28; Gal. v. 22, al.).

15.] What then is (the case) (i. e. as our 'What then?') Cf. τί οὖν, Rom. iii. 9; vi. 15. 'What is my determination thereupon?') I will pray (on the reading προσεύξομαι; see note on Rom. v. 1) with the (my) spirit: I will pray also with my mind (i. e. will interpret my prayer for the benefit of myself and the church), &c. This resolution, or expression of self-obligation, evidently leads to the inference, by and by clearly expressed, ver. 28, that if he could not pray τῷ νοῦ, he would keep silence. ψαλῶ] hence we gather that the two departments in which the gift of tongues was exercised were prayer and praise. On the day of Pentecost it was confined to the latter of these. 16.]

The discourse changes from the first person to the second, as De W. observes, because the hypothesis contains an imputation of folly or error. ἐὰν εὐλ.] if thou shalt have blessed in spirit (no art. now: the dat. is now merely of the manner in

which, the element; not of the specific instrument, as in the last verse), how shall he that fills (i. e. is in) the situation of a private man (ιδιώτης, in speaking of any business or trade, signifies a lay person, i. e. one unacquainted with it as his employment. Thus in state matters, it is one out of office—Δημοσθένης ὄντι ιδιώτῃ, Thuc. iv. 2; in philosophy, one uneducated and rude—ἡμεῖς μὴ οἱ ιδιώται οὐ δεδοικαμεν, ὑμεῖς δὲ οἱ φιλόσοφοι δειλιᾶτε, Diog. Laert. Aristipp. ii. 71, &c. &c. See examples in Wetst. So here it is, one who has not the gift of speaking and interpreting. The word τόπον is not to be taken literally, as if the ιδιώται had any separate seats in the congregation: the expression, as in ref., is figurative) say the AMEN (the Amen always said: see Dent. xxvii. 15—26 Heb. and E. V. (LXX, γένοιτο); Neh. viii. 6. From the synagogue,—on which see Wetst., Schöttg. in loc., Winer, Realw., art. Synagogen, and Philo, Fragm. vol. ii. p. 630—συνεδρεύουσι . . . οἱ μὲν πολλοὶ σιωπῇ, πλὴν εἴ τι προσεπιφήμισαι τοῖς ἀναγνωσκομένοις νομίζεται,—it passed into the Christian church; so Justin Mart. Apol. i. 65, p. 82, οὐ (scil. τοῦ προσεστῶτος) συνετέλεσαν τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς πανευφημεῖ λέγων, ἄμην. See Suicer, sub voc. and Stanley's note here) to (at the end of) thy thanksgiving, since what thou sayest he knows not? This is, as Doddridge has remarked, decisive against the practice of praying and praising in an unknown tongue, as ridi-

1 here only +.
[Isa. xxviii.
11.] Ps. cxlii.
1 Ag.
m = Matt. xv.
[Isa. xxi. 13.]
Rom. iii. 13.
Heb. (xi. 12.)
xiii. 15. 1 Pet.
iii. 10 only.
n = Acts ii. 4.
Exod. xxx. 9.
o = ch. v. 1
reff.

i. 43.
† Rom. iv. 11 reff.
x ch. xi. 20 Josh. ix. 2.

p = Rom. v. 12 reff.
r Acts ii. 4 reff.

u = ch. vi. 6 reff.
y Rom. xvi. 23 reff.

q Matt. vi. 7. Luke i. 13. Acts x. 31. Heb. v. 7 only. Deut.
s so εἰς μαρτύριον, &c. Matt. viii. 4 al. fr. Jer. ix. 22.
v ch. xiii. 2 reff.
z Acts i. 15 reff.

w = Acts i. 3 reff.

ABDFK
LPNa b
c d e f g
h k l m
o 17. 47

γραφται "Οτι ἐν ¹ ἑτερογλώσσοις καὶ ἐν ^m χεῖλεσιν ⁿ ἑτέρων
λαλήσω τῷ λαῷ τούτῳ, καὶ ^o οὐδ' ^p οὕτως ^q εἰσακούσονται
μου, λέγει κύριος. ²² ὥστε αἱ ^r γλώσσαι ^s εἰς ^t σημεῖον
εἰσὶν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ^u ἀπίστοις, ἡ δὲ ^v προ-
φητεία οὐ τοῖς ^u ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν. ²³ ἐὰν
οὖν ^{wx} συνέλθῃ ἡ ^y ἐκκλησία ^z ὅλη ^{xz} ἐπὶ τὸ αὐτὸ καὶ πάντες

for *heteroglossos*, *eterais glossais* F lect-8 vulg copt goth Tert., ^{rec eterois}
with D[F]KLP rel [latt Syr (*lingua alia*) syr copt goth aeth arm] Orig, Constt, Chr¹
[Cyr.] Damasc Thl Ec [Tert, Ambrst]: txt AB¹ 17 [Cyr₁-ms.-p]. (*Meyer thinks the*
dat a mere mechanical copy to suit the other datives.) for οὐδ οὕτως, οὐδεπω F
[not F-lat]. ^{εἰσακούσεται} F(not [F]-lat) 43. 113 lect-14.

22. for (2nd) πιστεύουσιν, πιστοῖς F [vulg Ambr₁. (G-lat has both.)]

23. om οὖν F[-gr] 67² old-lat goth Ambr₁ Ambrst. for συνέλθῃ, ἐλθῃ BG¹.

ολῇ bef ἡ ἐκκλησία DF latt goth [Syr goth Ambr₁ Ambrst]. ^{rec παντες}
γλώσσαις λαλῶσιν, with [D²-gr] KL [+7(-ουσιν)] rel vulg(und F-lat) syrr arm Chr-txt₁
[γλ. π. λ.,] Thdr̄t Damasc Ec Viet-vit Bede: λαλ. παν. γλ. copt aeth Ambrst: λαλ.
γλ. παν. D¹⁻³[and lat] goth: txt AB F[-gr(und G-lat)] P¹ Bas₁ [Euthal-ms] Thl.

the historical sense is not so much con- sidered, as the aptness of the expressions used for illustrating the matter in hand; viz. that belief would not be produced in the unbelieving by speaking to them in strange tongues. The *ὅτι* answers in the LXX to *ᾤ*, 'for,' or 'yea verily,' as Louth. It forms part of the citation, not of the text.

ἐν ἑτέρ.] in (in the person of) **men of other tongues**: Heb. *with another tongue*;—and it is placed *second*. The Apostle personifies it and gives it the prominence. ἐν χ. ἑτ.] in (as speaking in, using as the organ of speech) **lips of others** (strangers, see reff.): Heb. *in* (by) *stammerers of lip*: Louth, *with a stammering lip*. τῷ λαῷ τούτῳ] in Isa., the *Israelites*: here taken generally for the unbelieving world.

οὐδ' οὕτως εἰσακούσ.] This is the point of the passage for St. Paul's argument: see ver. 23:—"for them, and not for us: but *even for them*, profitless in the main:"—not even under such circumstances will they listen to me: *even this sign* will be for them ineffectual.

22.] ὥστε,—viz. according to the words of the foregoing prophetic passage.

αἱ γλ.] the **tongues**, in the *then* acceptance of the term. He is not interpreting the prophecy, nor alluding to the tongues *there* spoken of, but returns back to the subject in hand—the *tongues* about which his argument was concerned. εἰς *σημ.* εἰσίν] are for a **sign**: but there is no emphasis on the words,—the meaning being much the same as if *εἰς σημεῖον* were omitted, and it stood ὥστε αἱ γλ. εἰσὶν οὐ τοῖς π. Not seeing this, Commentators have differed widely about the meaning of *σημεῖον*.

So Chrys. (Hom. xxxvi. p. 335): *εἰς σημεῖον, τουτέστιν, εἰς ἐκπληξιν*:—Bengel: 'quo allecti auscultare debebant':—Calvin: 'linguæ, quatenus in signum datæ sunt': &c. &c. All dwelling on the word *σημεῖον* would introduce an element foreign to the argument, which is, *that tongues are* (a sign) *for the unbelieving, not for the believing*.

οὐ τ. πιστ.] not to men who believe, but to unbelievers, i. e. 'men who do not believe': not, as Neander, Billroth, Rückert, and in substance De Wette, 'men who *will* not believe': *ἄπιστος* must be kept to the same sense through this whole passage, and plainly by ver. 23 it is *not one who will not believe*, but an *unbeliever open to conviction*. The mistake has been occasioned by regarding *those to whom the prophecy was directed*, and interpreting Paul by Isaiah, instead of by himself.

ἡ δὲ προφ.] scil. ἐστίν, as Meyer, or εἰς *σημ.* ἐστίν, as De Wette: it seems to me to import little which we supply, seeing that *εἰς σημ.* is of so very slight weight in the preceding clause. If emphatic meaning had been attached to *σημεῖον* as *belonging to αἱ γλ.*, we must not have supplied it here: but if it be a mere indifferent word, to be interpreted according to the sense in which *αἱ γλ.* and *ἡ προφ.* were *σημεῖα*, there can be no objection to it here: and the uniformity of construction seems to require it.

Both here and above, τοῖς ἀπίστ. and the other are datives *commodi*—for, not 'to,' the unbelieving. ἡ προφητεία was a sign to the unbelieving, see vv. 24, 25.

Prophesy, i. e. *inspired and intelligent exposition of the word and doctrine*, was eminently *for* believers, but, as below, would

...εἰδω-
ται P.

λαλῶσιν γλώσσαις, εἰέλθωσιν δὲ ^a ἰδῶνται ἢ ^u ἄπιστοι, οὐκ
 ἐροῦσιν ὅτι ^b μαίνεσθε; ²⁴ εἰάν δὲ πάντες ^c προφητεύωσιν,
 εἰέλθῃ δέ τις ^u ἄπιστος ἢ ^a ἰδιώτης, ^d ἐλέγχεται ὑπὸ πάν-
 των, ^e ἀνακρίνεται ὑπὸ πάντων, ²⁵ τὰ ^f κρυπτὰ τῆς καρ-
 δίας ^g ἐν τούτῳ ^g φανερά ^g γίνονται, καὶ ^h οὕτως ⁱ πεσὼν ἐπὶ
ⁱ πρόσωπον ^k προσκυνήσῃ τῷ θεῷ, ^l ἀπαγγέλλων ὅτι ^m ὄν-
^{ref.} ⁱ Matt. xvii. 6. xxi. 39. Luke v. 12. xvii. 16. Rev. xi. 16. Num. xvi. 4. xx. 6.
^k Paul, here and Acts xxiv. 11 only. ^{dat.} Matt. ii. 2 al. fr. Ps. xxviii. 2.
^{passim.} ^{elstw.} 1 Thess. i. 9. Heb. ii. 12. 1 John i. 2, 3 only. Gen. xiv. 13.
^{32.} Luke xxiii. 47. 1 Tim. v. 5 al. Num. xxii. 37 only.

om η ἀπιστοι B[: *infideles et idiotæ*] Ambrst.

24. for 2nd δε, τε A Syr (æth).

om ανακ. v. π. (*homæot*) K.

25. rec ins και ουτω bef τα κρυπτα (*from below,—the result being imagined better to begin here; the follg κ. ουτως being by some omd, as Chr Ambr, by some carelessly left, or reintroduced without erasing this former. So Meyer,* with D³[gr] KL rel syr Chr, Thdrt [Damasc]: om ABD¹FN 17 latt (Syr) copt goth (æth arm) Orig[-c1-int, Did.] Bas, Chr, [Euthal-ms (Ambr). Syr æth arm Orig-int, Ambr ins και.] αναγγελλων F(not G).

be also profitable to unbelievers, furnishing a token that God was truly among his assembled servants.

23—25.]

Instances given of the operation of both on the ungifted or the unbeliever.

23.] οὐν, following up the axiom just laid down, by supposing a case = if then The first case put answers to the former half of ver. 22: the second, to the latter.

The supposition is this: that all the (Corinthian) church is assembled, and all its members speak with tongues (not in a tumultuary manner—that is not part of the present hypothesis, for if it were, it must apply equally to ver. 24, which it clearly cannot:—but that all have the gift, and are in turn exercising it):—then ἰδιῶται, 'plain believers,' persons unacquainted with the gift and its exercise, come in. It is obvious that the hypothesis of *all* being assembled, and *all* having the gift, must not be pressed to infer that no such ἰδιώτης could be found: no one hypothesizes thus rigidly. If any will have it so, then, as Meyer, we may suppose the ἰδιῶται to come from another congregation: but the whole difficulty seems to me mere trifling. The ἰδ. plainly cannot be, as De W. maintains, an *unbeliever*, for *his* case is separately mentioned. Such *plain men*, or perhaps a company of unbelievers, have come in:—they have no understanding of what is going on: the γλώσσαι sound to them an unmeaning jargon; and they come to the conclusion, 'These men are mad'; just as men *did infer*, on the day of Pentecost, that the speakers were *drunken*.

24.] But if all (see above) *prophecy* (i. e. intelligibly lay forth, in the power of the Spirit, the Christian word and doctrine) and there enter any (singular *now*, setting forth that this would be the effect in any case: plural *before*, to shew that however many there

might be, *not one could appreciate the gift* unbeliever or plain man (ἄπιστος *first now*, because the great stress is on the power of prophecy in its greatest achievement, the conversion of the unbeliever; but ἰδιῶται was first *before*, because the stress there was on the unprofitableness of tongues, *not only to the ἄπιστοι, but to the ἰδιῶται*), he is convicted by all (the inspired discourse penetrating, as below, into the depths of his heart,—by *all*, i. e. by each in turn), he is searched into by all (each inspired speaker opening to him his character), the hidden things of his heart become manifest (those things which he had never before seen are revealed,—his whole hitherto unrecognized personal character laid out. Instances of such revelations of a man to himself by powerful preaching have often occurred, even since the cessation of the prophetic gift): and thus (thus convicted, searched, revealed to himself:—in such a state of mind) having fallen on his face, he will worship God, announcing (*by that his act*, which is a public submission to the divine Power manifest among you: or, but not so well, *aloud*, by declaration of it in words) that of a truth (implying that previously he had regarded the presence of God among them as an idle tale; or, if a plain Christian, had not sufficiently realized it) God is among you (or in each of you: by His Spirit). In this last description the ἰδιώτης is thrown into the background, and (see above) the greater achievement of prophecy, the conviction and conversion of the ἄπιστος, is chiefly in view. "For a similar effect of the disclosure of a man's secret self to himself, compare the fascination described as exercised by Socrates over his hearers by the 'conviction' and 'judgment' of his questions in the Athenian market-place. Grote's Hist. of Greece,

a ver. 16.
 b Acts xii. 16
 c ch. xi. 4, 5
 d = John iii.
 20. Ps. xlix.
 21.
 e Acts iv. 9
 f Rom. ii. 16
 g ch. vi. 19
 h = ver. 21.
 i Rom. v. 12
 l goss. and Acts.
 m = Mark xi.

^b διακρινέτωσαν ³⁰ ἐὰν δὲ ἄλλω ^c ἀποκαλυφθῇ καθημένω, ^b ch. vi. 5.
^d ὁ πρῶτος ² σιγάτω. ³¹ δύνασθε γὰρ ^u καθ' ἓνα πάντες ^c ch. ii. 10 reff.
^d προφητεύειν, ἵνα πάντες μανθάνωσιν καὶ πάντες ^e παρα- ^d ch. xi. 4, 5
καλῶνται ³² καὶ ^g πνεύματα ^{ag} προφητῶν ^a προφήταις ^h ὑπο- ^e = Rom. xii.
τάσσεται ³³ οὐ γὰρ ἐστὶν ⁱ ἀκαταστασίας ^o ^j θεός, ἀλλὰ ⁸ reff.
^j εἰρήνης; ὡς ἐν ^k πάσαις ταῖς ^k ἐκκλησίαις τῶν ⁱ ἁγίων. ^f = ch. xii. 10
ⁱ Luke xxi. 9. 2 Cor. vi. 5. xii. 20. James iii. 16 only. Prov. xxvi. 28. Tobit iv. 13 (not in N) only. (-satos, ^j Rom. xv. 33 reff. ^k Rom. xvi. 16. ch. vii. 17. 2 Cor. viii. 18. xi.
James ii. 8.) ^l Rom. i. 7. Acts ix. 13 reff. ^{xxix.} 24.

ανακρινετωσαν D¹F.

30. om δε D¹[and lat] F[-gr G-lat] Orig-int₁[; et si Syr: quodsi vulg F-lat] Ambrst. (κα in καθημενω is written over the line, ο π having been first written, and then marked for erasure by ³¹.)

31. παντες bef καθ ενα DF h¹ latt Syr arm: om παντες 17 Ambrst: εκαστοι 6. 67²: εκαστοι παντες 38. 72.

32. for πνευματα, πνευμα D F[-gr (and G-lat)] 1. 43. 52. 67². 213 [fuld] Syr [Epiph₁] Thdrt Orig-int₁[-ed Did-int₁ Novat₁ Hil₁ Ambrst]: txt ABKLN rel vulg (and F-lat) syr copt [arm] Orig₂ (and int₁) Epiph₂ Chr₁ [Euthal-ms] Thdrt-ms Damasc Thl Ec Tert₁. (The plur was corrd to the sing because, One Spirit inspiring all the prophets, πνευματα was not understood.) υποτασσονται L.

33. ο θεος bef ακαταστασις A 57 Syr copt [Hip₁]: om ο F. (αλλα, so ABDN e g k 47 [Chr₁ Euthal-ms Damasc].) at end ins διδασκω (from ch iv. 17) F b o 2. 10. 39 vulg ([fuld demid harl tol:] not am) syr-w-ast [arm-ed] Chr₂: διατασσομαι Chr-ms, Damasc.

person possessing the gift of διακρίσεις πνευμάτων, mentioned ch. xii. 10 in immediate connexion with προφητεία. Such would exercise that gift, to determine whether the spirit was of God: see ch. xii. 3; 1 John iv. 1—3.

30.] But if a revelation shall have been made to another (prophet) while sitting by, let the first (who was prophesying) hold his peace (give place to the other: but clearly, not as ejected by the second in any disorderly manner: probably, by being made aware of it and ceasing his discourse). The rendering of Grot., al., 'let him (the second) wait till the first has done speaking,' q. d., 'let the first have left off,' is ungrammatical. See also vv. 28, 34.

31, 32.] He shews that the δ πρῶτος σιγάτω is no impossibility, but in their power to put into effect. For ye have the power (the primary emphasis of the sentence is on δύνασθε, which is not merely permissive, as E. V., 'ye may,' but asserts the possession of the power;—the secondary on καθ' ἓνα) one by one all to prophesy (i. e. you have power to bring about this result—you can be silent if you please), in order that all may learn and all may be exhorted (or, comforted):

32.] and (not, for: but a parallel assertion to the last, 'ye have power, &c. and') spirits of prophets (i. e. their own spirits, filled with the Holy Spirit: so Meyer, and rightly: not, as De Wette, the Spirit of God within each: and so ver. 12: the inspired spirit being regarded as a πνεῦμα in a peculiar sense—from God,

or otherwise: See the distinction plainly made 1 John iv. 2: ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ. πᾶν πνεῦμα κ.τ.λ. The omission of the art. generalizes the assertion, making it applicable to all genuine Christian prophets) are subject to prophets (i. e. to the men whose spirits they are. But very many Commentators, e. g. Theophyl. (alt.), Calvin, Estius, and more recently Bleek and Rückert, take προφήταις to signify other prophets—τὸ ἐν σοι χάρισμα, καὶ ἡ ἐνέργεια τοῦ ἐν σοι πνεύματος, υποτάσσεται τῷ χάρισματι τοῦ ἐτέρου τοῦ κληθέντος εἰς τὸ προφητεύειν (Theophyl.). But the command δ πρῶτος σιγάτω would be superfluous, if his gift was in subjection to another).

33.] Reason of the above regulations: The premiss, that the church is God's church, is suppressed. He is the God of peace, not confusion: therefore those assemblies which are His must be peacefully and orderly conducted. And this character of God is not one dependent for its truth on preconceived views of Him:—we have a proof of it wherever a church of the saints has been gathered together. 'In all the churches of the saints, God is a God of peace: let Him not among you be supposed to be a God of confusion.'

I am compelled to depart from the majority of modern critics of note, e. g. Lachmann, Tischendorf (ed. 7 [and 8]), Billroth, Meyer, De Wette, and to adhere to the common arrangement of this latter clause. My reason is, that taken as beginning the next paragraph,

m = & constr.,
Acts xxvi. 1
ref.
n GEN. iii. 16.
o ch. xi. 34 ref.
p Matt. xii. 10.
al. fr. Epp.,
Rom. x. 20.
lv. 1. only.
q ch. xi. 6 ref.
r Acts xi. 1 ref.
s Rom. x. 18
ref.
t Acts xxvi. 7
ref.
u = ch. iii. 18 ref.

³⁴ Αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις ² σιγάτωσαν· οὐ γὰρ
ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ *^h ὑποτάσσεσθαι, καθὼς
καὶ ὁ ⁿ νόμος λέγει. ³⁵ εἰ δέ τι μαθεῖν θέλουσιν, ^o ἐν
οἴκῳ τοὺς ἰδίους ἄνδρας ^p ἑπερωτάτωσαν· ^q αἰσχροὺν γὰρ
ἐστὶ γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ. ³⁶ ἢ ἀφ' ὑμῶν ὁ ^r λόγος
τοῦ ^s θεοῦ ^t ἐξήλθεν, ἢ ^t εἰς ὑμᾶς μόνους ^t κατήνησεν; ³⁷ εἰ
τις ^u δοκεῖ ^a προφήτης εἶναι ἢ ^v πνευματικός, ^w ἐπιγινώσκέτω

ABDFK
L^a b c e
d e f g h
k l m o
17. 47

v ch. ii. 15 ref.

w constr., Acts iii. 10. iv. 13. 2 Cor. i. 14. xiii. 5.

Vv. 34, 35 are placed aft ver 40 in DF 93 fuld² Ambrst Sedul.

³⁴. rec aft γυναῖκες ins υμων, with DFKL rel Syr syr-wob Chr, Thdrt Ec Ambr, Ambrst Sedul: om ABN 17 vulg (and F-lat: *vestrae* is written over υμων in the gr column) coptt aeth arm Orig[-c]₁ Meion-e₂ Dial, Nys₁ Damasc (Cypri) Pel. rec επιτραπται ('the sense of the perfect, permissum est, was more familiar to the transcribers.' Meyer), with K rel syr Meion-e₁ Chr, Thdrt, επιτραπται L: txt ABDFN 17 [latt coptt arm Orig-e₁ Euthal-ms] Meion-e₁ Damasc [Ambr₂ Ambrst]. (αλλα, so ABD²N [Meion-e₁ Euthal-ms].) * ὑποτασσεσθωσαν ABN 17 Syr coptt aeth Meion-e₁ [Euthal-ms] Damasc: υποτασσεσθαι DFKL rel latt syr arm Dial, Chr Thdrt Thl Ec [Ambr Ambrst]. add τοις ανδρασιν A.

³⁵. ει τι δε si quid autem DF vulg Ambrst. μαθανειν A²N¹ 17. 23-6. 31. 73 Nys₁. (A¹ doubtful.) θελωσιν A 73 Damasc. om εστιν B [Euthal-ms]. rec γυναιξιν (to agree with plurals preceding), with DFKL³ rel syr Orig[-c]₁ Chr-ms, Thdrt Ambrst: txt ABN¹ 17 vulg (and F-lat: *mulieribus* is written over γυναιξιν in gr column) coptt aeth arm Orig[-c]₂ Chr[-ed]₁ (Euthal-ms) Damasc Pel. rec εν εκκλησια bef λαλειν, with D(F)K(L) 47 syr Orig[-c]₁ Chr₁ [Euthal-ms] Thdrt Ambrst: txt ABN m 17 vulg coptt aeth Orig₂ Damasc Bede.—εκκλησιας F[not F-lat] L 49. 69. 106-8 D-lat syr Thdrt.

³⁶. κατηντ. bef μονους F[not F-lat] copt.

³⁷. επιγινωσκετω D: γινωσκετω B Chr, (addg ταυτα).

it is harsh beyond example, and superfluous, as anticipating the reason about to be given οὐ γὰρ κ.τ.λ. Besides which, it is more in accordance with St. Paul's style, to place the main subject of a new sentence first, see 1 Tim. iii. 8, 11, 12; and we have an example of reference to general usage coming in last, in aid of other considerations, ch. xi. 16: but it seems unnatural that it should be placed first in the very forefront of a matter on which he has so much to say.

^{34, 35.} Regulation prohibiting women to speak publicly in the church, and its grounds. If ὡς . . . ἁγίων be placed at the beginning of this sentence, we must not, as Lachm. absurdly does, put a comma before τῶν ἁγίων, which would throw the emphasis on it and disturb the sense: and which besides would then be expressed ἁγίων γυναῖκες, or even ἁγίων αἱ γυναῖκες, but certainly not τῶν ἁγίων αἱ γυναῖκες.

^{34.} ἀλλὰ ὑποτάσσεσθαι, scil. κελεύεται αὐταῖς. The same construction where a second verb must be supplied from the context, occurs 1 Tim. iv. 3. So Soph. Ed. Tyr. 236, τὸν ἄνδρ' ἀπανδῶ τοῦτον . . . μὴτ' εἰσδέχεσθαι μήτε προσφωνεῖν τινα, ὠθεῖν δ' ἀπ' οἴκου πάντας: Lucian, χάρων ἡ ἐπισκοποῦντες, line 49 from beg.,—σὲ δὲ καὶ αὐτὸν καλώσει ἐνεργεῖν τὰ τοῦ θανάτου ἔργα, καὶ τὴν Πλού-

τωνος ἀρχὴν ζημιῶν. See other examples in Kühner, § 852 κ.

ὁ νόμος—ref. Their speaking in public would be of itself an act of independence; of teaching the assembly, and among others their own husbands.

^{35.} This prohibits another kindred irregularity—their asking questions publicly. They might say in answer to the former σιγάτωσαν, 'But if we do not understand any thing, are we not to ask?' The stress is on μαθεῖν.

ἰδίους, confining them to their own husbands, to the exclusion of other men.

αἰσχρόν] See ref.: indecent, bringing deserved reproach.

^{36—40.} GENERAL CONCLUSION: the unseemliness and absurdity of their pretending to originate customs unknown to other churches, as if the word of God first went forth from them: and the enforcement of his apostolic authority. Then, a summary in a few words of the purport of what he has said on the spiritual gifts, and a repetition, in another form, of the fundamental precept, ver. 26.

^{36.} I cannot agree with Meyer in referring this only to the regulation concerning women which has preceded. It rather seems to refer to all the points of church custom which he has been noticing, and to be inseparably connected with what follows,—the recognition of his apostolic

ἃ γράφω ὑμῖν, ^w ὅτι κυρίου ἐστὶν [ἐντολή]. ³⁸ εἰ δέ τις ^x ἀγνοεῖ, ^x ἀγνοεῖτω. ³⁹ ὥστε, ἀδελφοί [μου], ^z ζηλοῦτε
τὸ ^a προφητεῦειν, καὶ τὸ ^b λαλεῖν μὴ ^c κωλύετε ^b ἐν ^b γλώσ-
σαις, ⁴⁰ πάντα δὲ ^d εὐσχημόνως καὶ κατὰ ^e τάξιν ^f γινέσθω.

XV. 1 ^g Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὁ

14. Luke xxiii. 2 al. Exod. xxxvii. 6.
ch. xii. 24.)

e Luke i. 8.

d Rom. xiii. 13. 1 Thess. iv. 12 only +. (-μων)
12. Sir. v. 15.
(pass., 2 Cor.
vi. 9.)
y = ch. v. 8
reff.
z = ver. 1.
a ch. xi. 4, 5.
b ver. 19 only
(ch. xii. 30
reff.).
c = Matt. xix.
g ch. xii. 3

&c. only. L.P.H. Job xxxviii. 12.
reff. 2 Cor. viii. 1.

f = ver. 26. ch. xvi. 14.

rec ins του bef κυριου, with Thl: om ABDFKL^x rel Orig₂ Chr₁ Thdrt Damasc
Ec. for κυριου, θεου Α copt Orig₂. rec εἰσιν ἐντολαί, with D²⁻³[-gr] K¹ l rel
vulg(and F-lat) syrr basin Chr Thdrt Ambrst-ms: ἐντολαί εἰσιν m: ἐντολή ἐστὶν N¹:
ἐστὶν, omg ἐντολή, D¹(and lat) F[-gr(and G-lat)] Orig₂[-c₁](int₂) Hil₁ Ambrst-ed:
ἐστὶν ἐντολή ABN³ 17 copt æth Aug₂.

38. for αγνοεῖται, αγνοεῖται D¹(-τε) F(ηγν-) N¹ 17 Orig[-c₁](appy): simply coptt
(engelbr) and perhaps A¹(ω is written secunda manu, the original letter being erased):
ignoratur D-lat: ignorabitur vulg [F-lat] G-lat Orig-int₂ [Ambr₁ Ambrst]: non cog-
nosceret Hil₁: txt A²B D²⁻³[-gr] KL^x 3 rel syrr copt[-wilk] æth arm Orig[-c] Chr₁
[Euthal-ms] Thdrt Damasc Thl Ec. (There appears no reason why the indic should
have been altered to the imperat; but the form of exprn in ch viii. 2, 3 may perhaps
have occasioned an alteration of the imperat into the indic, esp if, as Meyer supposes,
in writing αγνοεῖται ὥστε, one ω had dropped out, and left the last letter of αγνοειν. to
be supplied.)

39. aft ἀδελφοί ins μου AB¹ D²⁻³[-gr] N c g m o syrr copt Chr₁ Thdrt Damasc [nostri
æth]: om B²(sic: see table) D¹FKL rel latt basin arm Ambrst Pel. om 1st το F.
om 2nd το B 48. rec γλωσσαις bef μη κωλυετε, with DFKL rel latt syrr
æth arm Chr₁ Thdrt Ambrst: txt ABPN m 17 [Euthal-ms] Damasc.—rec om εν (αλ.
γλ. being the more usual exprn?), with A D³[-gr] KL[P]N rel vulg(and F-lat) syrr [arm
Euthal-ms] Chr Thdrt Ambrst: ins B D¹(and lat) F[-gr] G-lat coptt.

40. rec om δε (because there appeared to be no contrast?), with KL rel basm [Bas₂]
Orig-int₂ Ambr₁: ins ABDFPN 17 a m vulg Syr copt arm Chr₁ [Euthal-ms Cyr₁]
Thdrt Damasc Pel Bede.

CHAP. XV. 1. (aft γνωρίζω N¹ has written α, but erased it.)

orders, as *those of God*. 37.] πνευ-
ματικός, one spiritually endowed: not
quite as in ch. ii. 15. ἃ γράφω]

the things which I am writing, viz.
'these regulations which I am now mak-
ing.'

κυρίου, emphatic: the Lord's
(commandment): carrying His authority.
No more direct assertion of inspiration can
be uttered than this. "Paul stamps here
the seal of apostolic authority: and on
that seal is necessarily Christ." Meyer.

38. ἀγνοεῖτω] implying both
the hopelessness of reclaiming such an
one, and the little concern which his op-
position gave the Apostle. The other
reading, ἀγνοεῖται, gives a passable sense
—'he is ignored,' scil. by God: cf. ch.
viii. 2, 3; xiii. 12; Gal. iv. 9.

39.] ζηλοῦτε and μη κωλύετε express
the different estimations in which he held
the two gifts. 40.] δέ, only pro-
vided, that κατὰ τάξιν]

i. e. in right time, and due proportion.—
Meyer compares Jos. B. J. ii. 8. 5, of the
Essenes: οὔτε κραυγὴ ποτε τὸν οἶκον οὔτε
θόρυβος μόλυνε, τὰς δὲ λαλίας ἐν τάξει
παραχαροῦσιν ἀλλήλοις. See Stanley,
edn. 2, pp. 293 f.

CHAP. XV.] OF THE RESURRECTION
OF THE DEAD; WHICH SOME IN THE
CORINTHIAN CHURCH DENIED.

For the enquiry, who they were that denied
the Resurrection, see note on ver. 12.

1—11.] The Apostle lays the founda-
tion of his intended polemical argument
in the historical fact of the RESURREC-
TION OF CHRIST. But he does not alto-
gether assume this fact. He deals with its
evidence, in relating minutely the various
appearances of the Lord after His Resur-
rection, to others, and to himself. Then,
in ver. 12, the proclamation of Christ's
Resurrection as the great fact attending the
preaching of the gospel, is set against the
denial of the Resurrection by some of them,
and it is subsequently shewn that the two
hang together, so that they who denied the
one must be prepared to deny the other;
and the consequences of this latter denial
are pointed out. But it by no means
follows, as De W. (in part) and Meyer
have assumed, that the impugnors were
not prepared to deny the Resurrection of
Christ.

The Apostle writes not only for
them, but for the rest of the Corinthian
believers, shewing them the historical cer-

h constr. acc. & dat., Luke i. 19. ii. 10. Acts xxi. 32 (xvi. 18). 2 Cor. xi. 7. i = ch. xi. 23. Gal. i. 9, 12 al. see John i. 11. j John vii. 44. Rom. v. 2. 12 Cor. i. 24. Col. iv. 12. iii. 21. iv. 18. Isa. xlv. 20. 1 ch. xi. 2 reff. o = Acts xix. 2. Rom. xiii. 11. ch. iii. 5. Eph. i. 13. k pres., Acts ii. 47. ch. i. 16. 2 Cor. ii. 15. 1 Pet. k pres., Acts ii. 47. ch. i. 16. 2 Cor. ii. 15. 1 Pet. iii. 21. iv. 18. Isa. xlv. 20. 1 ch. xi. 2 reff. o = Acts xix. 2. Rom. xiii. 11. ch. iii. 5. Eph. i. 13. p = ch. xi. 2 reff. q here only. see note. Gen. xxxiii. 2.

ABDFK
LPW ab
cdeifg
hklm
o 17. 47

ευαγγελισαμην D Orig.-c.

for εστηκατε, στηκετε[statis] D¹F latt copt Ambrst.

2. aft λογω ins και D¹(and lat); quod et sermone Ambrst.

for ει κατεχετε,

οφειλετε κατεχειν D¹(and lat) F[not F-]lat lux Ambrst.

tainty, and vital importance of Christ's Resurrection, and its inseparable connexion with the doctrine which they were now tempted to deny. 1, 2.] **Δέ** transi-

tional. γνωρίζω, not, as most Commentators, aft. (Ec., οὖν ὑπομνήσκω, nor as Rück., 'I direct your attention to' (both which meanings are inadmissible, from the usage of the word: see reff.),—but as E. V. **I declare**: i. e. 'declare anew,' not without some intimation of surprise and reproach to them. τὸ

εὐαγγ.] the (whole) Gospel: not merely the Death and Resurrection of Christ, which were ἐν πρώτοις parts of it; the reproach still continues; q. d. 'I am constrained to begin again, and declare to you the whole gospel which I preached to you.'

ὁ καὶ παρ.] The thrice repeated καὶ indicates a climax:—which ye also received (see especially ref. John), in which moreover ye stand, by means of which ye are even being saved (in the course of salvation). τίνι λόγ.] if ye hold fast, with what discourse (not, as Moulton supposes me to interpret (in his Winer, Gr. Gr. p. 211, note 2,) = the discourse with which) I preached to you: the clause τίνι λόγ. being prefixed for emphasis' sake. λόγος, of the import, not the grounds of his preaching: for of this he reminds them below, not of the arguments. Some Commentators take τίνι λόγω κ.τ.λ. as a mere epexegetis of εὐαγγέλιον,—the gospel . . . , with what discourse I preached to you,' as οἰδά σε, τίς εἶ. But as Meyer has remarked, in that case,—(1) σώζεσθε and εἰ κατέχετε being altogether severed from one another, εἰ κατέχετε becomes the conditional clause to γνωρίζω ὑμῖν, with which it has no logical connexion: (2) εἰ κατέχετε would be inconsistent with ἐν ᾧ καὶ ἐστήκατε, which would thus be an absolute assertion: (3) the words ἐκτὸς εἰ μὴ εἰκὴ ἐπιστ. would have to be referred as a second conditional clause to εἰ κατέχετε (see below). ἐκτὸς εἰ μὴ εἰκὴ ἐπιστ.] The only chance, if you hold fast what I have taught you, of your missing salvation, is the hardly supposable one, that your faith is vain, and

the gospel a fable; see ver. 14, of which this is an anticipation:—unless (perchance) ye believed (not as E. V. 'have believed,' which confuses the idea: it is, 'became believers,' see reff.) in vain (εἰς κενόν, as ver. 14). So Chrys., who remarks: νῦν μὲν ὑπεσταλμένως αὐτὸ φησι, προῶν δὲ καὶ διαθερμαίνόμενος γυμνῇ λοιπὸν τῇ κεφαλῇ βοᾷ καὶ λέγει Εἰ δὲ χριστὸς οὐκ ἐγγήγερται, κ.τ.λ., ver. 14. Hom. xxxviii. p. 352. This explanation of the words appears to me the only tenable one. Meyer, and in the main De W., understand them of a *vain and dead faith*, which the Apostle will not suppose them to have. But surely if the previously expressed condition of κατέχετε were fulfilled, their faith could not be *vain or dead*; and again the *aorist* is against this interpretation: unless ye became believers in vain, not, 'unless your faith has been a vain one.' A still further reason is, the parallelism of εἰκὴ ἐπιστεύσατε here and οὕτως ἐπιστεύσατε, ver. 11: leading to the inference that εἰκὴ here relates, not to the subjective insufficiency of their faith, but to the (hypothetical) objective nullity of that on which their faith was founded. (Ec., Theophyl., Theodoret, Luther, Calvin, Estius, and De W. connect ἐκτὸς εἰ μὴ (see above) as a second conditional clause to εἰ κατέχετε, supplying between, κατέχετε δὲ πάντως (Theophyl.): but this is arbitrary and unnatural. 3—11.] A detail of the great facts preached to them, centering in the RESURRECTION OF CHRIST.

3. ἐν πρώτοις] in primis, with relation not to order of time (as Chrys.: ἐξ ἀρχῆς), but to importance (as Theophyl.: οἶον γὰρ θεμέλιός ἐστι πάσης τῆς πίστεως). So Plato, Rep. vii. 6, p. 522: ταῦτο τὸ κοῦν . . . δ καὶ παντὶ ἐν πρώτοις ἀνάγκη μανθάνειν.

ὁ καὶ παρὰ ἑαυτὸν] viz. (see ch. xi. 23 and note) from the Lord himself, by special revelation. Before his conversion he may have known the bare fact of the death of Jesus, but the nature and reason of that Death he had to learn from revelation:—the Resurrection he regarded as a fable,—but revelation informed him of its reality, and its accord-

ὅτι χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς, ⁴καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς, ⁵καὶ ὅτι ὥφθη Κηφᾶ, εἶτα τοῖς δώδεκα. ⁶ἔπειτα ὥφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι.

xvi. 22. Acts ii. 29. v. 6, 9, 10 only. Gen. xxiii. 4. v. — Matt. x. 8. xiv. 2. xvi. 21 al. Isa. xxvi. 19. w. Psal. xv. 10. Isa. liii. 9, 10. Hosea vi. 2. Jon. i. 17 (ii. 1). see Matt. xii. 40. x Acts ii. 3 reff. 1 Tim. iii. 16. in this ref., = ἐφάνη or ἐφανερώθη. (Mk. xvi. 9—20) John. See Stanley. y = Mark xiv. 5 only. Exod. xxx. 14 al. elsw. of place or authority. See Winer, edn. 6, § 37. 5. z = here (Rom. vi. 10. Heb. vii. 27. ix. 12. x. 10) only r. a ch. ix. 19 reff. b = John xxi. 22, 23. Phil. i. 26. c ch. iv. 13 reff.

4. rec τη τριτη ημ. (see Matt xvi. 21; xvii. 23. Here τη ημ. τη τρ. is solemn and emphatic), with FKL^p rel vulg Syr basm goth Mcion-c, Dial, Eus₁ [Cyr-jer.] Chr₁ Thdrt [Archel, Damasc] Iren-int₁ Tert₁: txt ABD⁸ m 17 syr copt Cyr-jer₁ Cyr-[p₃ Euthal-ms] Hil.

5. επειτα AN m 17 Eus₂ Cyr-jer₁ Chr₁ [Euthal-ms Hesych.]: και μετα ταυτα D¹F am goth [(Syr arm)] for δωδεκα, ενδεκα D¹F nonnulli-codices-in-Aug latt syr-mg goth arin-use [Eus₁] Archel, Damasc Phot [Ambrst] Jer.

6. rec πλειους, with KLP rel Eus₁ Chr₁ Thdrt Damasc: txt ABDF⁸ k m 17 Orig₁ Eus₁ Cyr[(varies) Euthal-ms].

ance with prophecy. On the following clauses, 'the earliest known specimen of what may be termed the creed of the early Church,' see Stanley's notes, and [his] dissertation at the end of the section.

ὑΠΕΡ Τ. Ἀ. ἡμ. ON BEHALF OF OUR SINS: viz. to atone for them. Meyer makes the important remark, that this use of ὑΠΕΡ with τῶν ἁμαρτιῶν ἡμ. shews, that when Paul uses it in speaking of Christ's sufferings with ἡμῶν only, he does not mean by it 'loco nostri.' He also quotes from Buttmann (Index to Meidias, p. 188), on the distinction between ὑΠΕΡ and ΠΕΡΙ: "id unum interest, quod ΠΕΡΙ usu frequentissimo teritur, multo rarius usurpatur ὑΠΕΡ, quod ipsum discrimen inter Lat. prap. de et super locum obtinet."

It may be noticed, that in 3 Kings xvi. 19, where it is said that Zimri ἀπέθανεν ὑΠΕΡ τῶν ἁμαρτιῶν αὐτοῦ ὧν ἐποίησεν, it is for his own sins, as their punishment, that he died. So that ὑΠΕΡ may bear the meaning that Christ's death was the punishment of the sins of that our nature which he took upon Him. But its undoubtedly inclusive vicarious import in other passages where ὑΠΕΡ ἡμῶν and the like occur, seems to rule it to have that sense here also.

κατὰ τὰς γρ.] This applies to Christ's Death, Burial, and Resurrection on the third day: see reff.

4. ἐγήγερται] the perfect marks the continuation of the state thus begun, or of its consequences: so Herod. vii. 8, ἀλλ' ὁ μὲν τετελεύτηκε, καὶ οὐκ ἐξεγένετο οἱ τιμωρήσασθαι: see Kühner, § 441. 6.

5.] That the following appearances are related in chronological order, is evident from the use of the definite adverbs of sequence, εἶτα, ἔπειτα, ἔσχατον δὲ πάντων. See examples in Wetstein. Wieseler, Chron. Synops. der

vier Evv. pp. 420 f., attempts to disprove this, but certainly does not succeed in getting over ἔσχατον πάντων, ver. 8.

ὥφθη Κηφᾶ] See Luke xxiv. 34. τοῖς δώδεκα] used here popularly, as decemviri, and other like expressions, although the number was not full. The occasion referred to seems to be that in John xx. 19 ff.; Luke xxiv. 36 ff. Clearly we must not with Chrys., suppose Matthias to be included as possibly having seen Him after His ascension: for the appearance is evidently one and the same.

6.] He drops the construction with ὅτι, dependent on παρέδωκα, and proceeds in a direct narration. But evidently the sense of the former construction continues: he is relating what he had received and preached to them.

ἐπάνω πεντακ. ἀδ. ἐφάπα.] From Matt. xxviii. 17, it appears (see note there) that others besides the eleven witnessed the appearance on the mountain in Galilee. But we cannot say that it is the appearance here referred to:—nor indeed is it likely that so many as 500 believers in Jesus would have been gathered together in Galilee: both from its position in the list, and from the number who witnessed it, this appearance would seem rather to have taken place at Jerusalem, and before the dispersion of the multitudes who had assembled at the passover: for we find that the church of Jerusalem itself (Acts i. 15) subsequently contained only 120 persons.

ἐφάπαξ] not here in its commoner meaning of 'once for all,' but at once, at one and the same time; as Theodoret, οὐ καθ' ἓνα, ἀλλ' ὁμοῦ πᾶσιν. μένουσιν] survive: see reff. The circumstance of most of them remaining alive is mentioned apparently by way of strength-

d = ch. vii. 30
e ref.
e Adv. hunc
only. Numb.
xviii. 2.
f neut., see
Mark xii. 28,
and xviii.
g here only.
h Ant. iii.
7. i. Diod.
J. Ant. iii.
39.
i here only.
Job iii. 16.
Eccles. vi. 3 only.
v. 10, 11 al. fr.

τινὲς δὲ [καὶ] ^d ἐκοιμήθησαν· ⁷ ἔπειτα ^x ὥφθη Ἰακώβω, ^{ABDFK}
ἔπειτα τοῖς ἀποστόλοις πᾶσιν. ⁸ εἰς ἔσχατον δὲ ^f πάντων
ὥς περὶ τῷ ^h ἐκτρώματι ^x ὥφθη καὶ μοι. ⁹ ἐγὼ γὰρ εἰμι ὁ
ἐλάχιστος τῶν ἀποστόλων· ὃς οὐκ εἰμι ⁱ ἰκανὸς καλεῖσθαι
ἀπόστολος, διότι ^j ἐδίδωξα τὴν ^k ἐκκλησίαν τοῦ ^k θεοῦ.
¹⁰ χάριτι δὲ θεοῦ εἰμι ὁ εἰμι, καὶ ἡ ^l χάρις αὐτοῦ ἡ ¹ εἰς ἐμὲ
i = Matt. iii. 11. 2 Cor. iii. 5. Exod. iv. 10. constr., 2 Tim. ii. 2. j = Matt.
k ch. i. 2 reff. l 1 Pet. i. 10.

aft δε ins εξ αυτων K. om και (not perceiving its force or confusion from ε και
εκοι) A¹ (perhaps) BD¹ FN¹ latt syr coptt goth arm [Ambrst Aug.]: ins A² D³ [-gr]
KL¹ FN³ rel (Syr) æth Orig, Archel, Eus, Chr [Cyr-p, Euthal-ms] Thdrt Damasc.
7. for 1st επειτα, ειτα D coptt [Cyr]: txt ABFKLPN 17 rel Orig, [Eus, Euthal-ms]
Cyr-jer, Chr Damasc. rec (for 2nd επειτα) ειτα, with BDLPN³ rel Chr, Thdrt
txt AFKN¹ a c e g 17 Orig, Eus, [Cyr, Euthal-ms] Damasc.
8. ωσπερ (for -περ) D¹ Eus, om τω F lect-19 sah. και εμοι F.
10. om 2nd ἡ D¹ F, gratia ejus in me latt lat-ff.

ening the evidence: q. d. "and can attest it, if required:"—hardly for the reason suggested by Stanley, that the dead among them would have been worse off even than others, if there were no resurrection, having been "tantalised by the glimpse of another world in the vision of their risen Lord."

7. Ἰακώβω] Probably, from no distinguishing epithet being added, the celebrated James, the brother of the Lord: see Gal. i. 19. So Chrys.: ἐμοὶ δοκεῖ, τῷ ἀδελφῷ τῷ ἑαυτοῦ, p. 355. See notes on ch. ix. 5, Matt. xiii. 55, and the Prolegg. to the Epistle of James. On Wieseler's view that this is the appearance on the road to Emmaus, see note on Luke xxiv. 13. This appearance cannot however be identical with that traditional one quoted by Jerome (from the Gospel according to the Hebrews), Catal. Script. Eccles. ii. vol. ii. p. 831 f.: "Juraverat enim Jacobus, se non comesturum panem ab illa hora qua biberat calicem Domini, donec videret eum resurgentem a mortuis." This would imply that the appearance was very soon after the Resurrection, and before any of those to large collections of believers, in which James would naturally be present.

ἀποστ. πᾶσιν] This is decisive for the much wider use of the term ἀπόστολος than as applying to the Twelve only: and a strong presumption that James, just mentioned, and evidently here and Gal. i. 19, included among the ἀπόστολοι, was not one of the Twelve. Chrys. (ubi supra) extends the term to the Seventy of Luke x. and others: ἦσαν γὰρ καὶ ἄλλοι ἀπόστολοι, ὡς οἱ ἐβδομήκοντα.

8.] But last of all (not *masc.*, as Meyer, who refers it to τῶν ἀποστόλων,—for others than the Apostles have already been mentioned,—but *neut.*, as in ref. and in the expression πάντων μάλιστα (Plato, Prottag. p. 330)), as to the abortively

born (τῷ pointing out the Apostles as a family, and himself as the *abortion* among them,—the one whose relation to the rest in point of worthiness, was as that of the immature and deformed child to the rest of the family. That this is the meaning is evident from ver. 9, which drops the figure. On ἐκτρώμα, see examples in Wetstein. It is not, as *tives* in Theophyl., τὸ ὑπερον γέννημα, 'a weakling child of old age.' The grammarians find fault with the term, and prefer ἀμβλωμα or ἐξάμβλωμα: but it occurs in Aristotle, de generatione animalium, iv. 5,—οὐ δύναται τελειοῦν, ἀλλὰ κνήματ' ἐκπίπτει παραπλήσια τοῖς καλουμένοις ἐκτρώμασιν. The suggestion of Valeknaer, al., that τῷ is τῶ for τινι, is equally inconsistent with usage and the sense of the passage), He appeared to me also: viz. on the road to Damascus. This, and this only, can here be meant; as he is speaking, not of a succession of visions, but of some one definite apparition.

9, 10.] Digressive, explanatory of ἐκτρώματι. 9. ἐγὼ] The stress is on ἐγὼ, 'I, and no other.' ὅς] 'ut qui:' assigns the reason. ἰκανός] see ref.

καλεῖσθαι] 'to bear the honourable name of an Apostle.'

10. χάρ. δὲ θεοῦ] "With the humiliating conviction of his own unworthiness is united the consciousness of that higher Power which worked on and in him,—and this introduces his chastened self-consciousness of the extent and success of his apostolic labours." De Wette. The position of χάριτι δὲ θεοῦ, and the repetition of ἡ χάρις αὐτοῦ afterwards, shew the emphatic prominence which he assigns to the divine Grace. ὃ εἰμι] viz. in my office and its results. The church has admirably connected this passage, as Epistle for the 11th Sunday after Trinity, with that other speech of a Pharisee, Luke xviii.

11.—ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὡς

οὐ ^m κενὴ ἐγενήθη, ἀλλὰ ⁿ περισσότερον αὐτῶν πάντων ^m ὁ ἐκοπίασα, οὐκ ἐγὼ δέ, ἀλλὰ ἡ χάρις τοῦ θεοῦ ^p σὺν ἐμοί. ¹¹ ^q εἴτε οὖν ἐγὼ ^q εἴτε ἐκεῖνοι, οὕτως ^r κηρύσσομεν, καὶ οὕτως ^s ἐπιστεύσατε. ¹² εἰ δὲ ^t χριστὸς ^t κηρύσσεται * ἐκ ^u νεκρῶν ὅτι ^{uv} ἐγγήγερται, ^w πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι

12. Phil. ii. 16. Ps. cxxvi. 1. p Acts xiv. 4. q ch. xiii. 8 reff. r absol. Matt. iii. 1, and passim. Exod. xxxii. 5. s = ver. 2 reff. t see Acts viii. 5 reff. u Matt. xvii. 9. (ἡγ. ἀπὸ τ. ν., Matt. xiv. 2 al. not in Mk., who has ἐκ ν. ἀναστ., vi. 14.) Luke ix. 7. John ii. 22. xii. 1, 9, 17. Acts iii. 15 al. 2. Paul, passim. Heb. xi. 19. 1 Pet. i. 21. v = ver. 4 al. fr. w = Rom. vi. 2. Gal. ii. 14. iv. 9.

for ου κενη εγενηθη, πτωχη ουκ εγενηθη D¹: πτωχη ου γεγονεν F: *pauper(a) non fuit* D-lat G-lat [Ambrst] (not Jer^{al}ic Aug¹: *egena* [Ambr²: *simly goth*]). om αυταν D¹-gr L¹: ταυτων bef αυταν a. απαντων (but a erased) R. (αλλα, so ABD¹N 17.) rec ins η bef συν (see note), with A D-corr^(2 or 3?)[-gr] KLPN³ rel sah æth arm [Bas, Ps-]Ath Chr₁ Cyr[-p₂ Euthal-ms] Thdrt₂ Damasc₂ Thl (Ec Orig-int₂ Jer^{al}ic): om BD¹F¹N¹ latt goth Orig(gr and int₂) [Ambrst].

11. for ουν, δε αυtem D¹F goth Iren-int₁: *enim* vulg Tert₁. πιστευσατε R¹. 12. *rec ὅτι ἐκ νεκρῶν, with AB D²[-gr] KLPN rel Iren(gr and int) Chr₁ Thdrt [Cyr, Euthal-ms Damasc Tert₁ Ambrst: *quod resurrexit a mortuis*] vulg(and F-lat): εκ νεκρων οτι D¹⁻³(and lat) F[-gr] G-lat Orig₂. rec τινες bef εν υμιν, with DFKL rel goth arm Epiph₁ Chr₂ Thdrt Ambrst Promiss₁: *quidam dicunt in vobis* latt [coptt] Tert₁: txt ABPN a 17 syrr Orig₁[-c₁]-int₁) Chr₁ [Cyr-p₃ Euthal-ms] Damasc.

περ οἱ λοιποὶ τῶν ἀνθρώπων: see note there.

ἡ εἰς ἐμέ] *which was* (manifested) towards me: see ref. and Rom. viii. 18.

ἀλλὰ opposed to κενὴ ἐγ.,—‘by means of God’s grace’ being understood after ἀλλὰ, as afterwards explained.

περισσότερον] adverbial, as in reff.: or perhaps neut. accus. governed by ἐκοπίασα.

αὐτῶν πάντων] either, ‘than any of them,’ or ‘than they all,’ scil. together. Meyer prefers the latter, on account of τοῖς ἀπ. πᾶσιν, ver. 7. But it seems hardly necessary, and introduces an element of apparent exaggeration.

ἐκοπίασα] Spoken of his apostolic work, in all its branches; see reff., especially Phil.

οὐκ ἐγὼ δέ] explanatory, to avoid misapprehension: it had been implied (see above) in the ἀλλὰ:—not I, however, but the Grace of God with me (see var. readd.):

scil. ἐκοπίασεν κ.τ.λ. That is,—the Grace of God worked with him in so overwhelming a measure, compared to his own working, that it was no longer the work of himself but of divine Grace.

Augustine, de Grat. et Lib. Arb. § 5 (12), vol. x. p. 889, hardly expresses this: “Non ego autem, i.e. non solus, sed gratia Dei mecum: ac per hoc nec gratia Dei sola, nec ipse solus, sed gratia Dei cum illo:”—for he overlooks the entire preponderance of Grace, which Paul asserts, even to the exclusion of his own action in the matter. The right view of this preponderance of Grace prevents the misunderstanding of the words which has led to the insertion of the article, ἡ σὺν ἐμοί, whereby Grace becomes absolutely the sole agent, which is contrary to fact. On the coagency of the human will with divine Grace, but in

subordination, see Matt. x. 20; 2 Cor. v. 20; vi. 1, and ch. iii. 9, note.

11.] He resumes the subject after the digression respecting himself:—it matters not whether it were I or they (the other Apostles)—such is the purport of our preaching—such was your belief:—οὕτως, after this manner, viz. that Christ died, was buried, and rose again, as vv. 3, 4.

12—19.] On the fact of Christ’s Resurrection, announced in his preaching, and confessed in their belief, he grounds (negatively) the truth of the general Resurrection:—If the latter be not to happen, neither has the former happened:—and he urges the results of such a disproof of Christ’s Resurrection.

12.] introduces the argument for the resurrection, by referring to its denial among a portion of the Corinthian church.

Δέ belongs to the whole question, and is opposed to οὕτως κηρ. and οὗτ. ἐπιστ. of the foregoing verse.

The position of χριστός before the verb gives it the leading emphasis, as an example of that which is denied by some among you: But if CHRIST is preached [not subjunctive, be preached: he is arguing from a matter of fact, not from a mere hypothesis] that He is risen from the dead (if an instance of such resurrection is a fact announced in our preaching), how say some among you (how comes it to pass that some say) that a resurrection of the dead does not exist (οὐκ ἔστ. as ver. 13)? If the species be conceded, how is it that some among you deny the genus?

τινες] It is an interesting question, WHO these *τινες* were; and one which can only be answered by the indications which the argument in

^x Matt. xxii. ^x ἀνάστασις ^x νεκρῶν οὐκ ἔστιν; ¹³ εἰ δὲ ^x ἀνάστασις ^x νε-
³¹ only in ^{gosp.} Acts ^{xvii. 32 ad.}
^{Paul, Rom. i.}
^{4. here &c.}
^{4 times only.}
^{Heb. vi. 2.}
^{see Acts iv. 2}
^{Reff. x. 41 reff.}
^{b Rom. xvi. 25 reff.}
^{19. -ρία, Matt. xv. 19.)}
^{κρῶν οὐκ ἔστιν, οὐδὲ χριστὸς ὃ ἐγγήγερται} ¹⁴ εἰ δὲ χριστὸς
^{οὐκ ὃ ἐγγήγερται, ὃ κενὸν ἄρα καὶ τὸ β κήρυγμα ἡμῶν,}
^{ὃ κενὴ καὶ ἡ πίστις ὑμῶν} ¹⁵ εὕρισκόμεθα δὲ καὶ ^d ψευδο-
^{y ver. 4.} ^{z ver. 10.} ^{a 2 Cor. v. 15.} ^{Gal. iii. 29.} ^{see Rom. vii. 3, 25.}
^{c = ch. iv. 2 reff.} ^{d Matt. xxvi. 60 only +.} ^{see Acts vi. 13.} ^{(-ρεῖν, Mark x.}

ABDFK
 LP³ a b
 c d e f g
 h k l m
 o 17. 47

13. om εἰ δε το εστιν (*homæotel*) [E] N¹ (ins N-corr¹) a d 17 [Cyr₁].—for εἰ, εαν F.
 14. om εἰ το εγγη. (*homæotel*) D¹ [and lat]. rec om 1st καὶ (*as superfluous*),
 with BLN³ rel [vulg F-lat syrr coptt æth arm] Ps-Ign, Constt Epiph, Cyr-jer, Chr₁
 [Cyr-p₂] Thdrt Damasc Jac-nisib, [Iren-int, Tert, Ambrst]: ins AD F[-gr] KPN¹ d
 (e) f² l m 17. 47 G-lat basm goth Dial₁ [Euthal-ms] Æc. (D-lat [Iren-int] lat-ff express
 neither καὶ nor ἀρα.) rec aft κενη ins δε, with D³ [-gr] KL [47(sic)] rel (am) syr
 Ps-Ign, Chr₁ Thdrt Thl Æc: om ABD¹ FPN¹ a¹ m 17 latt [Syr goth æth arm] coptt
 Cyr-jer, Dial₁ [Cyr₁ Euthal-ms] Damasc [Iren-int, Tert, Ambrst]. ἡμων BD¹ [17]
 67². 73. 91. 106 sah goth Ps-Ign-2-mss Dial, Cyr-jer [Cyr-p₂] Æc Ruf, Arnob Bæde.
 15. om καὶ D¹ goth arm Tert₁.

this chapter furnishes. (1) *Were they Sadducees?* If so, the Apostle would hardly have begun his argument with the fact of the Resurrection of Jesus. And yet we must remember that he is arguing not *with the deniers*, but with those who being as yet sound, were liable to be misled by them. But the opposition between Sadduceism and Christianity was so complete, that we have little reason to think that any leaven of the Sadducees ever found its way into the church. (2) *Were they Epicureans?* Probably not, for two reasons: (a) the Epicurean maxim, "Let us eat and drink," &c., is represented as a legitimate consequence of adopting their denial of the resurrection, not as an accompaniment of, much less as the ground of it: and (β) had the Epicurean element entered to any extent into the Corinthian church, we certainly should have had more notice of its exceedingly antichristian tenets. It is possible that the deniers may have been, or been in danger of being, *corrupted by mixture* with Epicureans *without*, from the warning of ver. 33. (3) *Were they Jews?* If not Sadducees, hardly Jews at all, or Judaizers: a strong tenet of Pharisaism was *this very one* of the Resurrection, see Acts xxiii. 6: and we know of no tendency of Essenism which should produce such a denial. (4) They must then have been *Gentile believers*, inheriting the unwillingness of the Greek mind to receive that of which a full account could not be given, see vv. 35, 36: and probably of a philosophical and evilling turn. Meyer argues, from the antimaterialistic turn of the Apostle's counter-arguments, vv. 35 ff.,—that the objections were antimaterialistic also: De W. infers the very opposite, which certainly seems to me more probable. No trace whatever is found in the argument of an *allegorizing* character in the opponents, as was that of

Hymenæus and Philetus, who maintained that the resurrection was past already, 2 Tim. ii. 17, 18,—as Olsh. after Grot. supposes. Whether the Apostle regarded the resurrection of the body as inseparably bound up with a future existence of the soul, does not very clearly appear in this chapter. From the use of the word ἀπώλonta, ver. 18, which must refer, not to annihilation, but to *perdition*, it would seem that he admitted an independent existence of the soul; as also from Phil. i. 23. But from ver. 32, εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν κ. πίωμεν, αὐριο γὰρ ἀποθνήσκουμεν, it would seem that the Apostle regarded the denial of the resurrection as involving that of the future state and judgment. On the question, to which of the (supposed) Corinthian parties the opponents belonged, I have nothing to say, not recognizing the divisions into the Pauline, Apollonian, Petrine, and Christine parties as having any historical foundation; see note on ch. i. 12. 13.] Δέ is the *but* argumentandi, frequent in mathematical demonstrations. ἀν. νεκ. οὐκ ἔστιν.] the words (οὐκ) of the deniers. οὐδὲ χριστ. ἐγγήγερται.] This inference depends, as Grot. observes, on the maxim, "Sublato genere tollitur et species;" the Resurrection of Christ being an *instance* of the *rule*, that dead *men* rise; inasmuch as *He is man*. This is enlarged on, vv. 20—22. 14.] Δέ, again introducing a new inference. οὐκ ἐγ.] Again repeating and using as matter of fact (οὐκ) the inference of the last verse; q. d. εἰ δὲ χρ. οὐκ ἐγγήγερται. κενόν.] idle, 'empty,' 'without result': placed first for emphasis. ἄρα.] then: 'rebus ita comparatis' (Meyer). καί] also, q. d. "If Christ's Resurrection be gone, then also our faith is gone." Without the copula Δέ, the clause is much more forcible:—idle also is our preach-

μάρτυρες τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν ἑκατὰ τοῦ θεοῦ
ὅτι ὃ ἡγείρεν τὸν χριστόν, ὃν οὐκ ὃ ἡγείρεν ὃ εἶπερ ἄρα
νεκροὶ οὐκ ὃ ἐγείρονται. 16 εἰ γὰρ νεκροὶ οὐκ ὃ ἐγείρου-
ται, οὐδὲ χριστὸς ὃ ἐγήγερται 17 εἰ δ' ὃ χριστὸς οὐκ
ὃ ἐγήγερται, ὃ ματαία ὃ πίστις ὃ μῶν, ἔτι ἔστὲ ὃ ἐν ταῖς
ὃ ἁμαρτίαις ὃ μῶν 18 ἄρα καὶ οἱ ὃ κοιμηθέντες ὃ ἐν χριστῷ
ὃ ἀπώλονται. 19 εἰ ἐν τῇ ὃ ζωῇ ταύτῃ ὃ ἐν χριστῷ ὃ ἡλπι-
κότες ὃ ἐσμεν μόνον, ὃ ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.

h ch. iii. 20 reff.

i John xiii. 24 bis. ix. 34.

k = ch. vii. 39 reff.

iv. 16. Rev. xiv. 13.

m = Rom. xiv. 15 reff.

n = Phil. i. 20. James iv. 14. 1 Pet.

iii. 10, from Ps. xxxiii. 12.

o 4 Kings xviii. 5. see Eph. i. 12.

p perf., John v.

45. 2 Cor. i. 10. 1 Tim. iv. 10. v. 5. vi. 17 only.

q constr., Acts xxv. 10 reff.

iii. 17 only + compar., ch. xiii. 43 reff.

e = John i. 7, 8,

15. Acts

xxiii. 11 al.

= here only.

Xen. Cyrop.

i. 2. 16.

ταῦτα μὲν δὲ

κατὰ πάν-

των Περσῶν

ἔχονεν λέ-

γειν. Arist.

Eth. Nic. i.

10. 7, ἀλη-

θεύσεται

κατ' αὐτοῦ.

s = Rom. viii.

9 (reff.), 17.

1 Pet. ii. 3.

1 = 1 Thess.

aft χριστον ins αυτου N¹(N³ disapproving).

om ειπερ το εγειρονται D 43 harl¹ Syr

sah goth [Thdrt] Iren-int, [Tert, Archel, Ambrst].

ins oi bef νεκροι F.

16. om ei to εγειρ. (homæotel) P am(with fuld).

ins o bef χρ. P.

17. aft υμων ins εστιν BD¹ (vss (not arm)).

ins και bef ετι AN¹ Syr sah æth

[copt(etiām) goth(Tischdf) arm-use Euthal-ms] Damasc: [adhuc enim] Orig[-int, Ambrst].

19. rec ηλπικότες εσμεν bef εν χριστω, with D³[-gr] KLP rel [syrr coptt æth arm] Orig, Chr, Thdrt Ec: txt ABD¹ F³ m 17 latt goth (Orig)[-c₁] Chron, (Thl) Iren-int, Ambr, Ambrst. 2nd εσμεν bef παντων ανθρωπων D latt[(not G-lat) Syr arm] goth Orig[-c₁(txt₂) Ambr, Ambrst]: omnibus sumus hominibus Iren-int.

ing, idle also is your faith. Thus καὶ both times refers to the hypothesis, εἰ χρ. οὐκ ἐγήγ.

15.] Not to be joined with the former verse, as Lachm., al., and Meyer: for it does not depend on εἰ δὲ χρ. κ.τ.λ., but has its reason given below.

δὲ καί, moreover. ψευδ. τοῦ θ.] false witnesses concerning God (gen. obj.), not 'belonging to God' (gen. subj.), as Billroth: and false witnesses, as bearing false testimony (see below), not, as Knapp, as pretending to be witnesses, and not being:—there is no such distinction as Müller attempts to lay down (Diss. Exeget. de loco Paul. 1 Cor. xv. 12—19, cited by De Wette) between ψευδεῖς μάρτυρες, 'qui falsum testimonium dicunt,' and ψευδομάρτυρες, 'qui mentiuntur se esse testes:' see reff., and compare (De Wette) ψευδοδιδάσκαλος, ψευδοκατήγορος.

κατὰ τοῦ θεοῦ] not, as commonly, and even Meyer, 'against God:' but as E. V., of, or concerning God: see, besides reff., Plut. de Liberis Educandis, § 4:—ὁ κατὰ τῶν τεχνῶν κ. τῶν ἐπιστημῶν λέγειν εἰώθαμεν, ταῦτόν καὶ κατὰ τῆς ἀρετῆς φατέον ἐστίν. ὥς εἰς τὴν παντελεῖα δικαιοπραγίαν τρία δεῖ συνδραμεῖν, φύσιν, κ. λόγον, κ. ἔθος. εἶπερ ἄρα] If in reality, as they assert, . . . , compare Plato, Protag. p. 319 (§ 27), ἥ καλὸν, ἦν δ' ἐγὼ, τέχνημα ἄρα κέκτηται, εἶπερ κέκτηται, and see Hartung, Partikellehre, i. 343. 16.] Repetition of the inference in ver. 13, for precision's sake. 17, 18.] Repetition of the consequence already mentioned in ver. 14, but fuller, and with more refer-

ence to its present and future calamitous results.

17. ματαία] from μάτην, and thus more directly pointing at the frustration of all on which faith relies as accomplished,—e. g. the removal of the guilt and power of sin;—and of all to which hope looks forward, e. g. bliss after death for those who die in Christ. This is so, because Christ's Resurrection accomplished our justification (Rom. iv. 25), and, through justification, our future bliss, even in the disembodied state (for that seems here to be treated of).

18. ἄρα καί] then also. οἱ κοιμ.] those who fell asleep in Christ, perished (i. e. passed into misery in Hades). He uses the aorists, speaking of the act of death, not of the continuing state: the act of falling asleep in Christ was to them ἀπώλεια.

ἐν χρ., in communion with, membership of Christ. On κοιμηθέντες Meyer quotes a beautiful sentence from Photius (Quæst. Amphiloch. 168 (al. 187 or 197), vol. i. p. 861, Migne): ἐπὶ μὲν οὖν τοῦ χριστοῦ θάνατον καλεῖ, ἵνα τὸ πάθος πιστώσῃται· ἐπὶ δὲ ἡμῶν κοίμῃσιν, ἵνα τὴν οὐδύνην παραμυθήσῃται. ἔνθα μὲν γὰρ παρεχώρησεν ἡ ἀνάστασις, θαρρῶν καλεῖ θάνατον. ἔνθα δὲ ἐν ἑλπίσιν ἔτι μένει, κοίμῃσιν καλεῖ. 19.] Assuming this ἀπώλεια of the dead in Christ, the state of Christians is indeed miserable. It has perhaps not been enough seen that there are here two emphases, and that μόνον belongs to the aggregate of both. According to the ordinary interpretation. 'If in this life only we have hope in Christ . . .,' it

ch. xiii. 13 ²⁰ νυνὶ δὲ χριστὸς ἐγήγερται ἐκ νεκρῶν, ^u ἀπαρχὴ τῶν ABDFK
 reff. ^k κεκοιμημένων. ²¹ ἔπειδὴ γὰρ δι' ἀνθρώπου [ὁ] θάνατος, LPa b
 t ver. 12. ^u Rom. viii. 23 ^c καὶ δι' ἀνθρώπου ἀνάστασις ^w νεκρῶν. ²² ὥσπερ γὰρ c d e f g
 reff. ^x ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ^{*} ἐν τῷ h k l m
 v Acts xv. 24 ^y χριστῷ πάντες ^y ζωοποιηθήσονται. ²³ ἕκαστος δὲ ἐν τῷ o 17. 47
 w ver. 13 reff. ^z Acts iv. 2
 ch. x. 6. vii.
 14. 2 Cor. v.
 19. Col. i. 16.
 Gal. ii. 17. Eph. i. 4. iii. 11.
 y Rom. iv. 17 reff.

^{20.} for νυνι, νυν F Dial₁. ins των bef νεκρων F Damasc-comm. rec at
 end adds *εγενετο* (*supplemental gloss*), with D³[-gr] KL rel syrr goth Thdr̄t Damasc
 Orig-int₁: γενομενος 80: om ABD¹FPN 17 latt copt [æth] arm Orig₂[-c.] (and int₁)
 Dial₁ [Chr₁ Euthal-ms] Iren-int₁ Hil₁ [Ambrst].

^{21.} δια (twice) F. om o (bef θανατος) ABD¹KN 17 (appy) Orig₁ Dial₁ Ath₁
 Ps-Ath₁ [Cyr-p₂ Euthal-ms] Damasc (appy to conform to αναστ. below: *this is more*
prob than to suppose with Meyer that it has been introd from Rom v. 12): ins
 D²⁻³FLP rel Orig₁[-c.] Eus₁ [Did₁ Cyr-p₁] Ath₁ Cyr-jer₁ Chr₁ Thdr̄t Euther₂. [Of these
 Eus Cyr-jer Chr Euther₁ have η αναστ. also.]

^{23.} δε is written over the line by N¹ [om Orig₁(-ins₃)].

would be implied that in reality we *shall*
have hope in Christ in another state also,
 which would not agree with the perfect
 ἡλικότες ἐσμέν. The right arrangement
 of the Greek gives the key to the sentence:
 εἰ (ἐν τῇ ζωῇ ταύτῃ ἐν χριστῷ ἡλικότες
 ἐσμέν) μόνον,—‘if all we have done is
 merely *having hoped in Christ in this life*,’
 ‘if it is there to end, and that hope have no
 result . . .’ The perf. ἡλικότες ἐσμ.
 implies the endurance of the hope through
 our lives. ἐλεειν. πάντ.] We are

most to be pitied (most miserable) of all
 men; viz. because they, all other men, live
 at ease,—we on the contrary are ever ex-
 posed to danger and death: because our
 hope is more intense than that of all others,
 and leads us to forego more: and to be
 disappointed in it, would be the height of
 misery.

^{20—28.} Reassertion of
 the truth that Christ is risen from the
 dead,—and prophetic exposition of the
 consequences of that great event.

^{20.]} νυνί, ‘as matters now stand:’ see
 reff. [and note.] ἀπαρχ. τ. κεκοιμ.]
 (as) (the) first-fruit of them that sleep
 (anarthrous, because categorematical).
 For the construction Meyer compares Eur.
 Or. 1098: Ἐλένην κτάνωμεν, Μενελέω
 λύπην πικράν. The sense is, ‘Christ, in
 rising from the dead, is but the firstling
 or earnest of the resurrection of the whole
 number of those that sleep.’ There does
 not appear to be any intended reference to
 the legal ordinance of the first-fruits (Lev.
 xxiii. 10, 11): but however general the
 application of the analogy may be, it can
 hardly fail to have been suggested to the
 mind of a Jew by the Levitical ordinances,
 especially as our Lord rose on the very
 morrow after the Paschal Sabbath, when
 (l. c.) the first-fruits were offered. τῶν
 κεκοιμημένων, from the logical connexion,
 should mean, not the dead in Christ, but
 all the dead; see next verse: but it is

the *Christian dead* who are before the
 Apostle’s mind, when he calls our risen
 Lord ἀπαρχὴ τῶν κεκ.

^{21.]} MAN
 the bringer-in both of death and life:
 explanation (not proof) of Christ being
 the ἀπαρχὴ τ. κεκοιμ.: and (1) in that
 He is MAN: it being necessary that the
 first-fruit should be as the lump. The
 verity lying at the root of this verse is,
 that by MAN ONLY can general effects
 pervading the whole human race be in-
 troduced. δι’ ἀνθρώπου, sc. ἐστίν.

^{22.]} (2) In that He is (and here
 the fact of His being the Lord of Life
 and Righteousness, and the second and
 spiritual Head of our nature, is assumed)
 to us the bringer-in of LIFE, as Adam
 was the bringer-in of DEATH. ἐν τῷ

Ἀδ. ἐν τῷ χριστῷ] in community with,
 as partakers in a common nature with,
 Adam and Christ: who are respectively
 the sources, to the whole of that nature
 (πάντες), of death, and life, i. e. (here)
 physical death, and rescue from physical
 death. The practice of Paul to insulate
 the objects of his present attention from
 all ulterior considerations, must be care-
 fully here borne in mind. The antithesis
 is merely between the bringing in of death
 by Adam, and of life (its opposite) by
 Christ. No consequence, whether on the
 side of death or of life, is brought into con-
 sideration. That death physical involved
 death eternal—that life eternal (in its
 only worthy sense) involves bliss eternal,
 is not so much as thought of, while the
 two great opposites, Death and Life, are
 under consideration. This has been missed
 by many Interpreters, and the reasoning
 thereby marred. But the ancients, Chrys.,
 Theophyl., Theodoret, Oeum., and Oish.,
 De Wette, and Meyer, keep to the *univer-
 sal* reference. Theophylact’s note is clear
 and striking: αἰτίαν προστίθησι δι’ ἧς πω-
 τοῦται τὰ εἰρημένα: ἔδει γάρ, φησιν, αὐτὴν

ιδίῳ ²τάγματι ¹¹ἀπαρχὴν χριστός, ἔπειτα ⁹οἱ τοῦ χριστοῦ ²here only.
^b ἐν τῇ ¹⁰παρουσίᾳ αὐτοῦ, ²⁴εἶτα τὸ ^dτέλος, ὅταν ^epara- ¹Kings iv. 10.
¹³ 2 Kings xxiii.

Rom. xvi. 10, 11. ch. i. 11. b = 1 Thess. ii. 19. iii. 13. v. 23. 1 John ii. 28. a w. gen., see
 xxiv. 3, &c. James v. 7, 8 al. (ch. xvi. 17 reff.) c = Matt.
 e = Matt. xi. 27. d = Matt. xxiv. 6, 14. 1 Pet. iv. 7.

rec om του (bef χριστου) (by a mistake appy). ins oi bef εν τη παρουσια and add
 ελπισαντες F G-lat vulg-ed [Orig-int, Hil, Ambrst]. (qui in adventu(m) ejus crediderunt
 demid fuld [spec], sperantes is written over ελπ. in the gr column of F: on the other
 hand, am [tol] D-lat F-lat have in adventu ejus; fri Aug₁, in presentia ejus.)

24. rec παραδω (alteration to conform to καταργησι, the propriety of the pres being
 overlooked: see note), with KL rel Orig₂ Eus₁ Chr₁ [Euthal-ms] Thdrt Damasc:
 παραδιδω ADP₈ Hip₁ [Marcell₂] Eus, Did₁ Bas[-mss₂] Nys₂: txt BF. (17 def.)

νικῆσαι τὴν ἡττηθεῖσαν φύσιν, καὶ τὸν
 καταβληθέντα, αὐτὸν ἐκνικῆσαι· καὶ γὰρ
 ἐν τῷ Ἀδάμ, τούτεστι διὰ τὸ τοῦ Ἀδάμ
 πταῖσμα, πάντες τῷ θανάτῳ ὑπέπεσον·
 οὕτως οὖν ἐν χριστῷ πάντες ἀναστήσονται·
 τούτεστι διὰ τὸ εὐρεθῆναι τὸν χριστὸν ἀνα-
 μάρτητον κ. ἀνένοχον τῷ θανάτῳ, καὶ ἐκόντα
 μὲν ἀποθανεῖν, ἀναστῆναι δέ, καθὼ οὐκ ἦν
 δυνατὸν αὐτὸν κρατεῖσθαι ὑπὸ τῆς φθορᾶς,
 τὴν ἀρχηγὸν τῆς ζωῆς. See on the great
 antithesis, Rom. v. 12 ff., and notes.

23.] But in this universal Resurrection,
 ALL SHALL NOT HOLD THE SAME RANK.
 Chrys. rightly, εἶτα, ἵνα μὴ τὴν ζωοποι-
 ῶσιν κοινὴν ἀκούσας, καὶ τοὺς ἁμαρτωλοὺς
 νομίσης σώξασθαι, ἐπήγαγεν ἕκαστος δέ
 κ.τ.λ. Hom. xxxix. p. 367.

τάγμα is not order of priority, but rank,
 or 'troop in an army,' so Plut., Otho, p.
 1072 (Wetst.): λεγεῶνες, οὕτω γὰρ τὰ
 τάγματα Ῥωμαῖοι καλοῦσιν ἐπικλησιν.
 The three ranks are mentioned in order of
 priority, but this does not constitute their
 distinctive character:—Christ is the ἀπαρχή

this is His ἴδιον τάγμα, see Col. i. 18:—
 οἱ τοῦ χριστοῦ follow at His coming, who
 are the φύραμα (as understood by the con-
 text, and implied by ἀπαρχή), in the proper
 and worthiest sense, made like unto Him
 and partaking of His glory; then (after
 how long or how short a time is not
 declared, and seems to have formed no
 part of the revelations to Paul, but was
 afterwards revealed,—see Rev. xx. 4—6:
 compare also 1 Thess. iv. 15—17) shall
 come THE END, viz. the resurrection of the
 rest of the dead, here veiled over by the
 general term τὸ τέλος,—that resurrection
 not being in this argument specially
 treated, but only that of Christians. The
 key to the understanding of this passage
 is to be found in the prophecy of our Lord,
 Matt. xxiv., xxv., but especially in the
 latter chapter. The resurrection and judg-
 ment of οἱ τοῦ χριστοῦ forming the sub-
 ject of vv. 1—30 there, and τὸ τέλος,—
 the great final gathering of πάντα τὰ ἔθνη,
 of vv. 31—46.

ἀπαρχή, therefore
 necessarily the first τάγμα: and hence the
 word stands first. οἱ τοῦ χρ.] = οἱ
 νεκροὶ ἐν χριστῷ, 1 Thess. iv. 16. No

mention occurs here of any judgment of
 these his ἴδιοι δοῦλοι, as in Matt. xxv., for
 it does not belong to the present subject.

ἐν τῇ παρ. αὐτ.] ἐν as forming
 part of, involved in, His appearing,—
 which, as the great event of the time,
 includes their resurrection in it. It ought
 to be needless to remind the student of the
 distinction between this παρουσία and the
 final judgment; it is here peculiarly impor-
 tant to bear it in mind. 24. εἶτα]

then, next in succession, introducing the
 third τάγμα,—see above. τὸ τέλος]
 the end κατ' ἐξοχήν: not the end of the
 resurrection, as Meyer, after Theodoret,
 (Eum., Bengel, al.:—nor, of this present
 world, as Chrys., al.,—which properly
 happens at the παρουσία: nor exactly, of
 the Kingdom of Christ, as Grot. and
 Billoth: but generally, THE END, when
 all shall be accomplished, the bringing in
 and fulness of the Kingdom by the subjugation
 of the last enemy, the whole course
 of [the] mediatorial work of Christ, the
 salvation of the elect; the time indicated
 by Matt. xxv. ult.: καὶ ἀπελεύσονται οὗτοι
 εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν
 αἰώνιον.

ὅταν παραδιδῷ] when He
 (Christ) gives up (the pres., for that
 which is certainly attached to the event
 as its accompaniment—ὅταν indicating
 the uncertainty of the time when, and
 the verb being probably subjunctive: see
 Winer, Moulton's Trans. p. 360, note 2),
 the Kingdom to God, and the Father
 (reff.: to Him who is God and His Father)

Then the rest of the section as far
 as ver. 28, is in explanation of the giving
 up the kingdom. And it rests on this
 weighty verity: the KINGDOM OF CHRIST
 over this world, in its beginning, its
 furtherance, and its completion, has one
 great end,—THE GLORIFICATION OF THE
 FATHER BY THE SON. Therefore, when
 it shall be fully established, every enemy
 overcome, every thing subjected to Him,
 He will,—not, reign over it and abide
 its King, but DELIVER IT UP TO THE
 FATHER. Hence as in ver. 25, His reign
 will endure, not, like that of earthly kings,
 WHEN He shall have put all enemies under

r = Acts xx. 25 al.
 g = see Rom. xv. 6 seq.
 h = i. 28 reff.
 i = Rom. viii. 38 (reff.).
 j = Rom. xiii. 1 &c. reff.
 k = Acts iv. 12 reff.
 m = ch. iv. 8 reff.
 n = Matt. xxii. 44 ||, Acts ii. 35, & Heb. i. 13. x. 13, from Psal. cix. 1.
 o = Rom. viii. 20 reff. Psal. viii. 6.
 p = ellipsis, o 17. 47

διδοὶ τὴν ἰ βασιλείαν ἑ τῷ θεῷ καὶ ἑ πατρί, ὅταν ἡ καταρ-
 γήσῃ πᾶσαν ἰ ἀρχὴν καὶ πᾶσαν ἑ ἐξουσίαν καὶ ἰ δύναμιν.
 25 ἰ δεῖ γὰρ αὐτὸν ἢ βασιλεύειν, ἄχρι οὗ ἢ θῇ πάντας τοὺς
 ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. 26 ἑσχατος ἐχθρὸς
 κ καταργεῖται ὁ θάνατος. 27 Πάντα γὰρ ὁ ὑπέταξεν ὑπὸ
 τοὺς πόδας αὐτοῦ. ὅταν δὲ Ρ εἴπῃ ὅτι πάντα κ ὑποτέ-

του θύ Ν¹.

[for πατρι, πιν F-gr(not G).]

25. rec *αχρὶς*, with B²DFKL³ rel: txt AB¹PN¹ 17 (Chr-c₁) [Euthal-ms] Damasc.
 rec aft *αχρὶ ου* ins an (perhaps from Matt xxi. 42 ||, or, as Meyer, from LXX,
Ps cix. 1), with D²⁻³KL³ rel Orig¹ [-c₁ ?] Marcell¹ Cas¹ [Did¹ Marc¹] Chr¹ Thdr¹: om
 ABD¹FPN¹ a² 17 Hip¹ Orig² Eus² Epiph² [Euthal-ms] Damasc. aft *εχθρους*
 ins *αυτου* AF 17 Syr coptt gothi aethl Orig³ [-int₂] Marcell¹ Eus¹ Cas¹ Cyr-jer² [Did¹
 Marc¹] Tert² Hil¹: om BDKLPN rel vulg(with am demid [fuld tol], agst harl¹ F-lat
 [fri]) syr arm Hip¹ Orig³ [-int₂] Marcell¹ Eus³ Ath¹ Chr¹ [Nys¹ Euthal-ms] Thdr¹
 Damasc Iren [-int₁] Hil³ [Ambrst]. om *αυτου* F(not F-lat).
 26. This ver in D¹[and lat] N-corr¹ tol harl¹ goth aeth [Hil³] Ambrst Jer stands
 after *ποδας αυτου* ver 27: om ver 26 and 1st clause of ver 27 (*homœotel*) N¹(ins (but
 see above) N-corr¹⁻³) 17. 92(sic).
 27. om 1st *οτι* B vulg D-lat Hip¹ [Did¹ Chr¹] Iren [-int₁] Hil³ Ambrst]. (not F-lat
 Aug¹.) ins *τα* bef 2nd *παντα* N [Did¹].

His feet, but only TILL He shall have, &c.,
 —and then will be absorbed in the all-
 pervading majesty of Him for whose glory
 it was from first to last carried onward.
 It may be observed that the whole of this
 respects the mediatorial work and king-
 dom: the work of redemption, — and that
 Lordship over dead and living, for which
 Christ both died and rose. Consequently
 nothing is here said which can affect
 either (1) His coequality and coeternity
 with the Father in the Godhead, which is
 prior to and independent of this mediatorial
 work, and is not limited to the mediatorial
 kingdom; or (2) the eternity of His
 Humanity: for that Humanity ever was
 and is subordinate to the Father; and it
 by no means follows that when the media-
 torial kingdom shall be given up to the
 Father, the Humanity, in which that
 kingdom was won, shall be put off: nay,
 the very fact of Christ in the body being
 the first-fruits of the resurrection, proves
 that His body, as ours, will endure for
 ever: as the truth that our humanity,
 even in glory, can only subsist before
 God by virtue of His Humanity, makes it
 plain that He will be VERY MAN to all
 eternity. τὴν βασιλείαν That king-
 dom, which in its fullest sense is then
 first His. At this very time of τὸ τέλος,
 Matt. xxv. 34, He first calls Himself by the
 title of ὁ βασιλεύς. The name will no
 sooner be won, than laid at the feet of the
 Father, thus completing by the last great
 act of Redemption the obedience which He
 manifested in his Incarnation, and in his
 Death. ὅταν καταργήσῃ] (aor.)
 when He shall have brought to nought,

&c.: see above. πᾶς. ἀρχ. κ.τ.λ.]
 not only, as Meyer, &c., hostile power and
 government, but as the context necessi-
 tates, ALL power. Christ being manifested
 as universal King, every power co-ordinate
 with His must come under the category of
 hostile: all kings shall submit to Him:
 the kingdoms of the world shall become the
 kingdoms of the Lord and of His Christ:
 —and see the similar expressions Eph. i.
 21, where speaking proleptically, the
 Apostle clearly indicates that legitimate
 authorities, all the powers that be, are in-
 cluded. Compare by all means Rev. xi. 15.

25.] See on the last verse:—this is
 the divine appointment with regard to the
 mediatorial kingdom,—that it should last
 till, and only till, all enemies shall have
 been subdued to it. θῇ, viz. Christ,
 not the Father, as Beza, Grot., Est., Billr.,
 al.: it is parallel with καταργήσῃ, and
 included in the mediatorial acts of Christ,
 who in His world's course goes forth νικῶν
 καὶ ἵνα νικήσῃ, Rev. vi. 2. It is otherwise
 with ὑπέταξεν, ver. 27: see there.

26.] Connect ἑσχατ. ἐχθρός together; not
 as Bloomf., “last of all, the enemy Death is
 to be destroyed,” which is ungrammatical.
 If ἑσχ. is to stand alone, ἐχθρός καταργεῖται
 must be “is destroyed as an enemy.”
 Death is the last enemy, as being the con-
 sequence of sin: when he is overcome and
 done away with, the whole end of Redem-
 ption is shewn to have been accomplished.
 Death is personified, as in Rev. xx. 14.
 καταργεῖται,—pres., either as a prophetic
 certainty as παραδίδοι above,—or as an
 axiomatic truth. 27.] Scriptural
 proof of the above declaration,

τακται, ^{qr} δὴλον ^q ὅτι ^s ἐκτὸς τοῦ ^o ὑποτάξαντος αὐτῷ τὰ ^q Gal. iii. 11
πάντα. ²³ ὅταν δὲ ^o ὑποταγῇ αὐτῷ τὰ πάντα, τότε [καὶ] ^r as above (q)
αὐτὸς ὁ υἱὸς ^o ὑποταγήσεται τῷ ^o ὑποτάξαντι αὐτῷ τὰ ⁷³ only.
πάντα, ἵνα ⁱ ὁ θεὸς ⁱ πάντα ἐν πᾶσιν. ²⁹ ἐπεὶ ^u τί ^s Acts xxvi.
^u ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ^v ὅλως ^t = Col. iii. 11.
^u ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ^v ὅλως ^t = Col. iii. 11.
^u ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ^v ὅλως ^t = Col. iii. 11.

6.) Herod. iii. 157, πάντα ἦν ἐν τοῖσι Βαβυλωνίοις Ζώπυρος. Polyb. v. 26. 5, τὸ ὅλον αὐτοῖς ἦν
καὶ τὸ πᾶν Ἀπελλῆς.
u = Mark xi. 5. John xi. 47. Acts xxi. 13.
34. ch. v. 1. vi. 7 only ὅτι.
v Matt. v.

aft υποτακται ins αυτω ει F [vulg Syr copt arm] Hip₁ Orig[-int₁] Hil₁ Ambr[st]:
bef υπ., [Cyr-jer.] Epiph₁. om τα F[not G].

28. om 1st clause (homoeotet) N¹ (ins N-corr¹) in [Hip₁ Hil₂ (-ms₃)]. αυτω bef
υποταγη D Eus₁ Orig-int₂ [txt₃] Iren[-int₁]. om και B D¹ [and lat] F[-gr (and G-lat)]
17 am (with fuld harl mar tol) Syr Orig₂ Marcell₄ [Did₁] Iren-int, Ps-Ath-int, Hil₅ Jer:
ins AD³ KLPN [vulg-clem F-lat fri demid] rel syr coptt [æth arm] Ps-Ign₁ Hip₁ Eus₁
Ath₂ Ps-Ath₂ Cæs₁ Cyr-jer₁ Chr₁ [Bas₂ Nys₁ Euthal-ms] Thdrt Damase Orig-int,
Tert₁ Hil₂ [Ambrst]. θεος bef η D¹ [and lat]. rec ins τα bef 3rd παντα, with
D³ FKLPN rel Orig₄ Marcell₁ Eus₂ Ath₁ [Did₁] Tit₁ Epiph₁ Cæs Cyr-jer₁ Chr₁ [Nys₁]
Thdrt Damase: om ABD¹ 17 arm] Hip (Orig₂) Marcell₁ Eus₂ [Euthal-ms].
29. ποιησωσιν in 47, ποιουσιν F. aft ολως ins οι P.

ὑπέταξ. viz., from the Psalm,—God, the
Father. See on the Psalm itself, Heb.

ii. 6 ff. notes. εἶπη, scil. ὁ θεός, the

same subject as ὑπέταξεν. Meyer alone,

as it seems to me, gives the right construction

of ὅταν . . . υποτέτακται. "The aor.

εἶπη must be rendered regularly, not in

the present sense, but as a futurum

exactum: see Luke vi. 26: Plato, Parm.

p. 143, C (τί δ' ὅταν εἶπω οὐσία τε καὶ

ἐν, ἀρα οὐκ ἀμφοτέρω;),—Ion, p. 535, B

(ὅταν εἶδ' εἶπης ἔκη καὶ ἐκπλήξης μάλιστα

τοὺς θεωμένους). The time referred to, is

that when the as yet unfulfilled πάντα

ὑπέταξεν shall be fulfilled and completed:

hence it is no longer the aor., but the

perf. υποτέτακται. The meaning then is:

'when God, who in Ps. viii. 6 has an-

nounced the ὑπόταξις, shall hereafter have

declared that this ὑπόταξις is come to pass,'

. . . This form of expression was suggested

to the Apostle by his having already ex-

pressed himself in the words of a saying of

God." I render then, But when God shall

have declared that all things have been

subjected to Him, it is evident that

they have been subjected (ellipsis of the

predicate of the foregoing sentence after

ἔργον ὅτι and οἷδ' ὅτι is common; so Plato,

Gorg. p. 475, C, 'οὐκοῦν κακῶ ὑπερβάλ-

λον τὸ ἀδικεῖν κάκιον ἂν εἴη τοῦ ἀδικεῖ-

σθαι,'—'δῆλον δὴ ὅτι,'—scil. κάκιον ἂν

εἴη. Kühner, § 852, d) with the excep-

tion of Him who subjected all things to

Him. 28.] On the sense, see above.

"The interpretations, that subjection is

only an hyperbolic expression for the

entire harmony of Christ with the Father

(Chrys., Theophyl., &c.):—the limitation

of it to His human nature (Theodoret,

Aug., Jerome, Est., Wolf, al.), with the

declarative explanation, that it will then

become plain to all, that Christ even in

regard of His kingship, is, on the side of

His Humanity, dependent on the Father

(Flatt)—and the addition, that Christ will

then in His divine nature reign with the

Father (Calv.—'regnum—ab humanitate

sua ad gloriosam divinitatem quodammodo

traducet');—the interpretation (of αὐτὸς

ὁ υἱός!) as referring to Christ's mystical

Body, i. e. the Church (Theodoret),—are

idle subterfuges (leere Ausflüchte)." De

Wette. The refutation of these and all

other attempts to explain away the doctrine

here plainly asserted, of the ultimate sub-

ordination of the Son, is contained in the

three precise and unambiguous words, αὐ-

τὸς ὁ υἱός. ἵνα ᾗ ὁ θ. πάντα ἐν

πᾶσιν] that God (alone) may be all things

in all,—i. e. recognized as sole Lord and

King: 'omnia erunt subordinata Filio,

Filius Patri.' Bengel. Numerous exam-

ples of πάντα in this sense (less commonly

τὰ πάντα, Kühner, § 422) may be found

in Wetst. 29—34.] ARGUMENTS

FOR THE REALITY OF THE RESURREC-

TION, from the practice (1) of those who

were baptized for the dead, (2) of the

Apostles, &c., who submitted to daily peril

of death. 29.] ἐπεὶ resumes the main

argument, which has been interrupted by

the explanation since ver. 23 of ἕκαστος

ἐν τῷ ἰδίῳ τάγματι. After it is an ellipsis

of 'if it be as the adversaries suppose.'

τί ποιήσουσιν] There is in these

words a tacit reprehension of the practice

about to be mentioned, which it is hardly

possible altogether to miss. Both by the

third person, and by the art. before βαπτ.,

he indirectly separates himself and those

to whom he is writing from participation in

or approval of the practice:—the meaning

being, what will become of—'what ac-

w ver. 4.
a here bis.
Roan. viii.
24.)
y Acts xix. 27 reff. (-vos, 2 Cor. xi. 26.)

νεκροὶ οὐκ ^w ἐγείρονται, ^x τί ^x καὶ βαπτίζονται ὑπὲρ ^{ARDFK}
αὐτῶν; ³⁰ ^x τί ^x καὶ ἡμεῖς ^y κινδυνεύομεν ^z πᾶσαν ^z ὥραν; ^{LPS ab}
^{c d e f g}
^{h k l m}
^{o 17. 47}

z here only. Exod. xviii. 22, 26. Levit. xvi. 2.

rec (for αὐτῶν) τῶν νεκρῶν (*mechanical repetition of the above*), with D¹[-gr] L rel Syr Chr, Thdr† Thl Ec: αὐτῶν τῶν νεκρῶν in 43. 52: txt ABD¹FKPΣ a d 17. 47 latt syr coptg goth arm Orig¹ Dial¹ [but mss vary] Epiph¹ [Euthal-ins Isid¹ Damasc Jac-nisib, Ambrst].

count can they give of their practice?

οἱ βαπτιζόμενοι] those who are in the habit of being baptized—not οἱ βαπτισθέντες. The distinction is important as affecting the interpretation. See below.

ὑπὲρ τῶν νεκρῶν] on behalf of the dead; viz. the same νεκροὶ who are spoken of in the next clause and throughout the chapter as the subjects of ἀνάστασις—not νεκροὶ in any figurative sense. τῶν νεκρ., the art. marking the particular dead persons on behalf of whom the act took place. Before we pass to the exegesis, it will be well to go through the next question—εἰ ὅλως κ.τ.λ. If dead men are not raised at all, why do they trouble themselves (τί καί as in reff.) to be baptized for them?

Thus much being said as to the plain meaning of the words used, there can be no doubt as to their interpretation. The only legitimate reference is, to a practice, not otherwise known to us, not mentioned here with any approval by the Apostle, not generally prevalent (οἱ βαπτ.), but in use by some, of survivors allowing themselves to be baptized on behalf of (believing?) friends who had died without baptism.

With the subsequent similar practices of the Cerinthians (Epiph. Hær. xxviii. § 6, p. 114) and Marcionites (Chrys., Tertull. de resurr. 48, vol. ii. p. 864, adv. Marc. v. 10, p. 494 f.) this may or may not have been connected. All we clearly see from the text, is that it unquestionably *did exist*. With regard to the other interpretations, Bengel well says, "Tanta est interpretationum varietas, ut is, qui non dicam varietates ipsas, sed varietatum catalogos colligere velit, dissertationem scripturus sit." I will give a few of them, mostly in the words of their authors: Chrys. (Hom. xl. p. 379):—ὑπὲρ τῶν νεκρῶν, τουτέστι τῶν σωμάτων. καὶ γὰρ ἐπὶ τούτῳ βαπτίζῃ, τῇ τοῦ νεκροῦ σώματος ἀναστάσει, πιστεύων ὅτι (Migne reads τὴν τ. ν. σ. ἀνάστασιν πιστ., ὅτι) οὐκ ἐτι μένει νεκρῶν. καὶ σὺ μὲν διὰ τῶν ῥημάτων λέγεις νεκρῶν ἀνάστασιν· ὁ δὲ ἱερεὺς, ὥσπερ ἐν εἰκόνι τιλ . . . δέικνυσθαι σοι . . . διὰ τοῦ ὕδατος· τὸ γὰρ βαπτίζεσθαι κ. καταδύεσθαι, εἶτα ἀναγεῖν, τῆς εἰς ἄδου καταβάσεως ἐστὶ σύμβολον κ. τῆς ἐκείθεν ἀνόδου. διὸ κ. τῶν τῶν βαπτισμα ὁ Π. καλεῖ (Rom. vi. 4),—Theophyl.: φησὶν οὖν, ὅτι οἱ πιστεύ-

σαντες ὅτι ἔσται ἀνάστασις νεκρῶν σωμάτων, καὶ βαπτισθέντες ἐπὶ τοιαύταις ἐλπίσι, τί ποίησουσιν ἀπατηθέντες; τί δὲ ὅλως καὶ βαπτίζονται ἄνθρωποι ὑπὲρ ἀναστάσεως, τουτέστιν ἐπὶ προδοικῇ ἀναστάσει, εἰ ν οὐκ ἐγ.; and so in the main, Pelag., (Ecum., Phot., Corn.-a-Lap., Wetst.—Theodoret:—ὁ βαπτιζόμενός, φησι, τῷ δεσπότηρ συνθάπτεται, ἵνα τοῦ θανάτου κοινωνήσας καὶ τῆς ἀναστάσεως γνηται κοινωνός· εἰ δὲ νεκροὶ ἐστί τὸ σῶμα, καὶ οὐκ ἀνίσταται, τί δήποτε καὶ βαπτίζεται; and so Castal., al. All these senses would require τί ποιήσετε βαπτισθέντες, to say nothing of the impossibility of thus understanding ὑπὲρ τῶν νεκρῶν. Estius explains ὑπὲρ τῶν νεκρ. as = 'jamjam morituri,' and Calvin justifies this, 'baptizari pro mortuis erit sic baptizari ut mortuis non vivis prosit.' So too Epiph. (l. c.),—of catechumens who πρὸ τῆς τελευτῆς λουτροῦ καταξιοῦνται;—and Bengel:—"baptizantur super mortuis ii, qui mox post baptismum ad mortuos aggregabuntur." But against this ὑπὲρ τῶν νεκρῶν is decisive,—as is ὑπὲρ against 'over the dead,' i. e. over their sepulchres (Luth., al.): this local sense of ὑπὲρ not being found in the N. T. Le Clerc, Hammond, Olsh., al., explain ὑπ. τ. νεκρ., 'to fill the place of the dead.' But, as Meyer observes, such an idea can hardly be gathered from the words, but would want explaining in the context;—and besides, the question would thus be irrelevant, because, the place of the dead being supplied by their successors, it would be no matter to them, whether the dead themselves rose or not: whereas now, the benefits of baptism being supposed to be conveyed to the dead by the baptism of his substitute, the proceeding would be *stultified*, if the dead could never rise to claim those benefits. This, the only justifiable rendering, is adopted by Ambrose, and by Anselm, Erasmus, Grotius, al., and recently by Billroth, Rückert, Meyer, De Wette, al. The ordinary objection to it is, that thus the Apostle would be giving his sanction to a superstitious usage, or at all events mentioning it without reprobation. But this is easily answered, by remembering that if the above view of τί ποίησουσιν is correct, he does *not* mention it without a slur on it;—and more completely still, as Rückert (in Meyer), "usurpaci ab eo mo-

31 ^a καθ' ἡμέραν ἀποθνήσκω, ^b νὴ τὴν ^c ὑμετέραν ^{de} καύχη- ^a Acts ii. 40
 σιν, ἀδελφοί, ἣν ^e ἔχω ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. ^b here only.
 32 εἰ ^f κατὰ ἄνθρωπον ^g ἐθριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ^c Gen. xlii. 15,
^h ὄφελος; εἰ νεκροὶ οὐκ ^w ἐγείρονται, ⁱ φάγωμεν καὶ πίνωμεν ^e Rom. xi.
 31. φάβω
 τῷ ὑμετέρῳ, ^f see
 Thucyd. i.
 33. see Rom. xv. 4. d Rom. iii. 27 reff. e Rom. xv. 17.
 note, and ch. iii. 3 reff. g here only τ. h James ii. 14, 16 only. Job xv. 3 only.
 i Isa. xxii. 13.

31. Steph *ἡμετεραν*, with A a (h¹?) k m 2². 4. 44¹. 51-6. 72¹. 89. 120-2 lect-14 *æth* Orig[-c₁ *Euthal*-ms(*ἡμεραν*) Thdrt₁]: txt BDFKLP rel [latt syrr coptt goth arm Dial₁ (but mss vary) Chr₁ Thdrt₁ Damasc Ambr₂ Ambrst Aug_{sæpe}]. rec om *ἀδελφοί*, with DFL rel arm-zoh Orig[-c₂] Chr₁ Thdrt Damasc Ambrst: ins ABKPX m 17 vulg fri syrr coptt [goth] *æth* Dial [Cyr-p₂ *Euthal*-ms] Aug_{sæpe} Pel Bede. om χρ. *ιησ*. τω and *ἡμ*. D¹ (and lat) Ambrst.

32. om το D¹F Clem₁.

rem, qui ceteroqui displiceret, ad errorem, in quo impugnando versabatur, radicitus evellendum; ipsius autem reprehendendi aliud tempus expectari." See a multitude of other interpretations in Pool's Synopsis and in Stanley's note. His concluding remarks are worth quoting: "On the whole, therefore, this explanation of the passage (*that given above*) may be safely accepted, (1) as exhibiting a curious relic of primitive superstition, which, after having, as the words imply (?), prevailed generally in the apostolical church, gradually dwindled away till it was only to be found in some obscure sects, where it lost its original significance: (2) as containing an example of the Apostle's mode of dealing with a practice, with which he could have no real sympathy; not condemning or ridiculing it, but appealing to it as an expression, however distorted, of their better feelings."

30.] *Not only the practice of those just spoken of, but his own, and that of those like him, who lived a life of perpetual exposure to death, were absurd, if there be no resurrection.* Observe that the argument here applies equally to the future existence of the soul; and so Cicero uses it, Tusc. Quæst. i. 15: "Nescio quomodo inhaeret in mentibus quasi seculorum quoddam augurium futurorum . . . quo quidem demto, quis tam esset amens, qui semper in laboribus et periculis viveret?" 31.]

To die daily is a strong expression for to be daily in sight of death and expecting it. See 2 Cor. iv. 11.

This he strengthens by an asseveration, grounded on his boast of them as his work in Christ: not that this is immediately or proximately at stake in the matter, but much as we should say, "As I love you, it is true." He would not think of deceiving those of whom he boasted before God in connexion with Christ.

ὑμερ.] gen. qbj., see reff. *νῆ*, the affirmative, as *μή* is the negative particle of adjuration: but *ναὶ μή* is often found in an affirmative sense: see Kühner, § 701.

32.] The stress of the first clause is on *κατὰ*

ἄνθρωπον, and its meaning, merely as *man*, i. e. 'according to this world's views,' 'as one who has no hope beyond the grave,' see reff. If *thus* only he fought, &c., where was his profit (seeing he despised all those things which *κατὰ ἄνθρωπον* might compensate for such a fight,—fame, praise, &c.)? The renderings, ὅσον τὸ εἰς ἀνθρώπους (Chrys. p. 381), i. e. 'so far as one can be said *θηριομαχεῖν* against men,'—and *κατὰ ἀνθρώπων λογισμὸν θηρίων ἐγενόμεν* βορά (Theodoret),—'exempli causa' (Semler, Rosenmüller),—'ut hominum more loquar' (Estius and Bloomf.), are all constrained, and scarcely to be extorted from the words.

ἐθριομάχησα.] I fought with beasts (aor. referring to one special occasion). How? and when? Most ancient and modern Commentators take the expression figuratively, as used in Appian, B. C. ii. p. 763 (Weist.), where Pompey says, οἷος θηρίοις μαχόμεθα,—and Ignat. ad Rom. 5, p. 689 f., ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ διὰ γῆς κ. θαλάσσης, δεδεμένους δέκα λεοπάρδοις, ὅ ἐστι στρατιωτικὸν τῆγμα. So, of our text, Tertull. de Resurr. 48, vol. ii. p. 865: "Depugnavit ad bestias Ephesi, illas scilicet bestias Asiaticæ pressuræ."

And this explanation must be right: for his Roman citizenship would have precluded his ever being literally thrown to beasts: and even supposing him to have waived it, and been miraculously rescued, as Ambrst., Theodoret, Erasm., Luther, Calv., al. suppose, is it conceivable that such an event should have been altogether unrecorded in the Acts? Adopting the figurative rendering,—we cannot fix on any recorded conflict which will suit the words. His danger from Demetrius and his fellow-craftsmen (Acts xix.) had not yet happened (see Prolegg. § vi. 2): but we cannot tell what opposition, justifying this expression, the ἀντικείμενοι πολῶλοι of ch. xvi. 9 may ere this have made to his preaching. εἰ νεκρ.] If dead men rise not, i. e. 'if none of the dead rise.' These words are best joined with

^k αὐριον γὰρ ἀποθνήσκομεν. ³³ μὴ ¹ πλανᾷσθε. ^m φθείρου-
 σιν ^u ἥθη ^o χρηστά ^p ὁμιλίας κακαί. ³⁴ ^q ἐκνήψατε ^r δικαίως,
 καὶ μὴ ἁμαρτάνετε· ^s ἀγνωσίαν γὰρ θεοῦ τινὲς ἔχουσιν.
^t πρὸς ^u ἐντροπὴν ὑμῖν λαλῶ.
³⁵ ^v Ἀλλ' ^v ἐρεῖ τις Πῶς ^w ἐγείρονται οἱ νεκροί; ποίῳ

^k adv., Matt. vi. 20. Luke xii. 28, xiii. 32, 33. Acts xxiii. 20. xxv. 22. James iv. 13. Exod. viii. 20.
¹ ch. vi. 9 reff.
^m = ch. iii. 17 reff.
^u here only.
^o = here (Matt. xi. 30. Luke v. 39. vi. 35. Rom. ii. 4. Eph. iv. 32. 1 Pet. ii. 3) only.
^p here only. Exod. xxi. 10. Prov. vii. 21. Wisd. viii. 18 only.
^q here only. Gen. ix. 24. 1 Kings xxv. 37. met., as here, Joel i. 5. ἀνανήψ., 2 Tim. ii. 26.
^r here (Luke xlii. 41. 1 Thess. ii. 10. Tit. ii. 12. 1 Pet. ii. 23) only. see Deut. xvi. 20.
^s 1 Pet. ii. 15 only. Job xxxv. 16. Wisd. xiii. 1 only.
^t = ch. vii. 35. xiv. 12 al.
^u ch. vi. 5 only. Ps. xxxiv. 26.
^v James ii. 18.
^w ver. 4.

33. rec χρῆσθ' (to suit the metre), with Clem₁: txt ABDFK LPN rel Clem-hom₂ Eus₁ Ath, Chr₁ [Cyr-r₂ Euthal-ms] Thdrt Damasc₂ Thl Ec.

34. rec λεγῶ (negligence, the force of λαλῶ not being perceived), with AFKL rel Chr₁ Thdrt [Damasc₂, dico flor (and F-lat) G-lat [spec Orig-int, simly Syr basm aeth arm]: txt BDPN k m 17 Dial₁ [Euthal-ms], loquor vulg D-lat (and fri) Ambrst [simly syr copt goth].

35. ἀλλα BP Orig₁.

the following, as Chrys., Theophyl., Beza, Bengel, Griesb., Meyer, De Wette, al.—not with the preceding, as Theodoret, Grot., Est., Luther, al. [and E. V.] For κατὰ ἄνθρωπον already expresses their meaning in the preceding sentence; and the form of ver. 29 seems to justify this arrangement, besides that otherwise φάγ. κ. πίνωμεν, &c., would stand awkwardly insulated. φάγ. κ. πίνωμεν . . .] In Isa. the words represent the recklessness of those who utterly disregard the call of God to weeping and mourning, and feast while their time lasts. Wetst. has collected very numerous parallels from the classics. The most striking perhaps is Herod. ii. 78.

33.] The tendency of the denial of the resurrection, represented by the Epicurean maxim just quoted, leads him to hint that this denial was not altogether unconnected with a practice of too much intimacy with the profligate society around them.

μὴ πλαν., as in ref., introduces a warning against moral self-deception. φθείρ. ἥθη . . .] These words (according to the reading χρῆσθ', which has, however, hardly any support) form an Iambic trimeter, and occur in this form in a fragment of the Thais of Menander; but Clem. Alex. Strom. i. 14 (59), p. 350 P., says, πρὸς γούν Κορινθίους . . . ἱαμβεῖω συγκεχρηται τραγικῶ—but this may be a mere inaccuracy. Socrates, Hist. Eccl. iii. 16, quotes it as a sufficient proof that Paul was conversant with the tragedies of Euripides. "Perhaps," says Dr. Burton, "Menander took it from Euripides." The Apostle may have cited it merely as a commonplace current, without any idea whence it came;—and χρηστά seems to shew this. The plur. ὁμιλίας, points out the repetition of the practice. Meyer quotes Plato, Rep. viii. p. 550, διὰ τὸ μὴ κακοῦ ἀνδρὸς εἶναι τὴν φύσιν, ὁμιλίας δὲ ταῖς τῶν ἄλλων κακαῖς κεχρησθῆαι. 34. ἐκνήψ.] Awake out

of (your moral) intoxication, already possessing you by the influence of these men.

δικαίως] either, as is just,—as you ought (Wahl, al.),—or, in a proper manner (Olsh., al.),—or, ἐπὶ συμφέροντι καὶ χρησίμῳ (Chrys. p. 382, al.), or so as to be δίκαιοι [i. e. so as to recover your righteousness, which you are in danger of losing], as E. V., Awake to righteousness. The last meaning is well defended by Dr. Peile from Thuc. i. 21: ἀπίστως ἐπὶ τὸ μυθῶδες ἐκνευηκτότα,—'so as to become incredible;'—and seems to be the best. The aor. imper. ἐκνήψατε marks the quick momentary awaking; the pres. imper. μὴ ἁμαρτάνετε, on the other hand, the enduring practice of abstinence from sin (Meyer). But that this must not always be rigidly pressed, see Kühner, § 445. 2. Anm. 1. ἀγνωσίαν] The stress is on this word: for some (the τινὲς of ver. 12, most probably, are hinted at, and the source of their error pointed out) have (are affected with) ignorance (in absence of all true knowledge) of God. See ref. to Wisd.

πρὸς ἐντ. ὑμ. λ. shews that these τινὲς were ἐν ὑμῖν,—not the heathen without:—the existence of such in the Corinthian church was a disgrace to the whole. λαλῶ] I am speaking; not merely I say this; it refers to the spirit of the whole passage.

35—50.] The argument passes from the fact of the resurrection, already substantiated, to the MANNER of it: which is indicated, and confirmed, principally by analogies from nature. 35.] The new difficulty is introduced in the form of a question from an objector. This is put first generally, πῶς . . . , In what manner,—and next specifically, ποίῳ δὲ (δέ, 'what I mean, is . . .') σώματι, With what kind of body—ἔρχ., do they (pres. as transferring the action to that time,—as ἐγείρονται before: so Meyer and De W.:—or

σώματι ἔρχονται; ³⁶ * ἄφρων, σὺ δὲ σπείρεις, οὐ ὕζω- ^x Luke xi. 40.
 ποιεῖται, ἂν μὴ ^z ἀποθάνῃ· ³⁷ καὶ δὲ σπείρεις, οὐ τὸ ^y John xii. 24
 σῶμα τὸ γεννησόμενον σπείρεις, ἀλλὰ ^a γυνὸν ^b κόκκον, ^{z = here only.}
^c εἰ ^c τύχοι, ^d σίτου ἢ τίνος τῶν λυιπῶν· ³⁸ ὁ δὲ θεὸς δίδωσιν ^b Matt. xiii.
 αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστω τῶν σπερμάτων ^{31 ll. xvii.}
^e ἰδίου σώμα. ³⁹ οὐ πᾶσα σὰρξ ἢ αὐτὴ σὰρξ· ἀλλὰ ἄλλη ^{20 ll. John}
^{iii. 17.} ^d John xii. 24. ^{Acts xxvii. 38 al. epp., here only.} ^{e = ver. 23. Acts 1. 25 al.}

^{36.} rec *αφρων*, with KL rel Orig₁ [Dial Epiph₁ Chr₂ Euthal-ms Thdrt Damasc]: txt
 ABDFPN m 17. 47. for ζωοποιεῖται, ζωογονεῖται Δ 89. 108¹ Epiph₁, and (but n t
ad loc) Chr₁[-mss(txt₃)] Thdrt₁[txt₂]. aft ζωοπ₁ ins eis την (but marked for
 erasure) N¹. aft αποθανῖ ins πρωτον D[-gr]: pref, F latt(not fri) Dial₁ Iren[-int,₁]
 Orig-int₁[(om Orig₂) Ambrst Aug₁].

^{37.} om 2nd σπείρεις N¹(ins N-corr¹). for εἰ, ἡ Α.
^{38.} rec αὐτῷ bef δίδωσιν, with DFKL rel fri [spec] Orig₁ Chr₁ Thdrt Ambrst: txt
 ABPN b d m o 17 vulg(and F-latt) syrr (copt) Orig₁(-int₁) Dial₁ Epiph₁ [Euthal-ms]
 Damasc Tert₁. rec ins τὸ bef ἰδιον, with KLN³ rel Orig₁ Chr Thdrt Damasc Thl
 Ec: om ABDFPN¹ 17 [arm] Epiph₁ [Euthal-ms].

^{39.} om 2nd σὰρξ F(not F-latt) Syr Chr-2-mss. om αλλα D¹[-gr] fri æth Dial₁ Chr₁
 [Aug¹]. rec aft αλλη μιν ins σαρξ, with Syr arm [copt Dial₁]: om ABDFKLPN
 rel [latt] syr æth [Chr Euthal-ms Thdrt Ambrst Aug¹].

rather perhaps, as *assuming* for the moment the truth of the resurrection as a thing actually happening in the course of things) *come* (forth at that time)?

36—41.] *Analogies illustrative of the question just asked: and first, that of seed sown in the earth (36—38).* ^{36.} Meyer

would point this, ἄφρων σὺ, δὲ σπείρεις . . ., because according to the common punctuation there is necessarily an emphasis on σὺ, which the context does not allow. But on the other hand, it seems to me, there is an objection to the introduction of a new matter so lamely as by δὲ σπείρεις. Besides which, the emphatic σὺ does not necessarily require any other agency to be emphatically set against it, but may imply an appeal to the objector's own experience (as Billr. in Dr. Peile):—‘*thou* say this, who art continually witness of the process, &c.’ And let it be remembered that we have another σπείρειν below, vv. 42—44, which may be set against *thy sowing*. I retain therefore the stop at ἄφρων (nom. for voc. as freq. See Luke xii. 20; Mark ix. 25; Luke viii. 54, al., and Winer, edn. 6, § 29. 2), and the emphasis on σὺ. The similitude was used by our Lord of His own Resurrection, ref. John.

οὐ ζωοποιεῖται] Its life is latent in it; but is not developed into quick and lively action without the death of the deposited seed,—i. e. its perishing, disappearing from nature. The same analogy was used by the Rabbis, but to prove that the dead would rise clothed: ‘ut tritricum nudum sepelitur et multis vestibus ornatum prodit, ita multo magis justī,’ &c.

37.] Before, the death of the seed was insisted on: now, the non-identity of the seed with the future plant. There is a mixture of construction, the words δὲ σπείρεις being

pendent, as the sentence now stands. The two constructions as De W. observes are, εἴ τι σπείρεις, οὐ τὸ σ. τὸ γεν. σπείρεις,— and δὲ σπείρεις, οὐ τὸ σ. τὸ γεν. ἐστίν.

He names the plant τὸ σῶμα τὸ γέννησόμενον, having already in his eye the application to the Resurrection. εἰ τύχοι]

if it should so happen,—peradventura: not, ‘for example.’ See on ch. xiv. 10.

τῶν λυιπῶν, scil. σπερμάτων. ^{38.} ἠθέλησεν, *willed*, viz. at the creation: the aor. setting forth the one act of the divine Will giving to the particular seed the particular development at first, which the species retains: whereas θέλει would imply a fresh act of the divine Will giving to every individual seed (not ἐκάστω τῶν σπερμάτων, but ἐκάστω σπέρματι, or rather ἐκάστω κόκκῳ) his own body. But the whole gift to the species being God's, to continue or withhold, the pres. δίδωσιν still holds good.

ἐκάστ. τῶν σπερμ.] to each of the (kinds of) seed; see above: τῶν is generic.

ἰδιον σῶμα] a body of its own. Such then being the case with all seeds, why should it be thought necessary that the same body should rise as was sown, or that God cannot give to each a resurrection-body, as in nature? **39—41.]** And the more,—because we have examples from analogy of various kinds of bodies; viz. (1) in the flesh of animals (ver. 39): (2) in celestial and terrestrial bodies (ver. 40): (3) in the various characters of light given by the sun, moon, and stars.

σάρξ] animal organism (De W.). Dean Stanley's former rendering (corrected in his 3rd edn.) of οὐ πᾶσα σὰρξ, ἢ αὐτὴ σὰρξ, ‘no flesh is the same flesh,’ is contrary to the usage of the passages which he alleged to defend it, where the negative

ἐγείρεται ^v ἐν ^v δόξῃ ^r σπείρεται ἐν ^w ἀσθενείᾳ, ἐγείρεται ^v ἐν ^x δυνάμει ⁴⁴ ^r σπείρεται σῶμα ^y ψυχικόν, ἐγείρεται σῶμα ^z πνευματικόν. εἰ ἔστιν σῶμα ^y ψυχικόν, ἔστιν καὶ ^z πνευματικόν. ⁴⁵ ^a οὕτως καὶ γέγραπται ^b Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ ^b εἰς ψυχὴν ζῶσαν, ὁ ἔσχατος Ἀδὰμ ^a

iii. 15. Jude 19 only +. z = here 4 times only. (ch. x. 3, 4 reff.)
5. Luke xxiv. 46. Acts xiii. 47 al. b GEN. ii. 7. constr., Acts v. 36 reff.

v = Luke ix. 31, 2 Cor. iii. 7, &c. Phil. iv. 19. Col. ii. 4. 1 Tim. iii. 16 only. L. P. w = ch. ii. 3 reff. (see note.) x Rom. i. 4 reff. y here 3cc. ch. ii. 14. James a = Matt. ii.

44. rec om *ει*, with D²⁻³[-gr] KL rel syrr [Chr₁] Thdrt Phot-cat₁ Jac-nisib₁; ins ABCD¹ FN 17 latt copt aeth arm Damasc [Ambrst] Aug^[alic] Bede. (i is written above the line by B¹(?)³.) [homæotel in P k spec Chr-2-mss Euthal-mss 1st to 2nd πνευματικόν.]—rec kai bef 2nd *εστιν*, with KL rel &c: txt ABCDFN 17 &c. [aeth doubtful.]—rec ins *σῶμα* bef [2nd] πνευματικόν, with KL rel syrr (copt) aeth [Chr] Thdrt Phot-cat Jac-nisib₂: om ABCDFN 17 latt arm [Damasc Ambrst Aug^[alic]]. (Conformation to the foregoing assertions: or perhaps *ει* overlooked from *εστιν* following. The 2nd *σῶμα* was a gloss.)

45. for *οὕτως και, καθώς* F fuld [demid(*sicut et*) tol(*sicut enim*)] arm[-usc Aug^[alic]]. om *άνθρωπος* BK Did₁ Iren[-int₁] (Orig-int₁) [Ambr₁(txt^[alic]) Aug₁].

a state of corruption,—in a state of incorruptibility. 43. ἐν ἀτιμίᾳ, ἐν δόξῃ] in dishonour (τί γὰρ εἰδεχέσθαι νεκροῦ διαρρύντος; Chrys. Hom. xli. p. 390. Cf. Xen. Mem. i. 2. 53, —τῆς ψυχῆς ἐξελευθούσης, . . . τὸ σῶμα τοῦ οἰκειοτάτου ἀνθρώπου τὴν ταχίστην ἐξενέγκαντες ἀφανίζουσιν),—in glory: regarding, as throughout this argument (see on ver. 23), only the *resurrection of the just*: see Phil. iii. 21. ἐν ἀσθενείᾳ] in weakness,—the characteristic of the lifeless body, which is relaxed and powerless. Chrys. understands *ἀσθ.* of its inability to resist corruption: De Wette would refer it to the previous state of pain and disease: but it seems better to understand it of the *powerlessness* of the corpse, contrasted with ἐν δυν., in vigour, viz. the fresh and eternal energy of the new body free from disease and pain. "That which Grot. adds: 'cum sensibus multis, quos nunc non intelligimus,' is very likely in itself true, but is not implied in ἐν δυνάμει." Meyer.

44 a. σῶμ. ψυχ.] an animal body, of which the ψυχῇ, the animal soul, was the acting and informing power. This soul having departed out of it, does not do away with the correctness of the predicate: its whole organism which still remains *when it is sown*, is arranged to suit this predominance of the animal soul.

σῶμα πνευματικόν] Theophyl., having explained σῶμα ψυχ.,—ἐν ᾧ ἡ ψυχὴ τὸ κύριον καὶ τὴν ἡγεμονίαν ἔχει,—proceeds πνευματικὸν δέ, τὸ τὴν τοῦ αἰγίου πνεύματος καταπλουτοῦν ἐνέργειαν, καὶ ὑπ' ἐκείνου τὰ πάντα διοικούμενον. εἰ γὰρ καὶ νῦν ἐν ἡμῖν ἐνέργει τὸ πνεῦμα, ἀλλ' οὐχ οὕτως, οὐδὲ αἰεὶ. ἀφίπταται γὰρ ἁμαρτανότων. καὶ τὸ πνεύματος δὲ παρόντος, ἡ ψυχὴ διοικεῖ τὸ σῶμα: τότε δὲ διηνεκῶς παραμενεῖ τοῖς σώμασι τῶν δικαίων τὸ πνεῦμα. But this is not quite enough:—for thus the body might remain as it is, sin only being removed: whereas

it shall be no longer a body in which the ψυχῇ predominates to the subordination of the higher part, the πνεῦμα, but one in which the πνεῦμα, and that informed fully by the Spirit of God, shall predominate,—its organism being conformed not to an animal, but to a spiritual life: see on ch. vi. 13. Some understood πνευματικόν, *æthereal, aery, κοφότερον καὶ λεπτότερον, καὶ οἶον καὶ ἐπ' ἀέρος ὀχεῖσθαι* (Chrys. p. 391), or as Origen, *ἀερῶδες κ. αἰθέριον* (see Theophyl.), but the other is certainly right.

44 b—49.] Reassertion and Confirmation of the existence of the spiritual body.

44 b.] If there exists an animal body, there exists also a spiritual: i. e. it is no more wonderful a thing, that there should be a body fitted to the capacities and wants of man's highest part, his spirit, than (which we see to be the case) that there should be one fitted to the capacities and wants of his subordinate animal soul. The emphasis is both times on *ἔστιν*.

45.] Confirmation of this from Scripture. οὕτως, thus, viz. in accordance with what has been just said. The citation extends only to the words *ἐγένετο ὁ ἄνθρ. εἰς ψυχ.* ζῶσαν: πρῶτος and Ἀδὰμ are supplied, as are also the concluding words, in which lies the real confirmation. The words quoted serve therefore rather for the illustration of man being a ψυχῇ, than for a proof of the existence of the spiritual body.

ἐγένετο] by his creation,—by means of God breathing into him the breath of life. εἰς ψ. ζῶσ.] becoming thereby a σῶμα ψυχικόν.

ὁ ἔσχ. Ἀδὰμ.] This expression was well known among the Jews as indicating the Messial. The Rabbinical work Neve Shalom ix. 9 (Schöttgen), says: "Adamus postremus est Messias." see other instances in Schöttg. ad loc.

ἔσχατος, as being the *last* HEAD of humanity,—to be manifested in the *last times*: or merely in contrast to the

c ver. 36.
 Rom. iv. 17
 reff.
 d here (4 times)
 only 7.
 e ver. 40 reff.
 f Rom. xiii. 4
 reff.
 g Rom. viii. 29
 reff.
 h = ch. vii. 29.
 see ch. i. 12.
 i = Matt. xvi.
 12. Heb. ii.
 14. Sir.
 xiv. 18.
 k ch. vi. 9, 10
 reff.

^b εἰς πνεῦμα ^c ζωοποιοῦν. ⁴⁶ ἀλλ' οὐ πρῶτον τὸ ^z πνευ-
 ματικόν, ἀλλὰ τὸ ^y ψυχικόν, ἔπειτα τὸ ^z πνευματικόν.
⁴⁷ ὁ πρῶτος ἄνθρωπος ἐκ γῆς ^d χοϊκός, ὁ δεύτερος
 ἄνθρωπος ἐξ οὐρανοῦ. ⁴⁸ οἶος ὁ ^d χοϊκός, τοιοῦτοι καὶ
 οἱ ^d χοϊκοί, καὶ οἶος ὁ ^e ἐπουράνιος, τοιοῦτοι καὶ οἱ
^e ἐπουράνιοι. ⁴⁹ καὶ καθὼς ^f ἐφορέσαμεν τὴν ^e εἰκόνα τοῦ
^d χοϊκοῦ, ^f φορέσομεν καὶ τὴν ^e εἰκόνα τοῦ ^e ἐπουραίνου.
⁵⁰ ^h τοῦτο δέ ^h φημι, ἀδελφοί, ὅτι ⁱ σὰρξ καὶ ⁱ αἷμα ^k βασι-

ABCDEF
 KLPS a
 b c d e f
 g h i k l m
 o 17. 47

46. ἀλλα D¹.

47. aft ο πρωτος ανθρωπος add αυαι C¹. rec ins ο κυριος hef εξ ουρ. (gloss),
 with A D[-gr²]³ KLPS³ rel syrr goth [arm Hip-ed₁] Orig₁ Chr [Bas₁ Euthal-ms]
 Cyr[-p₄ (but mss and the old syr and lat translations vary)] Thdr₁ Ps-Ath₁ Damasc Thl
 Ec Tert₁ Maximin₁ (the insertion is ascribed to Marcion by Tert and in Dial): om
 BCD¹FN¹ 17 latt copt aeth arm[-marg] Orig₁ (and int₄) Hip-ms₁ [Petr₁] Ath₁ Nys₁
 Naz₁ Cyr[-p₃ (but see above)] Ps-Ath₁ Apollinarist-in-Epiph₁ Photin Tert₁ Cyr₁ Hil
 [Ambr₁ Ambrst]. aft ουρανον add ο ουρανιος F vulg[-clem am² aeth arm-marg Bas₁
 (Ps-Ath₁)] Orig-int₃ [Cyr-ms₁ Ambr₁ Ambrst].

48. aft τοιουτοι ius ουτοι C. om 1st και F (not F-lat) [am¹] Iren-int₁ [but mss
 vary: ius.] for επουρ., ουρανιος and ουρανιοι D¹ F.

49. [for 1st και, ara F (and G-marg) Aug₁: om Orig-int₁ Cyr₄] φορεσωμεν
 (from a desire (as Chrys below) to turn what is really a physical assertion into an
 ethical exhortation: see note at Rom. v. 1) ACDFKLPS [17 (sic)] rel latt copt goth
 Thdot. [not ed Migne] Orig[-c₂] (-int₄) Cæs₁ [Nys₁] Mac₁ Meth₁ pref wa] Chr₁ exp₁ (τουτ'
 εστιν, αριστα πραξωμεν. . . συμβουλευτικως εισαγει τον λογον) Epiph₁ Ps-Ath₁ Damasc
 Iren-int₂ Tert₁ exp₁ Cyr₄ Hil₁ [Ambr₁ Ambrst] Jer: txt B a c g [aeth (Tischdf)] arm
 Thdr₁ exp₁ (τὸ γὰρ φορέσομεν προῤῥητικῶς, οὐ παραινετικῶς εἶρηκεν) Thl₁ exp₁ Ec₁ exp₁.

50. for δε, γαρ D F [not F-lat] Iren[-int₁] Tert₂.

first. εἰς πν. ζωοπ.] scil. ἐγένετο—
 became a quickening (life - bestowing)
 spirit. When? This has been variously
 answered: see De Wette and Meyer. The
 principal periods selected are his Incarnation,
 his Resurrection, and his Ascension.
 But it seems to me that the question is
 not one to be pressed: in the union of the
 two natures, the second Adam was constitu-
 ted a life-bestowing Spirit, and is such
 now in heaven, yet having the resurrec-
 tion-body. The whole complex of his suf-
 fering and triumphant state seems to be
 embraced in these words. That His resur-
 rection-state alone is not intended, is
 evident from ἐξ οὐρανοῦ, ver. 47. He was
 a πνεῦμα ζωοποιῶν, even while in the σῶμα
 ψυχικόν; and is still such in the σῶμα
 πνευματικόν. The life implied in ζωο-
 ποιῶν, is the resurrection-life: see John
 v. 21, 28; Rom. viii. 11. 46.] But in
 the natural order, that which is animal
 precedes that which is spiritual (τὸ ψυχ.,
 τὸ πνευ., not σῶμα, but abstract and
 general): as in ver. 45, ὁ πρῶτος—ὁ ἔσχα-
 τος.

47.] So exactly in Gen. ii. 7. God made man χοῦν λαβὼν ἀπὸ τῆς γῆς. Meyer has some excellent remarks here, with which I entirely agree:—"Since the body of Adam is thus characterized as a ψυχικὸν σῶμα, as ver. 45, and psychical organism involves mortality (ver. 44), it

is clear that Paul treats of Adam not as created exempt from death: in strict accordance with Gen. ii. 7; iii. 19. Nor does this militate against his teaching that death came into the world through sin, Rom. v. 12. For had our first parents not sinned, they would have remained in Paradise, and would, by the use of the Tree of Life, which God had not forbidden them (Gen. ii. 16, 17), have become immortal (Gen. iii. 22). But they were driven out of Paradise, ere yet they had tasted of this tree (Gen. iii. 22), and so, according to the record in Genesis also, Death came into the world by sin." See also some striking remarks on the verse in Genesis in Stier, 'Andeutungen für gläubiges Schriftverständniß,' pp. 202, 3.

ἐξ οὐρανοῦ] either, in this glorified Body, at his coming,—as Meyer: or, in his whole Personality (De W.) as the God-man: this latter seems more probable from John iii. 13, where ὁ υἱὸς τοῦ ἀνθρώπου is designated as ὁ ἐκ τοῦ οὐρανοῦ καταβάς.

48.] ὁ χοϊκός. Adam; οἱ χ., his posterity on earth: ὁ ἐπουρ., Christ; οἱ ἐρ., His risen people. See, as admirably illustrating this verse, Phil. iii. 20, 21.

49.] For the reason of keeping φορέσομεν, see var. readd. As we (Christians) bore in this life; the time imagined is when this life is past, and the resurrection instant . . .

λείαν θεοῦ ^k κληρονομήσαι οὐ δύνανται, οὐδὲ ἡ ¹ φθορὰ
τὴν ^m ἀφθαρσίαν ^k κληρονομεῖ. ⁵¹ ἰδοὺ ⁿ μυστήριον ὑμῖν
λέγω. πάντες οὐ ^o κοιμηθησόμεθα, πάντες δὲ ^p ἀλλαγη-
σόμεθα, ⁵² ἐν ^q ἀτόμῳ, ἐν ^r ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ
^s σάλπιγγι ^t σαλπίζει γάρ, καὶ οἱ νεκροὶ ^u ἐγερθήσονται

Μ σαλ-
πίσει...

Ps. cv. 20. Gal. iv. 20. Heb. i. 12 (from Ps. ci. 26) only. Lev. xxvii. 33.
r here only. Eur. Iph. Taur. 885. (-πίζειν, James i. 6.)
t Matt. vi. 2. Rev. viii. 6, &c. (6 times.) ix. 1, 13. x. 7. xi. 15 only. Num. x. 3—8.
s ch. xiv. 8 reff. 1 Thess. iv. 16.
u ver. 4.

for κληρονομήσαι ου δυνανται, ου κληρονομησουσιν (see ch vi. 9, Gal v. 21) F 42 copt
Mac₁ Chr₁ [and 2 mss.] Iren [-int₂] Orig-int₂ Tert₁.—δυναται BPN k. κληρονομει
(see as above) C1D1F latt [(not am¹), syrr] copt (Meth¹).

⁵¹. ins oi bef παντες, twice, A₁; but 2nd oi corrd into ου A¹. rec aft παντες ins μεν
(on acct of the δε following), with AC¹: D³[-gr] KLPN rel vulg syr copt Dial₁ Orthod₁
Cyr₂ [Ephr₁ Nys₁ Chr₅ Euthal-ms Thdrt Damasc] Cæs₁ Orig-int₁ Tert₁: μεν ουν A²
(appy) F [17 (Tischdf)]: δε k: om B (C²) D¹ (and lat) Syr æth [arm (Tischdf)] Orig₁ (-int₂)
Jer (on the testimony of the greek mss: for after stating that the lat mss read omnes
quidem resurgemus, he says all the greek have either omnes dormiemus or non omnes
dormiemus) Jac-nisib₁.

for κοιμηθησόμεθα, αναστησόμεθα D¹ (and lat) vulg (and
F-lat) arm-marg lat-mss-mentioned-by-Jer-Aug-Pel-Gennad Jac-nisib₁ Hil₃ Ambr Aug.
κοιμηθησόμεθα bef ου (thus reading πάντες (μὲν) κοιμηθησόμεθα, οὐ πάντες δὲ
ἀλλαγησόμεθα) A¹C(D¹)F^N 17 and greek-mss-mentioned-by-[Max-conf]-Jer-Aug-Pel,
also vulg æth[-rom] arm Orig₁ (and int₁) Did₁ [-in-Jer]: ου (? ουν) κοιμ. ου A, the 1st ου
is written over the line in small letters A¹: txt B D² [appy]³ KLP rel and greek-mss-
mentioned-by-[Max-conf]-Jer-Acac-Did-Pel, also syr copt goth æth-pl [spec] Thdot
Orig₁ int₂: also [once] more in Jer Thdor-heracl Diod Apollin (these three in Jer)
Dial-trin, Tit₁ Nys₁ Cæs₁ Chr₅ [Cyr₁ Euthal-ms] Thdrt₃ Andr₁ Damasc Thl Ec Tert
Jer₃. (The variation has prob arisen from the apparent difficulty of reconciling παντες
(μὲν) ου κοιμ. with the fact that St. Paul and his readers had all died. Hence the
negative particle was transferred to the other clause, to the detriment of the sense.)

⁵². ins ως bef εν ριπῃ C¹. for ριπῃ, ροπή D¹F 67² Dial[-ms, Nys,] and greek-
mss-mentioned-by-Jer(ριπή-σ. ροπή utrumque enim legitur, et nostri interpretati sunt in
ictu [latt Ambrst], s. in motu [Tert^{alio}]). for εγερθ., αναστησονται ADFP Orig₁
Chr₁ Damasc Thl-marg: txt BCKLMN rel Orig₆ Dial₁ Chr^h₁ Cyr₁[-p] Thdrt Cosm₁.

50—54.] The necessity of the change of
the animal body into the spiritual, in
order to inherit God's kingdom. The
manner of that change prophetically de-
scribed: and the abolition of Death in
victory consequent on it. ^{50.} τοῦτο

δέ φ., see reff. It calls attention to some-
thing to be observed, and liable to be
overlooked. Not only is the change of
body possible, and according to natural
and spiritual analogies,—but it is NECES-
SARY.

σὰρξ καὶ αἷμα] = σῶμα
ψυχικόν, the present organism of the
body, calculated for the wants of the
animal soul. τὴν θνητὴν φύσιν καλεῖ
ἀδύνατον δὲ ταύτην ἔτι θνητὴν οὖσαν τῆς
ἐπουρανίου βασιλείας τυχεῖν. Theodoret.

ἡ φθορὰ . . . τὴν ἀφθαρσίαν,
the abstracts, representing the impossi-
bility of the φθαρτὸν inheriting the ἀφθαρ-
τον as one grounded in these qualities.

κληρονομεῖ, pres., sets forth the
absolute impossibility in the nature of
things.

^{51.} He proceeds to reveal
to them something of the process of the
change at the resurrection-day. This he
does under the name of a μυστήριον, a
hidden doctrine (see reff., especially Rom.).

πάντες οὐ κοιμ.] See var. readd.

Meyer maintains that the only ren-
dering of the words which is philologi-
cally allowable (the ordinary one, re-
garding πάντες (μὲν) οὐ as = οὐ πάντες
(μὲν),—we shall not all sleep, being inad-
missible, here and in other instances where
it has been attempted, see Winer, edn. 6,
§ 26. 1), is this, 'we all (viz. as in
1 Thess. iv. 15, ἡμεῖς οἱ ζῶντες οἱ περι-
λειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου,
—in which number the Apostle firmly
believed that he himself should be, see
2 Cor. v. 1 ff. and notes) shall not sleep,
but shall all be changed.' But we may
observe that this would commit the Apos-
tle to the extent of believing that not
one Christian would die before the παρ-
ουσία;—and that it is besides not ne-
cessary, for the emphasis is both times
on πάντες—'(All of us) shall not sleep,
but (all of us) shall be changed: ' i.e.
'the sleep of death cannot be predicated of
(all of us), but the resurrection-change
can.' See also Winer, § 61. 5 f, and
Moulton's note, p. 695.

^{52.} ἐν ἀτόμῳ,
in a point of time absolutely indivisible,
ἐν ῥιπήματι, Hesych. ἐν τῇ ἐσχ.

v Rom. i. 23
 w = Acta iv.
 12 refl.
 x Rom. xii. 12,
 14. Eph. iv.
 24. vi. 11.
 2 Cor. v. 3.
 Col. iii. 10.
 Ps. cxxxi. 9.
 y Rom. vi. 12
 refl.
 z here bis.
 1 Tim. vi. 16
 only +. Wsd.
 viii. 13 alt.
 a = Matt. v. 18.
 Mark xi. 24.
 b Isa. xxv. 8
 Heb., not
 LXX, but
 κατ. out there).
 2 Cor. (ii. 7.) v. 4 (Matt. xxiii. 24.
 Heb. xi. 29. 1 Pet. v. 8. Rev. xii. 16) only.
 d as above (c). here See only.
 f = Rom. v. 17 refl.
 e Matt.
 c here bis.
 d e l g n
 k l m o
 17. 47

53. [for 1st τουτο, τουτον P k.] om 2nd τουτο F [not F-lat]. ins την bef

αθανασίαν I_b.

54. om το φθαρτ. τουτ. ενδ. αφθ. και (i. e. το φθαρτ. το το θνητ.) C¹I_bMN¹ (in supply-
 ing the omission N³ has written και το, το being superfluous) 64. 71 vulg copt goth
 æth arm Meion-e₁ Ath [-4-mss.] Iren-int, (citing from oportet enim, ver 53, to victoria
 tua, ver 55) Hil, Ambrst Aug, Fulg Oros Bede. —in A arm, το φθ. το αφθαρσ. is put aft το
 θν. του. ενδ. αθανασ. —om κ. το θν. του. ενδ. αθαν. D' (supplied in D-lat, a prima manu) 1.
 Orig.: om αθανασ. το αθανασ. F. ins την bef αθανασίαν AI_bN¹ 17 [also bef αφθαρσ.].

55. transp iukos and κεντρον (see LXX) BC₁I_bMN¹ 17 vulg copt æth [-rom] arm [-zob]
 Orig. (-int₂) Eus, Ath, Did, Cyr-jer, Bas-sel, [Euthal-ms] Damase, Iren-int, Tert,
 Ambr^{sape} Ambrst Jer: txt A²D¹EFKLPN³ rel syrr goth æth-pl [arm-mss] Orig₁ (and
 int₁) Eus, Ath, Cyr-jer, Chr, Thdrt Euther [-in Thdrt] Iren-int, Tert, Cyr₁ Hil, —om
 που σου θ. το νικ. A¹. —(νικος, here and in vv. 54, 57 (confusion between ei and i as
 constantly elsw) BD¹I_b (ver 57) m, contentio Tert₁ [victoria vel contentio, i: Aug
 varies].) rec for 2nd θανατε, αδη (so LXX), with A² D³ [-gr] (appy) KLMPN³ rel
 syrr goth [æth-pl arm] Orig₂ Ath₁ [Did, Bas, Chr, Euthal-ms Thdrt] Euther₁: txt
 BC D¹ [and lat] FI_bN¹ vulg copt æth-rom Eus₂ Iren-int₂ [Orig-int₃] Tert₄ Cyr₁ Hil,
 Ambr^{sape} Aug^{sape}.

56 ins εστιν bef η αμαρτ. Α.

57. for διδοντι, δοντι D a b d l o [syrr(not syr-mg)] Ath-3-mss Chr, Cc.

σάλπ. at (in, as part of the events of) the
 last trumpet-blowing. The word ἑσχ.
 must obviously not be refined upon as
 some (τινές in Theophyl.—and Olsh.) have
 done, identifying it with the seventh trum-
 pet of the Apocalypse;—nor pressed too
 closely as if there were necessarily no
 trump after it,—but is the trump at the
 time of the end, the last trump, in a wide
 and popular sense. See ref. 1 Thess.

σαλπίζει] impersonal, — ὁ σαλπικτής,
 scil. So Od. φ. 142, ἀρξάμενοι τοῦ χώρου
 θθεν τέ περ οἰνοχοεύει (scil. ὁ οἰνόχοος).
 Herod. ii. 47, ἐπεὶν ὅσος: Xen. Anab. i.
 2. 17, ἐπεὶ ἐσάλπιγγε: iii. 4. 36, ἐκήρυξε:
 —vi. 5. 25, ἕως σημαίνει τῇ σάλπιγγι.
 Kühner, § 414. 2. σαλπίζω for σαλ-
 πίζω is reprobed by the grammarians:
 see Wetst. ἡμεῖς. see above [on ver.
 51].

53.] Confirmation of καὶ ἡμ.
 ἀλλαγ., by a re-statement of the necessity
 of putting on incorruptibility and immor-
 tality. τὸ φθ. τοῦτο . . . τὸ θν. τοῦτο]

this, indicating his own body. ἐνδύσασ-
 θαι—see note on the force of the aor. as
 indicating that which is momentary, on
 ver. 34. Compare on the figure of put-
 ting on, 2 Cor. v. 3 and notes. 54.]

ὅταν δέ &c. is a repetition, in a triumphant
 spirit, of the description of the glorious
 change.

γενήσεται] shall come to
 pass—really be. The citation is from
 the Heb. with this difference, that the
 active, 'He (Jehovah) abolishes,' שָׁחַ, is
 made passive, and נִשְׁחַ, 'for ever,' is ren-
 dered (as elsewhere by the LXX, e. g. ref.
 2 Kings, but not here) εἰς νίκος.

εἰς ν. 'so as to result in victory. Wetst.
 quotes from the Rabbis, 'In diebus ejus
 (Messiæ) Deus S. B. deglutiet mortem.'

55.] TRIUMPHANT EXCLAMATION
 of the Apostle realizing in his mind that
 glorious time: expressed nearly in the
 terms of the prophetic announcement of
 Hosea,—πῶς ἡ δίκη σου, θάνατε: πῶς τὸ
 κέντρον σου, αἰὼν; The figure of death
 as a venomous beast is natural, from the
 serpent, Gen. iii. Num. xxi. The souls
 in Hades being freed by the resurrection,
 Death's victory is gone: sin being
 abolished by the change of the animal
 body (the source of sin) to the spiritual,
 his sting is powerless. For a discussion
 of the quotation, see Stanley's note.

56.] See above: and compare Rom. v. 12,
 and vii. 57.] For this blessed con-

α. absol. Acts xvii. 10 reff.
 β. Rom. xiv. 22 reff.
 γ. — Rom. ii. 27.
 δ. Acts xix. 12 reff.
 ε. = 2 Cor. viii. 6, 7, 19.
 ς. — and constr., here only.
 ζ. = Luke xxiv. 25.
 η. Acts xiii. 6 reff.
 θ. — Matt. xiii. 56. John i. 1, 2. Gal. i. 18. 1 John i. 2. see ver. 10. ch. ii. 3.
 ι. Phil. i. 25. Heb. vii. 23. James i. 25 only. Gen. xlv. 23.
 κ. — xxviii. 11. Tit. iii. 12 only τ.

ABCDFF
 Jb KLM
 PN a b c
 d e f g h
 i m n
 o 17. 47

μή, ὅταν ἔλθω, τότε ^ρ λογίαι γίνονται ³ ὅταν δὲ ^α παρα-
 γένωμαι, οὓς ἐὰν ^β δοκιμάσητε, ^γ δι' ἐπιστολῶν τούτους
 πέμψω ^δ ἀπενεγκεῖν τὴν ^ε χάριν ὑμῶν εἰς Ἱερουσαλήμ.
⁴ ἐὰν δὲ ^ς ἄξιον ᾗ ^ζ τοῦ κἀμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύ-
 σονται. ⁵ ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν
 διέλθω. Μακεδονίαν γὰρ ^η διέρχομαι. ^θ ἰπρὸς ὑμᾶς δὲ
^κ τυχὸν ^ι παραμενῶ ^μ ἢ ^ν καὶ ^ν παραχειμᾶσω, ἵνα ὑμεῖς με

κ here only. Xen. Anab. v. 9. 20. (see ch. xiv. 10.)
 m ch. ix. 8 reff. n Acts xxviii.

3. [οὓς K.]

for εαν, αν BD¹ F.

ιερουσολυμα Α.

4. rec η bef αξιον, with D F[-gr] KL¹ rel syr (goth) [arm Euthal-ms] Chr₁ Thdr_t Damasc: txt A(ην) BC₁ MPN³ a in 17 [latt(not G-lat) Syr copt].

5. for γαρ, δε F[-gr](not G) m.

6. for δε, γ(αρ) Ib. καταμενω BM 67²: παραπομεινω F.—παραμ. bef τυχ[ων (sic)] P. om η F(not F-lat) 2. om και BM 3. 116 (Syr) Chr-2-mss. for ινα, ει μη F[not F-lat] D-lat.—ινα ει και παραχ. D¹[-gr].

which we have in Acts xx. 7, but a plain indication that the day was already considered as a special one, and one more than others fitting for the performance of a religious duty.

παρ' αὐτῷ τιθ.] let each of you lay up at home (reff.) in store whatsoever he may by prosperity have acquired (lit. 'whatsoever he may be prospered in': i. e. the pecuniary result of any prosperous adventure, or dispensation of Providence): not, as Bengel, al.: 'quod commodum sit'—a meaning which the word will not bear.

ἵνα μή, . .] that there may not, when I come, THEN be collections to be made. His time would be better employed in imparting to them a spiritual benefit, than in urging them to and superintending this duty.

3.] "Vide quomodo vir tantus nullam suspicioni rimam aperire voluerit." Grot.

δι' ἐπιστολῶν cannot belong to δοκιμάσητε (as Beza, Calv., Wetst., E. V.,—for what need of letters from them ὅταν παραγίνωμαι, or before his coming, if the person recommended were not to be sent off before his arrival?), but is emphatically prefixed, as the safe and proper way of giving credentials to those sent;—τούτους πέμψω,—the alternative which follows, of himself accompanying them, being already in the mind of the Apostle.

ἐπιστολῶν, plur.,—not of the category merely, meaning one letter,—but meaning, either that each should have his letter of credentials,—or more probably, that Paul would give them letters to several persons in Jerusalem.

Meyer well remarks: "Hence we see how common in Paul's practice was the writing of Epistles. Who knows how many private letters of his, not addressed to churches have been lost? The only letter of the kind which remains to us (except

the Pastoral Epistles), viz. that to Philemon, owes its preservation perhaps to the mere circumstance, that it is at the same time addressed to the church in the house of Philemon. See ver. 2." χάριν] see reff. Meyer compares Plato, Def. p. 113, E: χάρις, εὐεργεσία ἐκούσιος.

4.] But if it (the occasion,—dependent on the magnitude of your collection) be worthy of my also taking the journey (i. e. if your collection be large enough to warrant an apostolic mission in order to carry it,—not said for security,—nor to procure himself a fair reception at Jerusalem,—but with a sense of the dignity of an apostolic mission: "justa aestimatio sui non est superbia," Bengel), they shall go in my company (σὺν ἐμοὶ π. contrast to δι' ἐπιστολῶν πέμψω, and observing the same order). This did apparently take place, see Acts xx. 4 ff.

5—9.] Taking up ὅταν παραγίνωμαι, he announces his plan of visiting them.

5.] This plan was a change from his former intention, which had been (see 2 Cor. i. 15. 16, and note), to pass through them to Macedonia, and again return to them from Macedonia, and thence to Judæa. This he had apparently announced to them in the lost Epistle alluded to ch. v. 9 (or in some other), and he now tacitly drops this scheme, and announces another. For this he was charged (2 Cor. i. 17 ff.) with lenity of purpose:—but his real motive was, lenity towards them, that he might not come to them in sorrow and severity (2 Cor. i. 23; ii. 1). The second plan he adhered to: we find him already in Macedonia when 2 Cor. was written (2 Cor. ii. 13; viii. 1; ix. 2, 4), and on his way to Corinth (2 Cor. xii. 14; xiii. 1);—and in Acts xx. 1, 2, the journey is briefly narrated.

Makeδ. γ. διέρχ. is not parenthetical, but διέρχ.

ο προπέμψητε οὐ ἔαν πορεύωμαι. 7 οὐ θέλω γὰρ ὑμᾶς ἄρτι
 ἐν^p παρόδῳ ἰδεῖν· ἐλπίζω γὰρ χρόνον τινα^a ἐπιμεῖναιⁱ πρὸς
 ὑμᾶς, ἔαν ὁ κύριος^r ἐπιτρέψῃ. 8^a ἐπιμενῶ δὲ ἐν Ἐφέσῳ
 ἕως τῆς^s πεντηκοστῆς· 9^{tu} θύρα γάρ μοι^u ἀνέωγεν μεγάλη
 καὶ^v ἐνεργής, καὶ^w ἀντικείμενοι πολλοί.

10 Ἐὰν δὲ ἔλθῃ Τιμόθεος, x βλέπετε ἵνα^y ἀφόβως
 γένηται^z πρὸς ὑμᾶς· τὸ γὰρ^{ab} ἔργον^a κυρίου^b ἐργάζεται
 ὡς^c κἀγώ· 11 μή τις οὖν αὐτὸν^c ἐξουθενήσῃ, ο προπέμψατε

23. 2. (-γεῖν, -γῆμα, ch. xii. 6. -γετα, Eph. i. 19.) w Luke xiii. 17. xxi. 15. Gal. v. 17. Phil.
 i. 28. 2 Thess. ii. 4. 1 Tim. i. 10. v. 14 only. L.P. Zech. iii. 1. x w. ἵνα, Col. iv. 17 only. (see
 2 John 8.) w. πῶς, Luke viii. 18. ch. iii. 10. Eph. v. 15. y Luke i. 74. Phil. i. 14. Jude 12
 only. Prov. i. 33. Wisd. xvii. 4 BN Ald. (-βος, AC compl.) only. z ch. ii. 3 reff. a ch.
 xv. 58. b Acts xiii. 41 reff. c = Rom. xiv. 3 reff.

for εαν, αν D¹F. πορευσομαι P; -σωμαι b¹ o [-ομαι LM f k 47].

7. for 1st γαρ, δε I_b: om Syr. rec (for 2nd γαρ) δε, with KL rel syr [æth]
 Thdrt: txt ABCDFI_bMPN 17 latt Syr copt goth Chr₁ Damasc [Euthal-ms Ambrst].
 rec επιτρεπη (the force of the aor not being perceived: see note), with DFK rel
 [Thdrt Damasc, -πει L c f k²]: txt ABCI_bM P(-ψει) N d m 17 Chr₁ Thl-mss, permiserit
 latt.

8. om εν F(not G).

9. om και αντ. πολ. L.

10. οφοβος B¹: αφοβος P 47. rec και εγω, with DF rel Orig[-c]₂ Chr₁(καθως κ.
 εγ.) : εγω, omg kam, BM 67²: txt ACKLPN n 17 Thdrt Damasc.

11. om ουν D¹(and lat) F[not F-lat] goth arm Ambrst.

is opposed (by δέ) to παραμενῶ. The
 pres. implies, as in E. V., his now matured
 plan,—not, as in the erroneous subscrip-
 tion of the Epistle, that he was on his way
 through Macedonia, when he wrote the
 word.

6. παραμενῶ] This, of which
 he speaks uncertainly, was accomplished;
 he spent (Acts xx. 3) three months, and
 those (ib. ver. 6) the three winter months,
 in Greece (at Corinth). ὑμεῖς, Meyer
 justly remarks, is emphatic, and conveys
 an affectionate preference, in his present
 plan, for them. οὐ, with a verb of
 motion. The account of this is that the
 ideas of motion and rest are both involved
 in the verb: rest, when the motion is ac-
 complished. So Luke x. 1;—Soph. Trach.
 40, κείνος δ' ὅπου βέβηκεν οὐδεὶς οἶδε:—
 Xen. Hell. vii. 1. 25, ὅπου βουλευθεῖεν
 ἐξελεθῆν. See Kühner, § 623, Ann. 2.

Whither he should go from Corinth, was as
 yet uncertain, see ver. 4. 7.] For I am
 not willing, this time to see you in pass-
 ing. There is a slight, but a very slight,
 reference to his change of purpose (see
 above); but we must not take ἄρτι with
 θέλω (which Meyer charges Neander with
 doing, but clearly in error, see Pfl. u. Leit.
 p. 415 note): rather the ἄρτι refers to the
 occasion, the news from 'them of Chloe,'
 which had made it advisable that he should
 not now pay them a mere passing visit.

γάρ] ground of οὐ θέλω—but not the ulti-
 mate one, see above. ἐπιτρέψῃ] shall
 have permitted me, i. e. 'if it shall so turn
 out, in the Lord's direction of my work,
 that I shall then find my way open to do
 so.' 8, 9.] His present plan regarding

his stay in Ephesus (where he was writ-
 ing).

τ. πεντηκ.] viz. that next
 coming. This probably happened so, or
 nearly so, notwithstanding the tumult of
 Acts xix.: for he already (see there vv.
 21, 22) was meditating his departure, and
 had sent on two of his company, when the
 tumult occurred. θύρα, see reff.: an
 opportunity of action.

μεγάλη refers
 to the extent of the action thus opened
 before him: ἐνεργής, to its requirements:
 neither of them (though μεγάλη may be
 referred to θύρα) properly agreeing with
 the figure, but both with the reality.
 Meyer compares Plato, Phædr. p. 245, Δ:
 μουσῶν ἐπὶ ποιητικὰς θύρας ἀφίκηται.

ἀντικ. πολλ.] See Acts xix. 9, 23 ff.
 10, 11.] Recommendation of Timothy to
 their good reception and offices. He had
 preceded Paul (Acts xix. 22) in the journey
 to Macedonia. From ἔαν ἔλθῃ, it would
 appear to have been probable, but not
 quite certain, that he would visit them.
 In ch. iv. 17, he is described as sent on for
 that purpose: so that the ἔαν may merely
 refer to the uncertainties of the journey.

10. βλ. ἵνα ἀφόβ. γ.] There
 must have been some special reason for
 this caution respecting Timothy, besides
 that assigned by Meyer, al., that he would
 naturally be depreciated as only a subor-
 dinate of Paul, whom so many of them
 opposed. His youth occurs to us, men-
 tioned 1 Tim. iv. 12: but even that is not
 enough, and would hardly be intended
 here, without some reference to it. De
 Wette's conjecture may not be without
 foundation, that he was perhaps of a timid

d Luke xi. 29. Acts vi. 36. (reff.) ch. vii. 15. James ii. xxi. 6 B (εἰς εἰρ. A. Ad. compl.). e Acts xviii. 16. reff. f Acts. in gosp. Matt. ix. 11. Mark iii. 12 al. 5. James iii. 2. Eccl. xii. 10 (2). g constr., ch. i. 10 reff. w. inf., Rom. xii. 1 reff. h Acts xxi. 23 reff. i Matt. xviii. 14. k of man, ch. vii. 37 reff. l see Matt. vii. 12. Mark vi. n — Mark xiii. 37. 1 Thess. v. 6 q Luke 25. ix. 30 al. al. fr. (Jer. v. 6). o Rom. xiv. 4 reff. p here only. Josh. i. 6. r constr., here only. s = ch. i. 60. ii. 40. Eph. iii. 16 only. t ver. 12. u = John iv. 53. Gen. i. 8. v constr., ch. iii. ix. 15. xiv. 26, 40. w Rom. viii. 23 reff. x Acts xiii. 48 reff. y ch. xii. 5. Acts i. 17. 47

δὲ αὐτὸν ^d ἐν ^d εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ^e ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

12 Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, ^f πολλὰ ^g παρεκάλεσα αὐτόν, ^g ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ ^h πάντως οὐκ ⁱ ἦν ^{ik} θέλημα ^{il} ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν ^m εὐκαιρήσῃ.

13 ⁿ Γρηγορεῖτε, ^o στήκετε ἐν τῇ πίστει, ^p ἀνδρίζεσθε, ^q κραταιοῦσθε. ¹⁴ ^r πάντα ὑμῶν ἐν ἀγάπῃ ^s γινέσθω.

15 ^t Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν ^u οἰκίαν Στεφανᾶ, ^v ὅτι ἐστὶν ^w ἀπαρχὴ τῆς Ἀχαΐας καὶ ^x εἰς ^y δια-

for δε, ουν MP: om N¹.
αδελφ. B.

εμε BD¹F Orig[-c₂](txt₂) Damasc.

om μετα τον

12. om πολλων N¹(ins N-corr¹) aeth.
[not am harl²] goth [Ambrst].

ins δηλω υμιν οτι bef πολλα D¹FN¹ latt

13. om τη F. ins kai bef κραταιουσθε A D-gr vulg(and F-lat) Syr copt aeth [Pel]: om BC F[-gr] KLPN rel D-lat(with G-lat fri) syr goth Chri₁ [Euthal-ms] Thdrt Damasc Thl Ec Ambrst. [M doubtful.]

15. om δε D¹-gr N¹ 71 goth aeth arm. aft στεφανα ins και φορτουνατου DN³ am[with demid fuld harl] arm Thdrt Damasc Ambrst: και φορτ. και αχαϊκου C¹ F a vulg-ed[with [demid] tol F-lat] syr-w-ast(and mg-gr) (additions from ver 17). for εστιν, εισιν C¹(appy) DF [vulg arm] Orig-int₁.

disposition. Meyer objects that we have no historical trace of this: but I think some are to be found in 1 Tim.—e. g. iii. 15; v. 22, 23. τὸ ἔργον κυρ.] see ref., note.

11. ἐν εἰρήνῃ] χωρὶς μάχης καὶ φιλονεικίας, Theophyl., and similarly Chrys. ἵνα ἔλθῃ.] the aim of προπέμψ.

ἐκδέχ. γὰρ αὐτ.] καὶ τοῦτο φοβοῦντος αὐτοὺς ἦν. ἵνα γὰρ εἰδότες, ὅτι πάντα εἰρήσεται πρὸς αὐτὸν ἅπερ ἂν πάθῃ, ἐπιεικέστερον γένωνται, διὰ τοῦτο προσέθηκεν· ἐκδ. γ. αὐτ. Chrys. Hom. xlv. p. 407. Theophyl. adds, ἅμα δὲ καὶ αἰδουσιώτερον αὐτὸν ποιῶν, εἶχε οὕτως ἀναγκαῖον τοῦτον ἔχει, ὥστε ἐκδέχεσθαι αὐτόν. By μετὰ τῶν ἀδελφῶν it would appear, comparing ver. 12, that more brethren besides Erastus (Acts xix. 22) accompanied Timotheus to Macedonia. It is hardly probable (as Calov. and De W., al.), that μετὰ τ. ἀδ. is to be taken with ἐκδέχομαι: 'I and the brethren expect him.'

12.] Of Apollos: that he was not willing at present to go to them. δέ, transitional.

On the construction of περὶ . . . ἅδ., see on ver. 1. παρεκάλ. ἵνα ἔλθῃ] ἵνα denotes the aim, not only the purport of the exhortation. See remarks on ch. xiv. 13. "Ideo excusatus, ne suspicentur Corinthii ab eo fuisse impeditum . . . Apud se quaerere poterant: Cur hoc potius quam Apollo nobis misit? Respondet, minime per se stetit, &c." Calvin. Meyer

remarks, perhaps the Corinthians had expressly desired that Apollos should be sent to them. μετὰ τ. ἀδελφ.] perhaps, those who went with Timotheus (see above): perhaps, those who were to bear this letter (ver. 17). καὶ] and, not, 'but.'

see John xvi. 32; Rom. i. 13. It merely couples the exhortation with its result.

θέλημα] Evidently the will of Apollos, not, as Theophyl.: τουτέστιν, ὁ θεὸς οὐκ ἤθελεν.

ὅταν εὐκαιρ.] The present καιρὸς not seeming to him a suitable one: apparently on account of the divisions hinted at in the beginning of the Epistle.

13.] εἰτα δεικνύς ὅτι οὐκ ἐν τοῖς διδασκάλοις, ἀλλὰ καὶ ἐν ἑαυτοῖς ὀφείλουσι τὰς ἐλπίδας ἔχειν τῆς σωτηρίας. φησί γρηγ. κ.τ.λ. Chrys., who adds: διδ λέγει, γρηγορεῖτε, ὡς καθευδόντων· στήκετε, ὡς σαλευομένων· ἀνδρίζεσθε, κραταιοῦσθε, ὡς μαλακισομένων. πάντα ὑμ. ἐν ἀγάπῃ γινέσθω, ὡς στασιαζόντων. p. 407 f.

ἀνδρίζ.] Aristot. Eth. iii. 6. 12:—ἅμα δὲ καὶ ἀνδρίζονται, ἐν οἷς ἐστὶν ἡ ἀλήκη, ἢ καλὸν τὸ ἀποθανεῖν. Wetst.: where see other examples. 15—18.] Recommendation of the family of Stephanas to their honourable regard: and by occasion, expression of his own joy at the presence of Stephanas and his companions.

15.] Some expositors (Erasm., Wolf, al.) take οἴδατε as imperative, and regard it as the command: but the imperative use of οἴδατε

ΑΕΩΒΦ
ΚΛΜΡΝ
α β γ δ ε
ζ η θ κ λ
μ ν ο π ρ
σ τ υ φ χ ψ
ω

κοιάν τοῖς ^z ἁγίοις ^x ἔταξαν ἑαυτούς. ¹⁶ ^t ἵνα καὶ ὑμεῖς ^z ὑποτάσσησθε ^b τοῖς ^b τοιούτοις, καὶ παντὶ τῷ ^c συνεργοῦντι καὶ ^d κοπιῶντι. ¹⁷ ^e χαίρω δὲ ^e ἐπὶ τῇ ^f παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ^g ὑμέτερον ^b ὑστέρημα αὐτοὶ ⁱ ἀνεπλήρωσαν. ¹⁸ ^k ἀνέπαυσαν γὰρ τὸ ἔμὸν ^l πνεῦμα καὶ τὸ ὑμῶν. ^m ἐπιγινώσκετε οὖν ^b τοὺς ^b τοιούτους.

¹⁹ Ἀσπάζονται ὑμᾶς αἱ ⁿ ἐκκλησίαι τῆς Ἀσίας. ἀσπάζεται ὑμᾶς ^o ἐν ^o κυρίῳ ^p πολλὰ Ἀκύλας καὶ Πρίσκιλλα,

al. + ¹ Macc. viii. 12. xv. 21 only. ^g = ch. xv. 31. ^h 2 Cor. viii. 13, 14. ix. 12. xi. 9. Phil. ii. 30. Col. i. 24. 1 Thess. iii. 10. P., exc. Luke xxi. 4. Judg. xviii. 10. 1 ch. xiv. 16 reff. ^k = Matt. xi. 28. 2 Cor. vii. 13. Philom. 7, 20. 1 Chron. xxii. 9, 18. ^m = 2 Cor. vi. 9. Deut. i. 17. xxxiii. 9. (see 1 Thess. v. 12.) ^p ver. 12 reff. ⁿ Rom. xvi. 16 reff. ^o Rom. xvi. 2, 8, 12 al.

16. om 1st και M.

aft και κοπιωντι ins εν υμιν F Ambrst.

17. rec φουρτουνατου, with KMP rel Chr-ed Thdrt-ed [Euthal-ms Damasc-ed]: txt ABCDFLN e m 17. 47. rec (for υμετερον) υμων, with AKLN rel Chr, [Euthal-ms] Thdrt Damasc: txt BCDF[M]P m 17. rec ουτοι, with BCKLPX rel [Euthal-ms] Thdrt Damasc: txt ADFM vulg Syr [syr] Chr, Ec [illi D-lat [fri]:

ipsi [aut] illi G-lat: ipsi vulg [Ambrst].

18. aft γαρ ins και D¹F latt goth Ambrst Pel Bede.

τοῖς τοιούτοις P.

19. om A 34 [om 1st clause a m]. aft αι εκκλησιαι add πασαι CP 47 Syr Chr., rec ασπαζονται (for -ε-), with BFLM rel [latt & Chr, Euthal-ms Thdrt Damasc]: txt CD [gr] KPN c goth [Thdrt-c]. πολλα bef εν κυριω M a 17. 74 arm: om εν κυρ. 123 Ambrst. ακυλας bef πολλα D [fri]. for πρισκιλλα, πρισκα BMPX 17 am (with demid harl) fri copt goth arm Pel.

for ἵστε) seems to be without example. We must therefore understand it as indicative, and the construction is the well-known attraction, οἰδᾶ σε τίς ἐστι (Meyer).

ἀπαρχή] See Rom. xvi. 5: the first *Achaean converts*. ἔταξαν, plur., referring to the noun of number, οἰκία. This family were among the few baptized by Paul, see ch. i. 16.

ἔταξαν ἑαυτούς] So Demosth. de falsa legat.: βούλομαι δὲ ἰσχυρῶς, Wetst.: where see other examples. The ἑαυτούς is not without meaning—they voluntarily devoted their services.

εἰς διακ. τοῖς ἁγίοις] to service for the saints: in what way, does not appear: but perhaps, from the fact of Stephanas being at that time in Ephesus,—for journeys and missions.

16.] καὶ ὑμεῖς, you in your turn,—in return for their self-devotion.

ὑποτάσσ. viz. in honouring their advice and being ready to be directed by them: there is an allusion to ἔταξαν ἑαυτούς above.

τοῖς τοιούτοις] to such persons, meaning the individuals of Stephanas's family, whom they knew. See the usage of ὁ τοιοῦτος in reff.

συνεργοῦντι viz. with τοῖς τοιούτοις.

17.] Perhaps Fortunatus and Achaicus were members of the family of Stephanas. The Fortunatus mentioned by Clement at the end of his Ep. i. to the Corinthians (c. 59, p. 328) may be the same.

παρουσία] viz. in Ephesus.

τὸ ὑμέτερον ὕστ.] The want of you (ref.): i. e. of your society. Grotius interprets it, "Quod vos omnes facere oportuit, id illi fecerunt: certiorum me fecere de vestris morbis," and holds them to have been οἱ Χλοῆς of chap. i. 11. But it is very improbable that he should mention thus a family so distinguished as this: he names them just after, ch. i. 16, as the household of Stephanas:—and still more improbable that one of so fine feeling should add of the bearers of such tidings, ἀνέπαυσαν κ.τ.λ., which would on that hypothesis be almost ironical.

18. καὶ ὑμῶν] this is a beautiful expression of true affection used in consciousness of the effect of this epistle on them: q. d. 'it is to their presence here that you owe much of that in this my letter which I know will refresh and cheer your spirits.' Theophyl. explains it: ἔδειξεν αὐτοῖς ὅτι ἡ αὐτοῦ ἀνάπαυσις, αὐτῶν ἔστιν. ὥστε ἐπεὶ, ἐμοῦ ἀναπαυθέντος περὶ αὐτῶν, καὶ ὑμεῖς ἐκερδήσατε αὐτὸ τοῦτο, τὴν ἐμὴν ἀνάπαυσιν, μηδὲν ἄχαρι πρὸς αὐτοὺς τοῦτους ἐνδείξησθε:—Grot., of the announcement which they would make on their return of Paul's love for the Corinthians. But this last can hardly be.

ἐπιγινώσκετε] know, the prep. giving force, and slightly altering the meaning to that of recognition. Grot. and Theophyl.,—ἐν τιμῇ αὐτοὺς ἔχετε.

19, 20.] Salutations.

19. ἐν κυρίῳ] see note, Rom. xvi. 2.

ἡ Rom. xvi. 5. ¹⁹ σὺν ᾧ τῇ ᾧ κατ' οἶκον αὐτῶν ἡ ἐκκλησία. ²⁰ ἀσπάζονται ABCD^{DF}
 r Acts ii. 46 ref. ²¹ ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν ^s φιλή- KLMPS
 s Rom. xvi. 16 ref. ²² ματι ἀγίῳ. a b c d e
 t Col. iv. 18. ²³ Ὁ ^{tu} ἀσπασμὸς ^{tv} τῇ ἐμῇ ^v χειρὶ Παύλου. ²² ^w εἴ τις f g h k l
 2 Thess. iii. ²⁴ οὐ φιλεῖ τὸν κύριον, ^x ἢ τω ^y ἀνάθεμα. ^z μαρاناθά. ²³ ἡ m n o 17.
 17. ²⁴ ^a χάρις τοῦ ^a κυρίου Ἰησοῦ ^a μεθ' ὑμῶν. ²⁴ ἡ ἀγάπη 47
 u and Paul) ^b μου μετὰ πάντων ὑμῶν ἐν χριστῷ Ἰησοῦ. [ἀμὴν.]
 as above (t) only. (as opp. Matt. xxiii. 7 || al.) +
 v as above (t). Gal. vi. 11. Philem. 19.
 w Rev. xiv. 11. x James v. 12.
 y Ps. ciii. 31.
 1 Macc. x. 31.
 y Rom. ix. 3 ref.
 z here only.
 a Rom. xvi. 20 [24]. Rev. xxii. 21 al.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.

... C d.

b gen. subj., Phil. i. 9. Col. i. 8. Philem. 5, 7. Rev. ii. 4, 19.

at end ins παρ οἰς(ous F) και ξενίζομαι DF latt[not am fuld harl(appy, Treg) fri] goth Pel.

21. om τῇ C.

22. rec aft κυριον ins ιησουν χριστον, with C³DFL^{N3} e g m 47 am [fuld harl] syr copt goth [Damasc Ambrst]; ημων ιησ. χρ. KP rel vulg-ed [demid] (Syr) [æthl] Chr₁ (Victorin₁): om ABC¹MN¹ 17 fri Chr-ms [Euthal-ms] Cyr.

23. aft κυριου ins ημων ALP b f k m o 17 vulg ([fuld demid &c] not am) fri Syr copt Chr₁ [Euthal-ms] Thl Ambrst. rec aft ιησου adds χριστου, with ACD F[-gr] KLMPN³ rel latt syrr copt æth arm Chr [Euthal-ms Damasc] Ambrst; om BN¹ n 17. 47 am(with tol F-lat al) goth Thdrt.

24. om μου A 73. om αμην BFM 17 fuld(and tol) fri [Euthal-ms Ambrst]: ins ACDKLPS rel [vulg-clem am demid syr copt goth æth arm Chr₁-txt Thdrt-txt Damasc-txt].

SUBSCRIPTION: rec adds εγραφη απο φιλιππων δια στεφανα και φουρτουνατου και αχαικου και τιμοθεου, with KL(first inserting επιστολη) a e f g k (m) n 47 [Euthal-ms], similarly (but for φιλιππων, εφεσου) d h: εγραφη απο εφεσου B²P: εγραφη απο φιλιππων μακεδονιας D²: εγραφη απο ασιας κ.τ.λ., omg (as does m) πρ. κορ. πρωτη, b o: om altogether M l: txt AB¹UN 17, and D¹(adding επληρωθη) F(prefixing ετελεσθη).

On Aquila and Priscilla, see Rom. xvi. 3, 4; Acts xviii. 2. They had removed from Corinth (Acts xviii. 1) to Ephesus (ib. 26), and had there, as subsequently at Rome (Rom. xvi. 3, 5), an assembly of the faithful meeting in their dwelling.

οἱ ἀδ. πάντες—the whole Ephesian church. ἐν φιλ. ἀγ.] see Rom. xvi. 16, note. 21—24.] Autograph conclusion.

ὁ ἀσπασμός is the final greeting, which, according to ref. 2 Thess., was always in his own hand, the rest having been written (see Rom. xvi. 22) by an amanuensis.

Παύλου is in apposition with ἐμοῦ implied in ἐμῇ, as II. p. 226, ὑμέτερον δὲ ἐκάστου θυμὸν ἀέξω: ἐμός τοῦ ἀθλίου βίος, and the like. See Kühner, § 499. 4.

22.] He adds, as in Col. iv. 18; Eph. vi. 24, some exhortation, or solemn sentence, in his own hand, as having especial weight. On the distinction between φιλεῖν and ἀγαπᾶν see notes on John xxi. 15. The negation here of the feeling of personal affection, "has no love in his heart for," is worthy of note, as connected with the curse which follows.

ἢ τω ἀνάθ.] On ἀνάθεμα, see note, Rom. ix. 3:—let him be ac-

cursed. μαρاناθά] An Aramaic expression, מרנא נרנא or מרנא נרנא the (or our) Lord cometh (or, is come, as Chrys., al., ὁ κυρ. ἡμ. ἦλθε: in I John iv. 2 the same Syriac form is used to express ἐληλυθότα): probably unconnected with ἀνάθεμα: and added perhaps (Mey.) as recalling some remembrance of the time when Paul was among them: at all events, as a weighty watchword tending to recall to them the nearness of His coming, and the duty of being found ready for it:—not added, as Rückert, to stamp genuineness on the letter,—for why here rather than in other Epistles, especially as those who were to bear it were so well known? See Stanley's note.

24. ἡ ἀγ. μου] Because the Epistle had contained so much that was of a severe character, he concludes it with an expression of affection; so Chrys.: μετὰ τοσαύτην κατηγορίαν οὐκ ἀποστρέφεται, ἀλλὰ καὶ φιλεῖ καὶ περιλαμβάνει πόρρωθεν αὐτοὺς ὄντας. Hom. xlv. p. 411. ἐν χρ. Ἰησ.] τοῦτέστιν, οὐδὲν ἀνθρώπινον ἢ σαρκικὸν ἢ ἀγάπη μου ἔχει, ἀλλὰ πνευματικὴ ἐστὶ καὶ ἐν χριστῷ. Theophyl.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

I. ¹ Παῦλος ἀπόστολος χριστοῦ Ἰησοῦ ^a διὰ θελήματος ^a Rom. xv. 32
 θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ^b ἐκκλησίᾳ τοῦ ^b θεοῦ τῇ ^b 1 Cor. i. 2
 οὔσῃ ἐν Κορίνθῳ ^c σὺν τοῖς ^d ἀγίοις ^c πᾶσιν τοῖς οὖσιν ἐν ^c = Acts xxiii.
 ὅλῃ τῇ Ἀχαΐᾳ. ² ^e χάρις ὑμῖν καὶ ^e εἰρήνη ἀπὸ θεοῦ ^d Acts ix. 13.
 πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ. ^e Rom. i. 7.
³ ^f Εὐλογητὸς ὁ ^g θεὸς καὶ ^g πατὴρ τοῦ κυρίου ἡμῶν ^f Rom. ix. 5.
^g Rom. xv. 6
 ref.

C και ει-
 ρηνη...
 A B C D F
 K L M P N
 a b c e f
 g h k l m
 n o 17. 47

TITLE. Steph η προς τους κορινθιους δευτερα: elz παυλου του αποστολου η προς κορινθιους επιστολη δευτερα, with rel: του αγιου αποστολου παυλου επιστολη προς κορ. β' L (h): αρχεται προς κορινθιους β' D¹ F(δευτερη): [η πρ. κορ. β' επ. εκτεθειςα ως εν πινακι M:] επιστολη προς κορ. δευτερα k l: txt ABK^N m(δευτ.) n o 17. 47, and C at top of page. (P [def.])

CHAP. I. 1. rec ιησου bef χριστου, with ADGKL rel [latt Syr copt goth æth arm] Chr, Damasc [Ambrst]: om ιησ. χρ. F(and lat): txt BMP^N 17 hal(and mar al) syr [Euthal-ms] Thdrt.

CHAP. I. 1, 2.] ADDRESS AND GREET-
 ING. 1. διὰ θελ. θεοῦ] see 1 Cor. i.
 1, note. Τιμόθεος ὁ ἀδ.] So of Sos-
 thenes, 1 Cor. i. 1; 'one of οἱ ἀδελφοί';

—but perhaps in this case with peculiar emphasis: see 1 Cor. iv. 17; 1 Tim. i. 2, 18; 2 Tim. ii. 1. On his being with Paul at this time, see Prolegg. to this Epistle, § ii. 4. σὺν τ. ἀγ. πᾶσιν . . .] This, and the Epistle to the Galatians, were circular letters to all the believers in the respective countries: the variation of expression in the two cases (ταῖς ἐκκλησίαις τ. Γαλατίας, Gal. i. 2) being accounted for by the circumstance that the matter of this Epistle concerned *directly* the church at Corinth, and *indirectly* all the saints in the province,—whereas that to the Galatians, being to correct deep-rooted Judaizing error, directly concerned all the churches of Galatia. Achaia comprehended Hellas and Peloponnesus; the province was so named by the Romans because they became possessed of them by subduing the Achaean league, Pausan. vii. 16. 7. See Acts xviii. 12.

2.] See 1 Cor. i. 3. 3—11.]

THANKSGIVING FOR DELIVERANCE FROM

GREAT DANGER OF HIS LIFE: — HIS ABILITY TO COMFORT OTHERS IN AFFLICTION. Commentators have endeavoured to assign a definite purpose to this opening of the Epistle. De Wette thinks that Paul had *no* definite purpose, except to pour out the thankfulness of his heart, and to begin by placing himself with his readers in a position of religious feeling and principle far above all discord and dissension. But I cannot agree with this. His purpose shews so plainly through the whole latter part of the chapter, that it is only consistent with vv. 12—24 to find it beginning to be introduced here also. I believe that Chrys. has given the right account: ἐλύπει λίαν αὐτοὺς κ. ἐθούρει τὸ μὴ παραγενέσθαι ἐκεῖ τὸν ἀπόστολον, καὶ ταῦτα ἐπαγγειλάμενον, ἀλλὰ τὸν ἅπαντα ἐν Μακεδονίᾳ ἀναλῶσαι χρόνον, καὶ δοκεῖν αὐτῶν ἐτέρους προτετιμηκέναι. διὰ τοῦτο πρὸς τοῦτο ἰστάμενος τὸ θορυβεῖν (al. ἀνθ. ορμῶν), λέγει τὴν αἰτίαν δι' ἣν οὐ παρεγένετο· οὐ μὴν ἐξ εὐθείας αὐτὴν τίθησιν, οὐδὲ λέγει ὅτι οἶδα μὲν ὑποσχόμενος ἦξειν, ἐπειδὴ δὲ διὰ τὰς θλίψεις ἐνεποδίστην, σύγγνωτε, κ. μὴ καταγνῶτέ τινα ὑπερψίαν ἢ βᾶθυμίαν ἡμῶν· ἀλλ' ἐτέρως αὐτὸ (al.

1. Rom. i. 17. James i. 17. 1. Rom. vi. 1. Phil. ii. 1. Col. iii. 12. Heb. x. 39. only. Isa. lxiii. 15. 2. Rom. xv. 4. Acts xv. 21 al. Ps. xciii. 19. 3. Luke xvi. 25. Acts xx. 12. ch. ii. 7. Gal. Gen. xiv. 67. 1. Mark xii. 17. Rom. v. 2. Matt. xiv. 14 al. fr. iii. 7 reff. iv. 2. 6. 7. 1 Tim. v. 10. Heb. xi. 37 (Matt. vii. 14. Mark iii. 9) only. Ps. cxix. 1. 19 reff. and note. 1. Rom. ii. 16. n constr., Rom. ii. 16. q = Rom. v. 15. viii. 18. t = ch. iv. 8. vii. 5. 1 Thess. iii. 4. 2 Thess. i. u posn., see ch. xii. 1 Thess. ii. 18. r = 1 Thess. ii. 18. 2 Thess. i. u posn., see ch. xii.

Ἰησοῦ χριστοῦ, ὁ ἡ πατὴρ τῶν ὁ οἰκτιρμῶν καὶ θεὸς πάσης ἀποστολῆς, ὁ ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ, ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ χριστοῦ εἰς ἡμᾶς, οὕτως διὰ τοῦ χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. εἴτε δὲ ἐπιβόλεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σω-

3. om 2nd ο F. 4. for ἐπι, εν C 1 n Eus, Chr, Antch, Procop., (P [def.]) om ημων M Hil Ambr: υμων 3. for eis, ινα F [ut possimus latt]. ins και bef αυτοι D1F latt Ambr, Bede (not fri Jer, Ambrst). (P [def.]) for υπο, απο F(not G) 109. 5. for τα παθηματα, το παθημα D1 [D-gr, Tischdf: τα παθητα m]. aft ουτως ins και D1F m 17. 80 latt copt goth. (vulg Damase om και below.) rec om του (bef 2nd χριστου): ins ABCDFKM P(appy) N rel Orig, om δ. τ. χ. ι. —om from περισσ. to περισσ. L. 6. for εἴτε δε, ει δε D1[-gr] 32: om δε C. for 1st υμων, ημων L. om 1st

τοῦτο) κ. μεγαλοπρεπέστερον κ. ἀξιοπιστότερον κατασκευάει, ἐπαίρων τῇ παραμυθία τὸ πρᾶγμα, ἵνα μηδὲ ἐρωτῶσι λοιπὸν τὴν αἰτίαν, δι' ἣν ὑστέρησε. Hom. i. p. 420. Calvin, somewhat differently: "Incipit ab hac gratiarum actione, partim ut Dei bonitate predicet, partim ut animet Corinthios suo exemplo ad persecutiones fortiter sustinendas: partim ut pia gloria-tione se effret adversus malignas obsecrationes pseudapostolorum." But this does not touch the matter of the postponed journey to Corinth, which through the latter part of the chapter is coming more and more visibly into prominence, till it becomes the direct subject in ver. 23.

3.] εἰλ., Blessed (above all others) is ὁ θ. κ. πατ. . . .] The God and Father of our Lord Jesus Christ. Here, as in ref. Rom., De Wette would render, 'God, and the Father' . . . , which grammatically is allowable; but I prefer the other rendering, on account of its greater verisimilitude and simplicity.

ὁ π. τ. οἰκτιρ.] οἰκτ. can hardly be the gen. of the attribute, as De W. and Grot., seeing that οἰκτ. is plural and refers to acts of mercy; but as Chrys., p. 421, ὁ οἰκτιρμῶν τοσοῦτους ἐπιδειξάμενος: see ref. James. This meaning De W. himself recognizes in ὁ θ. πάσης παρακλ.,—"the God who works all (possible) comfort," and refers to ὁ θεὸς τ. ἐλπίδος, Rom. xv. 13. 4.] The Apostle in this Epistle uses mostly the first person plur., perhaps as including Timothy, perhaps, inasmuch as he writes apostolically (cf. ἡμᾶς τοὺς ἀποστόλους, of himself and Apollos, 1 Cor. iv. 9), as

speaking of the Apostles in common. This however will not explain all places where it occurs elsewhere: e.g. 1 Thess. ii. 18, ἡμεῖς ἐλθέμεν εἰς πόλιν ὑμῶν, ἐγὼ μὲν Παῦλος, καὶ ἅπαξ κ. δις,—where see note. So that after all perhaps it is best to regard it merely as an idiomatic way of speaking, when often only the singular is intended.

In order that we may be able: not, 'so that we are able,' διὰ τοῦτο γὰρ παρέκαλεσεν ἡμᾶς, φησίν, ἵνα ἡμεῖς ἀλλήλους παρακαλῶμεν. Chrys. ib. "Non sibi vivebat Apostolus, sed Ecclesiae: ita quicquid gratiarum in ipsum conferebat Deus, non sibi soli datum reputabat, sed quo plus ad alios juvandos haberet facultatis." Calvin.

ἦς, attr. for ἦ, or perhaps (Winer, edn. 6, § 24. 1) for ἦν (παράκλησιν παρακαλεῖν).

5.] 'As He is, so are we in this world:' 1 John iv. 17. As the sufferings of Christ (endured by Christ, whether in his own person, or in his mystical body the Church, see Matt. xxv. 40, 45) abound towards us (i.e. in our case, see reff.);—even so through Christ our consolation also abounds. The form of expression is altered in the latter clause: instead of ἡ παράκλησις τοῦ χριστοῦ περισσ. we have ἡ παράκ. ἡμῶν περισσ. διὰ τοῦ χριστοῦ. And not without reason:—we suffer, because we are His members: we are consoled because He is our Head. There is no comparison (as Chrys., p. 422, οὐ γὰρ ὅσα ἔπαθε, φησίν, ἐπάθεμεν μόνον, ἀλλὰ καὶ περισσῶς), but the personal sufferings of Christ, and theirs. 6.] And all this for your benefit. But whether we are afflicted, (it is) on behalf of your

τηρίας τῆς ἑνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθη-
μάτων ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ ἐλπίς ἡμῶν
βεβαία ὑπὲρ ὑμῶν εἴτε παρακαλούμεθα, ὑπὲρ τῆς
ὑμῶν παρακλήσεως καὶ σωτηρίας, εἰδότες ὅτι ὡς
κοινωνοὶ ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρα-
κλήσεως. Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί,
ὅτι καθ' ὑπερβολὴν ὑπὲρ δύναμιν ἐβαρῆθημεν, ὥστε

13. xi. 25. 1 Cor. x. 1. xii. 1. 1 Thess. iv. 13.
e Rom. vii. 13 reff. f = Acts xxvi. 13 al.
32. xxi. 34. ch. v. 4. 1 Tim. v. 16 only τ. Isa. i. 4 Symm. [Aq., &c.]

v Rom. vii. 5
reff.
w Rom. ii. 7
reff.
x attr., Acts i.
1 reff.
y constr., w.
gen. of per
son, Acts
xxviii. 20.
Phil. i. 29.
z = Rom. iv.
16 (reff.).
Heb. iii. 14.
vi. 19. ix. 17.
a = Phil. i. 7.
b 1 Cor. x. 19,
20 reff.
c Rom. i.

d = John i. 30. ch. viii. 23. 2 Thess. ii. 1.
g Matt. xvi. 43 (|| Mk. v. r.). Luke ix.

καὶ σωτηρίας B 17. 176.

rec has εἰτε παρακαλούμεθα ὑπερ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας bef καὶ ἡ ἐλπίς ὑμῶν βεβαία ὑπερ ὑμῶν: εἰτε παρακ. ὑπερ τ. ὑμ. παρακλησεως τῆς ενεργουμένης ἐν υπομονῇ των αὐτ. παθ. ὡν κ. ἡμ. π. καὶ ἡ ἐλπ., omg καὶ σωτηρίας, ACMPN am (with flor fuld² harl tol¹) frī Syr copt aeth (arm Ephr,) Antch₁ [Ambrst (Jer₁)], and, but insg καὶ σωτηρίας, m fuld¹: sive consolamur pro vestra consolatione sive exhortamur pro vestra exhortatione et salute vulg-ed (with demid;): txt (BDFK) L rel syr [has τῆς σωτηρίας w-ast] goth Chr₁ Thdr̄t Damasc Phot Thi Ec.—om αυτων K: αυτου b c g k o.—ως D¹F (G-lat has both).—for ἡμων, ὑμων B o.

7. rec (for ως) ὡς περ, with D²⁻³[-gr] KL rel Chr₁ Thdr̄t: οἱ (= εἰ ?) F[-gr], si D-lat Syr: om G-lat: sicut F-lat [vulg Ambrst]: txt ABC D¹[-gr] MPN 17 Orig₁ Ephr₁ Damasc. των παθημάτων bef εἰτε DF latt goth. om ουτως F [not F-lat] D-lat Syr goth.

8. for ὑπερ, περι ACDFPN b m² o 17. 47 Orig[-c₁] Bas₁ Chr₁ Thdr̄t Antch₁ Tert: txt BKLm rel [Chr₂] Damasc Thl Ec. rec aft γεν, ins ἡμιν, with D³[-gr] KLN³ rel [syrr copt-wilk goth aeth] Bas₁ Chr₂ Thdr̄t [Antch] Damasc Ambrst: om ABC D¹FMPN¹ 17 latt [arm] Orig[-c₁] Euthal-ms (Tert₁) Jer₁. for ὑπερ, παρα D¹-F. rec εβαρῆθημεν bef ὑπερ δύναμιν, with DFKL rel vulg syrr goth Chr₁ Thdr̄t [Antch] Damasc Tert Ambrst: txt ABCMPN m 17 frī arm [(Orig-c₁) Euthal-ms] Bas₁ Jer₁.

comfort (εἰς τὸ δύνασθαι κ.τ.λ. ver. 4, only now applied to the Corinthians) and salvation (the great end of the παράκλησις), which (viz. παράκλησις and σωτηρία) is working (not, as Chrys., Theophyl., Estius, Beza, al., 'being worked': the passive does not occur in St. Paul) in the endurance of the same sufferings which we also suffer;—and our hope is steadfast on your behalf (that you will endure hardness, and be consoled and saved);—or whether we are comforted, (it is) for your comfort and salvation. This place of the words καὶ—ὑμῶν agrees best with the sense, besides being in accordance with the best MSS. Their position has perhaps been altered to bring the two parts of the dilemma closer together, and because ἐλπίς ἡμῶν seemed to suit the part. εἰδότες, and the future supposed to be implied after οὕτως καὶ (as in E. V.). The objection to this is (as De W.) that the ἐλπίς clearly must be referred to σωτηρία, which however is not hinted at in ver. 7. 7.] εἰδότες refers back to παρακαλούμεθα:—we are comforted with the assurance that, &c. After οὕτως καὶ understand not ἔξεσθε, but ἔστε: he is speaking generally, of the community of consolation subsisting mutually

between himself and the Corinthians; and it was this thought which helped to console him. 8.] see var. read. It is generally supposed that the tribulation here spoken of was the danger into which Paul was brought by the tumult at Ephesus, related in Acts xix. This opinion has been recently defended by Neander, Wieseler, and Dr. Davidson, but impugned by De Wette, on the grounds, (1) that ἐν τῇ Ἀσίᾳ can hardly refer to Ephesus, which Paul generally names, 1 Cor. xv. 32; xvi. 8; (2) that he was not in danger of his life in this tumult. The first ground is hardly tenable: there would be an appropriateness in ἐν τῇ Ἀσίᾳ here, as he has in his mind an apologetic account of the reasons which hindered him from leaving those parts and coming to them. I own, however, that the strong expressions here used do not seem to me to find their justification in any thing which we know of that tumult or its consequences. I am unable to assign any other event as in the Apostle's mind: but the expressions seem rather to regard a deadly sickness, than a persecution: see below, vv. 9, 10. καθ' ὑπερβ. signifies the greatness of the affliction itself, objectively considered: ὑπὲρ

h εξαπορηθῆναι ἡμᾶς καὶ ⁱ τοῦ ζῆν ⁹ ἀλλὰ αὐτοὶ ἐν
ⁱ ἑαυτοῖς τὸ ^k ἀπόκριμα τοῦ θανάτου ^l ἐσχήκαμεν, ^m ἵνα μὴ
^{no} πεποιθότες ⁿ ὦμεν ^o ἐφ' ⁱ ἑαυτοῖς, ἀλλ' ^o ἐπὶ τῷ θεῷ τῷ
^p ἐγείροντι τοὺς νεκρούς, ¹⁰ ὃς ἐκ ^q τηλικούτου ^r θανάτου
^s ἐρρύσατο ἡμᾶς καὶ ^s ῥύσεται, ^t εἰς ὃν ^u ἠλπίκαμεν ὅτι ^d ρυεταί
καὶ ἔτι ^s ῥύσεται, ¹¹ ^v συνυπουργούντων καὶ ὑμῶν ὑπὲρ
^{ABCDF}
^{KLMPS}
^{p = 1 Cor. a b c d f}
^{r = ch. xi. g h k l m}
^{t see Rom. xv. n o 17. 47}
^{o constr., as above (n). Mark x. 24. Luke xi. 22. xviii. 9 only. Ps. ii. 12. w. acc., ch. ii. 3 reff.}
^{q Heb. ii. 3. James iii. 4. Rev. xvi. 18 only τ. 2 Macc. xii. 3.}
^{u perf., 1 Cor. xv. 19 reff.}
^{v here only τ.}

9. om εσχήκαμεν D¹.

Thdr̄t Thl.

10. for ερρυ., ερυσατο B¹.

rec (for 1st ρυσεται) ρυεταί (see notes), with D³ F K L M
rel vulg-ed (with fald F-lat) syr goth Orig[-c]₂ (and int₁) Chr₁ Thdr̄t Thl (Ec [Ambrst]
Jer₁: txt BCPN 17. 47 G-lat am (with mar tol) copt (aeth-rom doubtful [Tischdf])
arm (Ath₁) [Euthal-ms] Damasc.—om και ρυσεται A D¹ [and lat] demid Syr aeth-pl
Chr_{Thl}. om οτι B D¹ [-gr] M: και bef οτι F [not F-lat]. om ετι D² F [not
F-lat] h k [Chr₁] Ambrst Jer [goth aeth om και also]. for 2nd ρυσ., ρυεταί F [-gr]
goth.

11. [for υμων] ημων A.

for υπερ, περι D¹ F.

τη δεσσει bef υπερ ημων C

δύν., the relation of it to our power of endurance, subjectively.

ὥστε ἐξ.] So that we utterly despaired even of life. Such an expression surely would not be used of a tumult, where life would have been the first thing in danger, if Paul had been at all mixed up in it,—but to some wearing and tedious suffering, inducing despondency in minor matters, which even reached the hope of life itself.

9.] ἀλλά, moreover,—carries on and intensifies the description of his hopeless state.

We had in ourselves the response of death, i. e. our answer within ourselves to the question, 'Life or Death?' was, 'Death.' So Vulg., Estius, Billroth, Rückert, Meyer, De Wette.

τ. ἀπόκρ. may perhaps mean, the 'sentence,' as Hesych.: ἀπόκριμα, κατάκριμα, ψήφον,—and most Commentators. The perfect ἐσχήκαμεν is here (see also ch. ii. 12, 13)

n a historical sense, instead of the aorist: which is unusual. Winer, edn. 6, § 40. 4 (see Moulton's note 4, p. 340), illustrates the usage by ἤλθεν καὶ εἰληφεν (τὸ βιβλίον), Rev. v. 7: see also Rev. viii. 5.

ἵνα μὴ . . .] very similarly ch. iv. 7, ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστροκίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἵ τοῦ θεοῦ, καὶ μὴ ἐξ ἡμῶν.

τῷ ἐγ. τ. νεκρούς] Our thoughts were weaned from all hope of surviving in this life, and fixed on that better deliverance which God shall work when He raises us from the dead. To see in this expression merely a figure (De W.), and understand 'Who raiseth the dead' as = 'Who delivers men from peril of their lives?' because such peril is below and elsewhere (ch. xi. 23) called θάνατος,—is surely very

forced. Understanding it literally as above, I cannot see how it can be spoken with reference to the Ephesian tumult. If it alludes to any external danger, I should be disposed to refer it to the same obscure part of Paul's history to which he alludes 1 Cor. xv. 32, where he also speaks of the hope of the resurrection as his great support. But there would be this objection, that these two passages can hardly refer to the same event; this evidently had taken place since the sending of the first Epistle.

10.] Who rescued us from so great a death, and will rescue us,—on whom we hope that He will also continue to rescue us. The rec. ρυεταί, has been substituted for the fut. ῥύσεται, as more appropriate. But it regards the immediate future,—the καὶ ἔτι ῥύσεται the continuance of God's help in time distant and uncertain. The whole verse (as De W. confesses, who although he repudiates the Ephesian tumult, yet interprets the passage as alluding to external danger) seems to favour the idea of bodily sickness being in the Apostle's mind.

11.] συνυπουργούντων — with whom? From the similar passage Rom. xv. 30, συναγωνισασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ, it would seem as if moi should be supplied;—but he himself could hardly be said ὑπουργεῖν, though he well might ἀγωνισασθαι. We must therefore understand the preposition either with Chrys., Hom. ii. p. 432, τουτέστιν, εὐχομένων πάντων ὑμῶν ὑπὲρ ἡμῶν,—or as merely signifying coincidence with the purpose to be accomplished, as in μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, Acts xxvii. 7, where see note.

ἵνα ἐκ πολλῶν προσώπων . . .]

ἡμῶν τῇ δεήσει, ἵνα ^w ἐκ πολλῶν ^x προσώπων τὸ ^y εἰς ^w — ch. ii. 2.
 ἡμᾶς ^z χάρισμα ^a διὰ πολλῶν ^b εὐχαριστηθῇ ὑπὲρ ἡμῶν. ^z — here only.
 προσωπων

12 Ἡ γὰρ ^c καύχησις ἡμῶν αὕτη ἐστίν, τὸ ^d μαρτύριον
 τῆς ^e συνειδήσεως ἡμῶν, ὅτι ἐν ^f ἀγιότητι καὶ ^g εὐλικρινείᾳ
^h τοῦ θεοῦ, οὐκ ἐν σοφίᾳ ⁱ σαρκικῇ, ἀλλ' ἐν ^j χάριτι θεοῦ, ^j — Acts xx.
 21. xxiv. 24.
 ch. ii. 4 al.
^k ἀνεστράφημεν ἐν τῷ κόσμῳ, ^l περισσοτέρως δὲ πρὸς ὑμᾶς. ^z — Rom. v. 15,
 16. vi. 23. xi.

29 al. +
 c Rom. iii. 27 reff.
 xxiii. 1. Rom. ii. 15 al. fr. †
 only τ. 2 Macc. xv. 2 only.

a so 1 Cor. i. 9.
 d Matt. viii. 4 al. fr. Josh. xxiv. 27.
 (Eccles. x. 20.) Wisd. xvii. 11 only.

b 1 Cor. xi. 24 reff. constr., here only
 e = [John viii. 9.] Act
 f Heb. xii. 10

h so δικάσιος θεοῦ, Rom. iii. 21, 22.
 k = Eph. ii. 3. 1 Tim. ii. 15. 1 Pet. ii. 17. 2 Pet. ii. 18. Ezek. xix. 6. see Matt. xvii. 22.

i 1 Cor. iii. 3 reff. j — Rom. i. 5. 1 Cor. iii. 10 al.
 1 ch. ii.

4 alB., Paul. Heb. ii. 1. xiii. 19 (Mark xv. 14 v. r.) only τ. (-pos, 1 Cor. xii. 23, 24.)

vulg copt Chr₂: om [υπ. ημ.] Sedul, syr has it with ast. for 1st ημων, υμων A
 [G-gr] Ν' (but corrd) e². εν πολλω προσωπω F[-gr] M 67² Chr₄ [txt₁], in multi-
 facie D-lat, in multa facie G-lat.—homœotel in P πολλων το πολλων. υμας 17.

[for 2nd ημων] υμων BD³ F[-gr(not G)] KLP e c² f g h l m n o [æth(appy,
 Treg)] Damasc Phot(in Œc).

12. for 2nd ημων, υμων (but corrd) N¹. rec (for αγιοτητι) αποτητι (see note,
 and Eph vi. 5, Col iii. 22), with DFLN³ latt syr goth Chr₂ Thdr̄t Thl Œc Ambrst:
 txt ABCMKPN¹ in 17 copt arm Clem₁ Orig₁ [Euthal-ms] Antch Damasc₂. ins
 εν bef ελικρινεια A. rec om του, with FKLPN^{3a} rel Orig₁ Thl Œc: ins ABC
 DMN^{1-3b} a m 17. 47 Damasc₂. ins και bef ουκ BM a m vulg (and F-lat) syr
 Damasc₁ [om h.l.]. σαρκινη F.

“Three constructions of this verse are possible: (1) to take ἐκ πολλ. προσώπ. as well as διὰ πολλῶν with εὐχαριστηθῇ,—‘in order that the mercy shewn to me may be given thanks for on my behalf by many persons with many words’ (Storr, Opusc. ii. 253): but the rendering ‘with many words,’ is objectionable, see Matt. vi. 7:—(2) to take ἐκ πολλ. προσώπ. with εὐχαρ., and διὰ πολλῶν with τὸ εἰς ἡμ. χάρ.—‘in order that the mercy shewn to me by means of (the intercession of) many, may be given thanks for by many persons on my behalf’ (Theophyl., Billroth, Meyer, who explain ἐκ π. προσώπ. ‘ex multis oribus’: Stanley, ‘from many upturned faces’): but the position of the words is against this,—and it is more natural that the mention of the effect of the intercession should precede that of the thanksgiving. (3) Consequently, the best method is to take ἐκ πολλ. προσώπ. with τὸ εἰς ἡμ. χάρ., and διὰ πολλῶν with εὐχαρ. (Beza, Calov., Estius, Fritz., Rückert, al.):—in order that the mercy shewn to us by the intercession of many persons, may by many be given thanks for on our behalf.” De Wette. The emphasis of the whole being on the ἐκ πολλῶν προσώπων, he places it first, even before the art., after which it would naturally come.

προσώπων, ‘persons,’ a later meaning, which Phrynichus (see Wetst.) blames as used by οἱ ἀμφὶ τὰς δίκας ῥήτορες.

12—24.] EXPRESSION OF HIS CONFIDENCE IN HIS INTEGRITY OF PURPOSE TOWARDS THEM (12—14), AND DEFENCE

OF HIMSELF AGAINST THE CHARGE OF FICKLENESS OF PURPOSE IN NOT HAVING COME TO THEM (15—24).

12.] γὰρ, reason why they should help him with their united prayers. καύχησις] viewed in its ground and substance. But we must not say that it is for καύχημα: the Apostle regards the μαρτύριον and the καύχησις as coincident:—it is not the testimony, &c., of which he boasts, but in which his boasting itself consists. ἀγίот.] ἀπλό-τητι seems to be a gloss from Eph. vi. 5:—in holiness and sincerity of God: i.e. either ‘belonging to God,’ as ἡ δικαιοσ. αὐτοῦ, Matt. vi. 33, or ‘which is the gift of God,’ as in ref. Rom.,—or better than either, as E. V., ‘godly,’ i.e. maintained as in the service of and with respect to God. Calvin interprets it, ‘coram Deo.’ See on ch. ii. 17; and on the senses of ἀγίот. and ἀπλότ., Stanley’s note.

οὐκ ἐν σοφ. σαρκ.] which fleshly wisdom is any thing but holy and pure, having many windings and insincerities in order to captivate men.

ἀλλ' ἐν χάρ. θεοῦ] but in the grace of God, i.e. in that χάρις which he had received (ref. Rom.) εἰς ὑπακοὴν πίστειν ἐν πᾶσιν τοῖς ἔθνεσιν—the grace of his apostleship. To this he often refers, see Rom. xii. 3, xv. 15; Eph. iii. 2, al.

περισσοτέρως] “Non quod apud alios minus sincere conversatus fuisset; sed quia majora sinceræ suæ conversationis documenta apud Corin- thios ostenderat: ut quibus gratis ac sine stipendio prædicasset evangelium, parcens eorum infirmitati.” Estius. But perhaps

m Luke xii. 51. 13 οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἢ ἄ ἡ ἀναγινώσχετε
 Num. xiii. 29. ο ἡ ὁ καὶ ἐπιγινώσχετε, ἐλπίζω δὲ ὅτι ἔως τέλους ἐπι-
 n Acts viii. 28. reff. γνώσεσθε, 14 καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους,
 o 1 Cor. ix. 8. reff. ὅτι καύχημα ὑμῶν ἐσμεν ἡ καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ
 p Acts xiii. 25 reff. ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ. 15 καὶ ταύτῃ τῇ πε-
 q 1 Cor. i. 8. only (reff.). πειθιῇ ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν, ἵνα δευτέ-
 r constr. see 1 Cor. xiv. 37. ...iva M.
 s Rom. xi. 25. reff. x. 15, 24. ch. ii. 5 only. t Paul (Rom. iv. 2 al.) only, exc. Heb. iii. 6. Deut. x. 21 al.
 u Rom. iv. 6 reff. v 1 Cor. i. 8 reff. w dat., 1 Cor. ix. 7. xi. 5 al. x ch. iii. 4. viii.
 22. a. 2. Eph. iii. 12. Phil. iii. 4 only. P. 4 Kings xviii. 19 only. y ch. iii. 4. viii.
 g h k l m n o 17, 47

13. om αλλ' F. om ἡ ἄ A: om ἡ 4. [17] 219¹ Syr goth arm: om ἄ D¹.
 om η καὶ ἐπιγινώσχετε (homaeotēl) B o¹ 31. 41. 109. 238 Œc: om η FK 114 latt copt
 arm Ambrst. rec ins kai bef ew, with D³[-gr] KLMP rel syr Chr, Thdrt [Antch₁]
 Thl (Œc: om ABCD¹FN 17 latt Syr copt goth arm Damasc [Euthal-ms Ambrst]).
 14. om καθ. κ. υμ. ημ. K. rec om last ημων, with ACD [K(e sil)] L rel goth
 (Œc: ins BFMPN m 17 vulg Syr syr-wast copt aeth arm Chr, Thdrt [Euthal-ms Antch₁]
 Damasc] Ambrst. aft ιησ. add χριστου D¹FMP N³(but erased) b m o latt Syr
 syr-wast copt goth aeth arm-ed Chr Antch Thl [Ambrst]).
 15. ελθειν bef προς υμας DFKL rel latt Syr copt goth Chr-ms Thdrt Thl [Ambrst]:
 txt ABCMNP (a) h m 17 syr [arm Euthal-ms] Chr Damasc.—rec προς υμας ελθειν bef
 προτερον, with (K h 47) copt Thdrt: ελθειν προτερον προς υμας a [Antch₁(το πρ.)]:

it may relate only to the longer time, and greater opportunities which he had had at Corinth for shewing his purity of purpose: so Calv., De W. 13, 14.] *Confirmation of the foregoing assertion.* For we do not write to you any other things, except those which ye read, or [even] acknowledge (by experience of facts), and I hope, shall [continue to] acknowledge to the end:—i. e. 'my character in my writings is one and the same, not fickle and changing, but such as past facts have substantiated it to be, and as I hope future facts to the end of my life will continue to do.' ἀναγινώσκοντες γὰρ ἐπιγινώσχετε, ὅτι ἂ σὺνιστε ἡμῖν ἐν τοῖς ἔργοις, ταῦτα καὶ ἐν τοῖς γράμμασι λέγομεν καὶ οὐκ ἐναντιοῦται ὑμῶν ἡ μαρτυρία ταῖς ἐπιστολαῖς, ἀλλὰ συναΐει τῇ ἀγαγνώσει ἡ γνώσις, ἣν προλαβόντες εἴχετε (al. ἔχετε) περὶ ἡμῶν. Chrys., Hom. iii. p. 443, who has the advantage of being able to express in his exposition the play of words in ἀνα- and ἐπι-γινώσχετε. As also ye did partly (that part of you, viz. which have fairly tried me: ἀπὸ μέρους, because they were divided in their estimate of him, and those who were prejudiced against him had shut their minds to this knowledge. Chrys. refers it to what follows: μετριάζων εἶπεν: Theophyl. to the not yet completed testimony of his ἐναπέρου βίου: Estius and Calvin, to their inadequate estimation of him, which he blames: but I much prefer the above. So most Commentators) acknowledge us, that (not 'because,' putting a colon at μέρους, as Luth., Griesbach, and Scholz: nor is it to be joined with ἐπιγινώσχετε, what follows being parenthesized, as Theophyl., al., Meyer, Olsh.) we are your boast, [even] as ye [also] are ours,

in the day of the Lord Jesus. ἐσμεν, 'present,' as of that which is a settled recognized fact. But this is no ground for its being joined with ἐπιγινώσχετε, as Olsh. The experimental mutual knowledge of one another as a καύχημα was not confined to what should take place ἐν τῇ ἡμ. τ. κ. Ἰησοῦ, but regarded a present fact, which should receive its full completion at the day of the Lord. 15—24.] *His defence of himself against the charge of fickleness of purpose for not having come to them.* 15.] ταύτῃ τῇ πεπ., i. e. of my character being known to you as that of an earnest and sincere man. πρότερον belongs to ἐλθεῖν, not to ἐβουλόμην. πρότερον, viz. before he visited Macedonia, where he now was. ἵνα δευτέραν χάριν σχῆτε] that you might have a second benefit (effusion of the divine χάρις by my presence: not=χαράν as Chrys., see var. read.). δευτέραν, second, because there would thus have been opportunity for two visits, one in going towards Macedonia, the other in returning. This is the interpretation of De Wette, Bleek, and Wieseler, and I believe the only one which the words will bear. The other, according to which δευτέραν χάριν would mean 'a second benefit,' by my visiting you for the second time, is in my view unnatural, and would hardly have justified the use of δευτέραν at all. For come when he would, the χάρις of the second visit would be the δευτέρα χάρις, and the conferring a δευτέρα χάρις would have been of no signification in the present connexion, which is to state a purpose of paying them two visits in one and the same journey. The first of these he characterizes by πρότερον . . . ἐλθεῖν,—the second by δευτέρα χάρις, implying also the first. So

ραν^y χάριν σχῆτε, ¹⁶ καὶ ^z δι' ὑμῶν ^{za} διελθεῖν ^a εἰς Μακε-
 δονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ
 ὑφ' ὑμῶν ^b προπεμφθῆναι εἰς τὴν Ἰουδαίαν. ¹⁷ τοῦτο οὖν
 βουλόμενος μή τι ^c ἄρα τῇ ^d ἐλαφρίᾳ ^e ἐχρησάμην; ἢ
 ἂ ^f βουλευόμαι ^g κατὰ ^g σάρκα ^f βουλευόμαι, ἵνα ^h ἡ ^h παρ'
 ἔμοι τὸ ⁱ ναὶ ναί, καὶ τὸ ⁱ οὐ οὐ; ¹⁸ κ πιστὸς δὲ ὁ θεός,
 Acts [vii. 1.] xxi. 38. d here only+. (-φρός, ch. iv. 17.) e = ch. iii. 12. (1 Cor.
 vii. 21 reff.) f epp., here bis only. Acts v. 33. xxvii. 39. gosp., Luke xiv. 31. John (xi.
 53 v. r.) xii. 10 only. Isa. iii. 9 al. g Rom. i. 3 reff. h = Rom. xii. 16 al.
 i Matt. v. 37. James v. 12. k — 1 Cor. i. 9 reff.

txt ABC(DFL)MP N-corr¹ m 17 (rel) latt syrr goth [arm Euthal-ms] Chr₁ Damasc
 [Ambrst].—το προτερον L rel [Antch₁] Thl (Ec: το δευτερον K: om προτερον N¹.
 χαραν B L (Tischdf (N. T. ed 7 [and 8])) PN³¹ 31. 71-3. 80. 115 Thdrt₂ [Antch₁].
 (Chr says: χάριν δὲ ἐνταῦθα τὴν χαρὰν λέγει.) rec εχητε (probably from
 similarity of s and ε. There is nothing in what Tischdf (ed 7 [not 8]) says against
 σχῆτε as being conformed to the tense of ἐβουλόμην, seeing that that word may be
 either imperfect or aor), with ADFKL rel: txt BCPN Thdrt₂ [Euthal-ms Antch₁]
 Damasc.

16. δια F (not G). for διελθ., ἀπελθεῖν A D¹[-gr] F[-gr P arm] copt Chr₁
 Damasc: ελθεῖν a b o Ec [proficisci D-lat]: proficisceretur aut transirem G-lat: txt
 BC D³[-gr] KLX rel vulg [F-lat] syrr Chr₂ Thdrt Thl [Euthal-ms Ambrst]. (See
 Rom xv. 28.) for υφ, αφ D¹F b l o 47 Chr-mss Thdrt-ms, εφ 17.

17. for ουν, δε A; vero igitur goth. rec βουλευομενος, with DK rel G-lat syrr
 goth æth arm Thdrt Ambrst: βουλευσομενος L: txt ABCFPN a c h m o 17 vulg copt
 Chr₁ [Euthal-ms] Damasc. om τη F Thdrt. [εμου P b o.]

that I do not believe this passage to be relevant to the question respecting the number of visits which Paul had made to Corinth previously to writing these Epistles. See on that question, Prolegg. to 1 Cor. § v. 16.] If this is the same journey which is announced in 1 Cor. xvi. 5, the idea of visiting them in the way to Macedonia as well as after having passed through it, must have occurred to him subsequently to the sending of that Epistle; or may even then have been a wish, but not expressed, from uncertainty as to its possibility,—the main and longer visit being there principally dwelt on. But perhaps the following is the more likely account of the matter. He had announced to them in the lost Epistle (see 1 Cor. v. 9) his intention, as here, of visiting them on his way to Macedonia: but the intelligence from "them of Chloe" had altered his intention, so that, in 1 Cor. xvi., he speaks of visiting them after he should have passed through Macedonia. For this he was accused of levity of purpose. Certainly, some intention of coming to them seems to have been mentioned in that lost Epistle: see 1 Cor. iv. 18. But the προπεμφθῆναι εἰς τὴν Ἰουδαίαν can hardly but be coincident with the alms-bearing scheme of 1 Cor. xvi. 4; in which case the two plans certainly are modifications of one and the same. 17.] μή τι . . Did I at all use levity (of purpose)? τῇ ἐλαφ., as ἡ ἀρετή, ἡ πίστις,—the art. being generic. Olsh., De Wette, Billroth,

take it to mean 'the levity of purpose which has been laid to my charge.' Winer, 'the levity of purpose inherent in human nature.' Or those things which I plan, do I plan according to the flesh (i. e. according to the changeable, self-contradictory, and insincere purposes of the mere worldly and ungodly man), that there may be with me (not, so that there is with me: he is speaking not merely of the result, but of the design: 'do I plan like the worldly, that I may shift and waver as suits me?') the Yea, yea, and the Nay, nay (i. e. both affirmation and negation concerning the same thing)? Chrys., Theodoret, Theophyl., Ec., Calv., Beugel, Billroth, Winer, al., take it thus: 'Or those things which I plan, do I plan after the flesh (as fleshly men do), so that my yea must (at all events) be yea, and my nay, nay?' i. e. as worldly men who perform their promise at all hazards, and whatever the consequences, whereas I am under the guidance of the Spirit, and can only journey whither He permits. But this explanation is directly against the next verse, where ναὶ καὶ οὐ is clearly parallel to ναὶ ναὶ καὶ οὐ ὅδε, the words being repeated, as in ref. Matt., without altering the sense: and inconsistent with ver. 23 and ch. ii. 1, where he says that his alteration of plan arose from a desire to spare them. See the whole discussed in Stanley's note. 18.] Such fickleness, you know, was not my habit in preaching to you. Chrys. gives the connexion well:

1 constr., see
Rom. xiv. 11.
[Eph. xiv. 14.
m. 1 1 an. m. 16.
n = Acts viii. 5
reiff.
o constr., Matt.
x. 14.
p Acts i. 4 reiff.
q Matt. xiv. 18.
Mark ix. 23.
Eph. iv. 9.
Heb. xii. 27.
r see Rev. i. 7.
xxii. 20.

¹ ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν ἵναί καὶ ἰού.
¹⁹ ὁ τοῦ θεοῦ γὰρ υἱὸς Ἰησοῦς χριστὸς ὁ ἐν ὑμῖν δι'
ἡμῶν ⁿⁿ κηρυχθεῖς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου,
οὐκ ἐγένετο ἵναί καὶ ἰού, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν.
²⁰ ὅσαι γὰρ ^p ἐπαγγελίαι θεοῦ, ἐν αὐτῷ ^q τὸ ἵναί, διὸ καὶ
δι' αὐτοῦ ^q τὸ ἰμὴν ^s τῷ θεῷ πρὸς ^s δόξαν δι' ἡμῶν.

s see Rom. xv. 7, 9. ch. iv. 15. viii. 19.

[O av-
του...] ABCDF
KL[O]
PS a b
c d e f g
h k l m
n o 17. 47

18. om ἡμῶν L¹ [insd above the line a prima manu (appy, Tischdf)]. om o (bef
προς) D¹. rec (for ἐστιν) ἐγενετο (corr'n to suit the supposed reference to the past?),
with D[-gr²]³ KLN³ rel Chr₁ Thdrt Damase, fuit syrr: txt ABCD¹FPN¹ 17 latt goth
[copt arm Euthal-ms] Thl-marg [Ambrst].
19. rec γαρ bef του θεου, with D(F)KL rel Chr₁ Thdrt [Damasc]: txt ABCPN¹ m
17 [Euthal-ms].—om του F. χριστ. bef ιησ. ACN¹, om χρ. 17. ins o bef
δι' ἡμῶν F[-gr], qui per nos D-lat G-lat fuld [Ambrst]. σιλβανου DF. for
ἐγενετο, ἐστι C.

20. ins του bef θεου A f o 48. 72. 106 [Mcion-e₂(om₁)] Thdrt. rec (for διο καὶ
δι' αὐτου) καὶ ἐν αὐτω, with D²[-gr] KL rel syr Chr₁ Thdrt Thl Ec: καὶ δι' αὐτου,
omg διο, D¹(and lat) Epiph₁(appy): txt ABCF [O(appy)] PN m 17 vulg G-lat Syr copt
goth arm Mcion-e₂ [Euthal-ms Thdrt-comm(appy)] Damasc Pel Fulg Bede. om
2nd το N¹. αὐτ δοξαν ins και τιμην F. (not vulg nor F-lat, but *honorem per nos*
over the greek in F.) om δι (bef ἡμῶν) CL[O] vulg.

καλῶς ἀντίθεσιν ἀνακύπτουσιν καταλύει.
εἰ γὰρ ὑποσχομένοις, φησί, παραγενέσθαι
ὑπερέθου, καὶ οὐκ ἔστι παρὰ σοὶ ναί, ναί
(predicate in Chrys.'s interpretation; see
above), καὶ οὐ, οὐ, ἀλλὰ νῦν ἔ λέγεις ἀνα-
τρέπεις μετὰ ταῦτα, ὥσπερ ἐπὶ τῆς σῆς
ἐπιδημίας ἐποίησας· οὐαὶ ἡμῖν, μή ποτε καὶ
ἐν τῷ κηρύγματι τοῦτο γέγονεν. Ἰν' οὖν
μὴ ταῦτα ἐννοῶσι, μηδὲ θορυβάζονται, φησί·
πιστοὶ δὲ ὁ θεὸς κ.τ.λ. p. 446.

πιστ. δὲ ὁ θ., ὅτι] a form of asseveration:
see reff. The δὲ follows on the denial
of the preceding question. ὁ λόγ.]

Our doctrine (which we preached, cf. ὁ
λόγος ὁ τοῦ σταυροῦ, 1 Cor. i. 18), to you
is not (present), inasmuch as the cha-
racter of the doctrine was present and
abiding. The pres. has been altered in
rec. to the easier ἐγένετο) yea and nay
(i. e. inconsistent with itself). 19.]

Confirmation of the last verse, by affirming
the same of the great Subject of that doc-
trine, as set before them by Paul and his
colleagues. χριστός, personal—not
for 'doctrina de Christo'—HE HIMSELF

is the centre and substance of all Christian
preaching: see 1 Cor. i. 23, and note at
ii. 2. ὁ τοῦ θεοῦ υἱός is prefixed for
solemnity, and to shew how unlikely fickleness
or change is in Christ, being such as

He is. Cf. 1 Sam. xv. 29, 'the Strength
of Israel will not lie nor repent.'

Σιλουανοῦ] so 1 Pet. v. 12; = Silas, see
Acts xviii. 5 and al. He names his com-
panions, as shewing that neither was he
inconsistent with himself, nor were they
inconsistent with one another. The Christ
was the same, whether preached by dif-
ferent persons or by one person at dif-

ferent times.

ἀλλὰ ναὶ ἐν αὐτ.
γέγ.] 'Christus prædicatus, i. e. prædica-
tio nostra de Christo, facta est næ in
Ipsa Christo.' Bengel. This seems to me
far better than with De Wette, al., to
make ναὶ the subject, and γέγονεν pre-
dicatory. The absence of the art. before
ναί, as well as the sense, stamps it as the
predicate. 'Christ preached as the Son of
God by us, has become yea in Him,'
i. e. has been affirmed and substantiated
as verity by the agency of the Lord Him-
self.

20.] ὅσαι γὰρ . . . is an inde-
pendent relative clause, as in ref.,—not the
subject answering to ἐν αὐτῷ τὸ ναί as a
predicate, as E. V.:—For how many so-
ever be the promises of God, in Him is
the yea (the affirmation and fulfilment of
them all); wherefore also through Him
is the Amen, for glory to God by our (the
Apostles') means. This reading, which
has the stronger external authority, may
have arisen from an idea that the clause
had reference to the Amen uttered at the
end of prayers. So Theodoret, οὐ δὲ
χάριν καὶ δι' αὐτοῦ τὸν τῆς εὐχαριστίας
αὐτῷ προσφέρομεν ὕμνον, from which com-
ment De Wette thinks the reading has
sprung. The apparent objection to it is,
that then ἡμῶν must mean ἡμῶν καὶ
ὑμῶν, which without notice it perhaps
could hardly do. In the next verse,
when such is about to be its meaning, we
have first ἡμᾶς σὺν ὑμῖν, and then in
ver. 22, ἡμᾶς . . . ἡμῶν in the general
sense: but here, without any such pre-
paratory notice, δι' ἡμῶν must signify 'by
means of us Apostles,' 'by our work in
the Lord.' Thus ἀμὴν will be merely a

21 ὁ δὲ ^t βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς χριστὸν καὶ ^u χρίσας ^t ἡμᾶς θεός, ^u ὁ καὶ ^v σφραγισάμενος ἡμᾶς καὶ ^w δούς ^v τὸν ^x ἄρραβῶνα τοῦ πνεύματος ^w ἐν ταῖς καρδίαις ἡμῶν.
 23 Ἐγὼ δὲ ^y μάρτυρα τὸν θεὸν ^z ἐπικαλοῦμαι ^a ἐπὶ τῇ ἐμῇ ψυχῇ, ὅτι ^b φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. ²⁴ ^c οὐχ ^c ὅτι ^d κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ ^e συνεργοὶ ἐσμεν τῆς χαρᾶς ὑμῶν τῇ γὰρ ^f πίστει ^e ἐστήκατε. II. ¹ ^h ἔκρινα δὲ ⁱ ἐμὰντῶ ^k τοῦτο, ¹ ^l τὸ μὴ

z = here only. see Acts xxv. 11 al.
 c = John vi. 46. ch. iii. 5. Phil. iii. 12. iv. 11, 17.
 e Rom. xvi. 3 reff. constr., here only.
 h = Acts xx. 16. 1 Cor. ii. 2. v. 3. vii. 37. Tit. iii. 12 al. 2 Macc. xi. 25. reff. Tit. ii. 14. k so Rom. xiv. 13. 1 Pet. ii. 19. 2 Pet. iii. 8.

21. *υμας συν την* C a d o syr: *υμας συν υμιν* B 115: *nos nobiscum* F-lat, so also b¹ [Ps-Just₁]. *ins o bef και χριστας* D¹. for 2nd *υμας, υμας* B¹.
 22. *om δ AC¹KPN¹ a e m o 17 Syr(appy) copt goth Ps-Just Did Chr Damasc: και bef*
 δ F [am fuld spec] tol demid [Ambr₁]. *αραβωνα* [A.] (F) L¹N m [47]; -*βωνα* FP.
 23. for *ουκετι, ουκ* F[not F-lat] latt Syr copt goth (æth).
 24. *της πιστεως bef υμων DF a latt Ambrst Aug.*

CHAP. II. 1. for δε, τε D¹[-gr] æth: γαρ B m 17 syr copt.

strengthening of *καί*—the affirmation and completion of God's promises.

21, 22.] construction as in ch. v. 5, which in form is remarkably similar; 21.] ὁ δὲ βεβ. . . ἡμᾶς is the (prefixed) predicate, and θεός the subject. βεβ. εἰς χριστόν = βεβ. τῇ πίστει εἰς χριστόν, confirmeth us (in believing) on Christ. χρίσας ἡμᾶς, after ἡμ. σὺν ὑμῖν and the καί, cannot refer (as Meyer, al.) to any anointing of the Apostles only, but must be taken, as Chrys., al., of all, Apostles and Corinthians. —ὁμοῦ προφήτας κ. ἱερεῖς κ. βασιλεῖς ἐργαζόμενος ταῦτα γὰρ τὸ παλαιὸν ἐχρέτο τὰ γένη. Chrys., p. 448. See 1 John ii. 20. "Observe the connexion of *χριστός* and *χρίσας*." Stanley. 22.] σφραγ. again cannot refer to the Apostles alone, nor is ref. John any ground for such a reference,—but as in the other N. T. reff., to all,—sealed by the Holy Spirit to the day of redemption. καὶ δούς . . .] 'And assured us of the fact of that sealing:' see Rom. viii. 16.

τ. ἀρρ. τ. πν.] the pledge or token of the Spirit: genitive of apposition: the Spirit is the token. ἀρρ., πρόδομα, Hesych. —ἡ ἐπὶ ταῖς ἀναῖς παρὰ τῶν ὠνουμένων διδομένη προκαταβολή ὑπὲρ ἀσφαλείας, Etymol. in Wetst., where see examples. "It is remarkable that the same word *ῥίγγ*, is used in the same sense in Gen. xxxviii. 17, 18, from *ῥγγ*, to 'mix' or 'exchange,' and thence to 'pledge,' as Jer. xxx. 21; Neh. v. 3. It was therefore probably derived by the Greeks from the language of Phœnician traders, as 'tariff,' 'cargo,' are derived, in English and other modern languages, from Spanish traders." Stanley. 23, 24.] *His reason for not coming to them.*

23. ἐπὶ . . . ψυχ.] against my soul,— 'cum maximo meo malo, si fallo.' Grot. φειδόμενος ὑμ.] sparing you,—out of a feeling of compassion for you.

οὐκέτι, 'no more,' viz. after the first time: see Prolegg. to 1 Cor. § v. 6. The following οὐχ ὅτι κυρ. seems to be added to remove any false inference which might have been drawn from φειδόμενος as seeming to assert an unreasonable degree of power over them. But why ὑμῶν τῆς πίστεως? He had power over them, but it was in matters of discipline, not of faith: over matters of faith not even an Apostle has power ('fides enim prorsus ad hominum iugo soluta liberrimaque esse debet.' Calv.), seeing it is in each man's faith that he stands before God. And he puts this strongly, that in matters of faith he is only a fellow-helper of their joy (the χαρὰ ἐν τῷ πιστεύειν, Rom. xv. 13), in order to shew them the real department of his apostolic power, and that, however exercised, it would not attempt to rule their faith, but only to secure to them, by purifying them, joy in believing. He proceeds to say, that it was the probable disturbance of this joy, which induced him to forego his visit. τῇ πίστει, dat. of the state or condition in which: cf. Rom. xi. 20. So Polyb. xxi. 9. 3, ἐστὶ τῇ διανοίᾳ.

CHAP. II. 1—4.] FURTHER EXPLANATION ON THE REASON OF THE POSTPONEMENT OF HIS VISIT. 1.] δέ is merely transitional, and does not imply any contrast with what has preceded. ἐμὰντῶ, not = παρ' ἐμὰντῶ (as most Commentators and E. V.), but 'dat. commodi,' for my own sake, as is evident by the considera-

m = 1 Cor. iv. 21 reff.
 n Matt. xix. 22 g. Rom. xiv. 15 al. act. ver. 5. thes. ch. vii. 8. lss. Eph. i. 30 only. Job xxxi. 39.
 o interrog., 1 Cor. v. 2 reff. see Phil. i. 22.
 i. 11. iii. 5. 27 only.
 v constr., Matt. xxvii. 43. 2 Thess. iii. 4. w. dat., ch. i. 9 reff.
 p Acts vii. 41 reff. act., here only. Prov. xv. 20.
 r see Acts xxiv. 15, 20. xxv. 25. ch. vii. 11 al.
 t constr., Phil. iv. 11. 1 Pet. ii. 12. iii. 16. Ezek. xiv. 4.
 u Acts xxvii. 21.
 q = ch. s John xvi. 21, 22. Phil. ii. 11.
 KL[O] PΣ a b c d e f g h k l m n o 17. 47

παλιν^m ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν. ² εἰ γὰρ ἐγὼⁿ λυπῶ ὑμᾶς,^o καὶ τίς^o ὁ^p εὐφραίνων με εἰ μὴ ὁⁿ λυπούμενος^a ἐξ ἐμοῦ; ³ καὶ ἔγραψα^r τοῦτο^r αὐτό, ἵνα μὴ ἐλθὼν^s λυπῇν σχω^t ἀφ' ὧν^u ἔδει με χαίρειν, ^v πεποιθὼς ἐπὶ πάντας

rec ελθειν bef εν λυπη, with copt æth: ελθειν bef προς υμας DF latt Syr (goth) arm Chr, Thl [Ambr, Ambrst]: txt ABCKL[O]PΣ rel syr [Euthal-ms] Thdrt Damasc.

2. (ε in ει is written over the line, and ο inserted before λυπω but erased, by N¹.)
 rec aft και τις ins εστιν, with DFKL[O]PΣ³ rel latt Orig²(-int₂) Chr₁ [Cyr-p₁] Thdrt: om ABCN¹ copt [Euthal-ms] Damasc₂ om με P.

3. rec aft εγραφα ins υμιν, with C³DFKL³ rel latt syrr goth æth [arm?] Chr₁ Thdrt Pel: om ABC¹[O]PΣ¹ 17 am copt [Euthal-ms] Damasc₁[ins] Ambrst. ^{auto} bef τουτο C[O] Euthal-ms Chr, Thl: om αυτο A copt arm Damasc₁[txt₁]: txt BDF KL[P]Σ rel [latt goth Thdrt Ambrst]. ^{τοῦτο αυτο} bef εγραφα DF latt goth æth Pel.

aft λυπην ins επι λυπην (see Phil ii. 27) DF a latt syr-w-st [Euthal-ms] Pel.
 rec εχω, with CDFKL³ rel Thdrt Damasc: txt AB[O]PΣ¹ a d 17 Chr₁ [Euthal-ms] Thl. (See var read, ch i. 15, Phil ii. 27.) for αφ', εφ' de F [vulg Pel].

tion in the next verse. τοῦτο refers to what follows: see reff. τὸ μὴ παλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν] not again to come to you in grief. This is the only fair rendering of the words; implying, that some former visit had been in grief. Clearly the first visit Acts xviii. 1 ff., could not be thus described: we must therefore infer, that an *intermediate unrecorded visit* had been paid by him. On this subject, compare ch. xii. 14; xiii. 1 and notes: and see Prolegg. to 1 Cor. § v. ἐν λύπῃ] is explained in vv. 2, 3 to mean (so Estius, Bengel, Rückert, Olsh., De Wette, al.) in mutual grief: 'I grieving you (ver. 2), and you grieving me' (ver. 3): not, as Chrys., al., Paul's grief alone, nor, as Meyer, al., grief inflicted on them by Paul. 2.] γάρ, reason why I would not come to you in grief: because I should have to grieve those who formed my proper material for thankfulness and joy. ἐγὼ has a peculiar emphasis: 'If I cause you grief' . . . implying, 'there are who cause you sufficient.'

καὶ prefixed to a question denotes *inconsequence on*, or *inconsistency with*, the foregoing supposition or affirmation: so Eur. Med. 1388, ὦ τέκνα φίλτατα! "μητρί γε, σοὶ δ' οὐ." κάπειτ' ἔκτας; see other examples in Hartung, Partikel-lehre, i. p. 147. It is best expressed in English by 'then': who is he then, &c. as in E. V. The explanation of Chrys., who has been followed by Eras., Bengel, Olsh., al., is curious, and certainly inconsistent with the context: εἰ καὶ λυπῶ ὑμᾶς, χάριν μοι παρέχετε κὰν τούτῳ μεγίστην, ὅτι δάκνυσθε ὑπὸ τῶν παρ' ἐμοῦ λεγομένων. Hom. iv. p. 456. Some of these

Commentators refer the *singular* to the offender, vv. 5—8. But however the words may bear the meaning, and however *true* the saying might be, it is pretty clear that it would be beside the subject: nay, would give a reason the other way,—why he *should* come to them.

3.] ἔγραψα τοῦτο αὐτό, I put in writing this same thing, viz. the τοῦτο which I ἔκρινα, ver. 1: the announcement of my change of purpose in 1 Cor. xvi. 7, which had occasioned the charge of fickleness against him. The theories of Commentators have given rise to various interpretations of τοῦτο αὐτό: Chrys. understands, ch. xii. 21 of *this same Epistle*:—Bezæ, Meyer, al., *my blame of you in the first Epistle*:—so Estius, especially 1 Cor. iv. 19, 21:—Bleek supposes a *lost Epistle* to be referred to: De Wette wavers, but is disposed with Eras., Rückert, al., to render αὐτὸ τοῦτο 'on this account,' as Plato, Protag. p. 310, ἀλλ' αὐτὰ ταῦτα καὶ νῦν ἤκω: but Meyer rejoins, that this idiom is foreign to the style of Paul. I imagine that *two meanings* are open to us: (1) as above, the *announcement* which caused the charge of fickleness: (2) *the reproaches in the 1st Epistle* which grieved them. Of these, specious as is the latter on account of the following context, I prefer the former because of the τοῦτο in ver. 1.

ἀφ' ὧν, ellipt. for ἀπὸ τούτων, ἀφ' ὧν, see reff. πεποιθὼς . . .] having trust in (reposing trust on) you all, that my joy is (the pres. expressing the purport of the trust when felt) that of all of you: i.e. trusting that you too would feel that there was sufficient reason for the postponement, if it interfered with our mutual joy.

ὕμᾱς ὅτι ἢ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. ⁴ ἢ ἐκ γὰρ πολλῆς θλίψεως καὶ ^x συνοχῆς καρδίας ἔγραψα ὑμῖν ^y διὰ πολλῶν δακρύων, οὐχ ἵνα ^z λυπηθῆτε, ἀλλὰ ^a τὴν ἀγάπην ἵνα γνῶτε ἦν ἔχω ^b περισσοτέρως ^c εἰς ὑμᾶς. ⁵ Εἰ δέ τις ^z λελύπηκεν, οὐκ ἐμὲ ^z λελύπηκεν, ἀλλὰ ^d ἀπὸ ^d μέρους, ἵνα μὴ ^e ἐπιβαρῶ, πάντας ὑμᾶς. ⁶ ^f ἱκανὸν ^g τῷ ^g τοιοῦτῳ ἢ ^h ἐπιτιμία αὕτη ἢ ⁱ ὑπὸ ^k τῶν ^k πλειόνων, ⁷ ὥστε ^l τοῦναν-

b ch. i. 12 reff.
c Acts xx. 21. xxiv. 24. ch. i. 11 al.
e 1 Thess. ii. 9. 2 Thess. iii. 8 only t.
f Luke xxii. 38. Gen. xxx. 15.
g ver. 2 reff.
h here only t. Wisd. iii. 10 only. (τον, 2 Macc. vi. 13.)
i ellips., see 2 Pet. i. 19.
j ver. 2 reff.
k 1 Cor. ix. 19 reff.
l Gal. ii. 7. 1 Pet. iii. 9 only t. 3 Macc. iii. 22.

4. ἵνα γνῶτε bef την αγαπην F l. for eis, προς F.
5. (αλλα, so ABCL[O]P^x rel [exc 17].) επιβαρων F.
6. om η υπο των πλειονων F(not F-lat) aeth-rom.

Meyer well observes, that πάντας ὑμᾶς, in spite of the existence of an anti-pauline faction in the Corinthian church, is a true example of the love which πάντα πιστεύει, πάντα ἐλπίζει, 1 Cor. xiii. 7. 4.] *Explanation* (γὰρ) that he did not write in levity of purpose, but under great trouble of mind,—not to grieve them, but to testify his love. ἐκ, of the inducement—διά, of the condition: he wrote, out of much tribulation (inward, of spirit, not outward) and anguish (συνοχή, 'angustiae') of heart, with (q. 'through,'—the state being the vehicle of the action, see reff.) many tears.

τ. ἀγάπην, before the conjunction ἵνα, for special emphasis: see reff. περισσοτέρως—than to other churches (?)—so Chrys. (referring to 1 Cor. iv. 15; ix. 2), Theophyl.: Estius thinks, the comparative is not to be pressed, but understood as [some take the adjective] in ver. 7,—*exceedingly*.

5-11.] DIGRESSIVE REFERENCE TO THE CASE OF THE INCESTUOUS PERSON, WHOM THE APOSTLE ORDERS NOW TO BE FORGIVEN, AND REINSTATED. From the λύπη of the former verses, to him who was one of the principal occasions of that grief, the transition is easy. 5.] Δέ, transitional. Now if any one hath occasioned sorrow (a delicate way of pointing out the one who had occasioned it), he hath grieved, not me (not,—not only me, which destroys the meaning,—I am not the aggrieved person, but you?), but, [in part (i. e.) more or less, partially: see reff.], that I be not too heavy on him (refers to ἀπὸ μέρους, which qualifies the blame cast on the offender), all of you. The above punctuation and rendering is adopted by Chrys. (ἵνα μὴ βαρῆσθω ἐκείνον τὸν πορνεύσαντα, p. 459), Beza, Calvin (but not in his text), al., with Meyer, De Wette. But Theodoret, Vulg., Luther, Bengel, Wetst., al., join ἐπιβαρῶ πάντας ὑμ., thus: 'he hath

not grieved me (alone and principally) but only in part (having grieved you also), that I may not lay the fault on all of you,' which I should in this case do, by making myself the only person aggrieved, and classing you with the offender. But this can hardly be; ἀλλά must be εἰ μὴ.

Another way is adopted by Mosheim, Billroth, and Olsh.,—to join πάντας with ἵνα μὴ ἐπιβ.,—but in part,—that I burden not all,—you:—ἐπιβαρῶ being variously understood, either (1) of including you in the blame of the offender, or (2) as Olsh., of extending to them all the burden of this sorrow;—he supposes it to be ironically spoken; their highest praise would have been that all had been troubled. But as Meyer remarks, irony is entirely out of place in this part of the Epistle. The meanings are well discussed in Stanley. 6.] ἱκανόν, sc. either ἐστίν or ἔστω. τῷ τοιοῦτῳ Meyer remarks on the expression as being used in mildness, not to designate any particular person: but the same designation is employed in 1 Cor. v. 5, παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ.

ἢ ἐπιτ. αὕτη This punishment (= ἐπιτίμιον, see reff.): what it was, we are unable with certainty to say; but 1 Cor. v. seems to point to excommunication as forming at least a part of it. But it was not a formal and public, only a voluntary individual abstinence from communion with him, as is shewn by ὑπὸ τῶν πλειόνων: the anti-pauline party probably refusing compliance with the Apostle's command. ἱκανόν enough, not in duration, though that would be the case, but in magnitude: sufficient, as having produced its desired effect, penitence. 7.] so that (conseq. on ἱκανόν) on the contrary you (should) [rather (than continue the punishment)] forgive and comfort him, &c. Meyer denies that δεῖν should be supplied, and makes ὥστε depend immediately on

m. Luke vii. 42, 43. ch. xii. 13. Col. ii. 13. iii. 13 (bis). L. P. (Sic. xii. 3 al.) n. = ch. i. 4 &c. ref. o 1 Cor. ix. 27 ref. p. = Mark xii. 40 [L. 1 Cor. xii. 23 r. Dan. iv. 33 (36) Theod. q 1 Cor. xv. 54 ref. r = w. inf. Rom. xii. 1 al. 2 Macc. iv. 34. u Rom. v. 4 ref. signif., Acts xxvii. 24. Gal. iii. 18. 2 Macc. iii. 33. vii. 2. xii. 17, 18. 1 Thess. iv. 6 only. P. Ezek. xxii. 27. only. P. + Baruch ii. 8 only. s Gal. iii. 15 only. Gen. xxiii. 20. Levit. xxv. 30 only. t Rom. xiv. 9 ref. v = ch. viii. 23. ix. 8. Gal. v. 10 al. w Acts vii. 39 ref. x act. y ch. iv. 6. Prov. viii. 30. see note. z ch. a ch. iii. 14. iv. 4. x. 5. xi. 3. Phil. iv. 7 only. P. + Baruch ii. 8 only. b Acts xiii. 27.

7. om *μαλλον* AB Syr Aug₁: ins CKL[O]PN rel syr copt arm Chr Thdrth_{h,l} Damasc Thl Ec [Tert₁] Ambrst, and aft *υμας* DF goth Thdrth₁.

9. aft *εγραφα* ins υμιν F (υμων sic) vobis F and G) 31 copt æth Chr₂ [Euthal-ms] Thdrth Pel. ins παντων hef υμων F (not F-lat). for ει, η (ἡ?) AB 17.

10. rec *και εγω*, with C¹F K[e sil] LN^{3a} rel Thdrth: txt ABC²D[O]PN¹ a m 17. 47 Epiph, Chr, [Euthal-ms] Damasc, with D²KL rel syr Thdrth Thl Ec: txt ABC(D¹)F[O](P)N latt [Euthal-ms] Damasc Ambrst.—om ð D¹[-gr (goth)] (æth-pl): ω D³P m g²(perhaps).

ικανόν,—‘enough, for you to forgive and console him.’

τῇ περισσοτέρᾳ λύπῃ] not, as E. V., ‘by overmuch sorrow:’ but (as Meyer), by the increase of sorrow which will come on the continuance of his punishment. καταποθῇ does not set any definite result of the excessive sorrow before them, such as apostasy or suicide, but leaves them to imagine such possible.

8.] κυρῶσαι, hardly (as usually understood) to ratify by a public decree of the church: if (see above) his exclusion was not by such a decree, but only by the abstinence of individuals from his society, the ratifying their love to him would consist in the majority making it evident to him that he was again recognized as a brother.

9.] Reason why they should now be ready to shew love to him again,—the end of Paul’s writing to them having been accomplished by their obeying his order. For to this end I also wrote: the *καί* signifying that my former epistle, as well as my present exhortation, tended to this, viz. the testing your obedience. Meyer (ed. 2) explains the *καί* as implying that other orders to the same effect were sent by word of mouth. He alludes beyond doubt to the former Epistle, ch. v. Yet the ancient Commentators, Chrys., &c., and Erasmus., Wolf, Bengel, al. (not Olsh.), as De Wette says, interpret it of this Epistle: which certainly is grammatically allowable (see 1 Cor. v. 9, note), but opposed to the context (see vv. 3, 4, besides the manifest sense here, that the object of his writing had been accomplished). That I might know the proof of you, whether in all things (emphatic)

ye are obedient. This was that one among the various objects of his first Epistle, which belonged to the matter at present in hand, and which he therefore puts forward: not by any means implying that he had no other view in writing it.

10.] Another assurance to encourage them in forgiving and reinstating the penitent;—that they need not be afraid of lack of apostolic authority or confirmation of their act from above—he would ratify their forgiveness by his sanction. ω δὲ . . .] ‘Your forgiveness is mine:’ not said generally (as Meyer), but definitely, pointing at the one person here spoken of and no other.

κάγώ, scil. χαρίζομαι. Then he substantiates this assurance, by further assuring them, that his forgiveness of any fault in this case, if it takes place, takes place on their account. Meyer’s (former: now (4th edn.) abandoned) and Rückert’s rendering of *κεχάρισμαι* as *passive*, disturbs the whole sense of the passage, besides being inconsistent with the N.T. usage of the word, see ref.

ἐν προσώπῳ χριστοῦ] either ‘in the presence of Christ,’ as in ref. Prov. (compare Matt. xxi. 42),—so Theodore, Erasm., Beza, Calv., Olsh., De W.,—or, and far better, in the person of Christ, acting as Christ, in the same way as he had commanded the punishment ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ, 1 Cor. v. 4: so Vulg., Estius (who argues the matter at some length), Wetst., al.

11. ἵνα μὴ . . .] follows out the δι’ υμᾶς—to prevent Satan getting any advantage over us (the Church generally: or better, us Apostles), in robbing us of some of our people,—viz. in causing the

[... ii. 12. 12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα ὡς εἰς τὸ εὐαγγέλιον τοῦ
 O.] χριστοῦ, καὶ ὡς θύρας μοι ἀνεῳγμένης ἐν κυρίῳ, 13 οὐκ
 ἔσχηκα ἀνεσιν τῷ πνεύματί μου, ἢ τῷ μὴ εὐρεῖν με
 Τίτον τὸν ἀδελφόν μου· ἀλλὰ ἠ ἀποταξάμενος αὐτοῖς,
 [μακε- k ἐξήλθον εἰς Μακεδονίαν. 14 Τῷ δὲ θεῷ ἡ χάρις τῷ
 δον P.] πάντοτε ἠ θριαμβεύοντι ἡμᾶς ἐν τῷ χριστῷ καὶ τῇ
 edn. 6, § 44. 5. h Acts xviii. 18 reff. i Acts viii. 5 reff. k = Acts
 xi. 25 reff. 1 Rom. vi. 17 reff. m Col. ii. 15 only +.

12. δια το εὐαγγέλιον F Damasc : δια του εὐαγγελιον D[-gr] : propter evangelium
 latt [Ambrst]. καὶ θύρα μοι ἡν ἐῳγμενη F : ηνεωγ. DP.

13. for 2nd τω, του C² N¹ : το LP f l m n [Euthal-ms] : εν τω D 17. ευρισκειν
 D¹. [om] αυτο[ι]s K.

penitent offender to despair and fall away from the faith. Chrys. remarks : πλεονεξίαν εἰκότως ἐκάλεσεν, ὅταν καὶ διὰ τῶν ἡμετέρων κρατῇ. τὸ γὰρ δι' ἁμαρτίας λαμβάνειν, ἴδιον αὐτῷ ἐστὶ τὸ μέντοι διὰ μετανοίας, οὐκέτι ἡμέτερον γάρ, οὐκ ἐκείνου, τὸ ὕπλον. p. 462. The word has yet another propriety : the offender was to be delivered over τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός—care must be taken lest we πλεονεκτῇθώμεν ὑπὸ τοῦ σ., and his soul perish likewise.

οὐ γὰρ . . .] αὐτοῦ before τὰ νοήμ. for emphasis :—such devices, as coming from him, are special matters of observation and caution to every Christian minister ; much more to him who had the care of all the churches. See 1 Pet. v. 8.

The personality and agency of the Adversary can hardly be recognized in plainer terms than in both these passages.

12—17.] HE PROCEEDS (after the digression) TO SHEW THEM WITH WHAT ANXIETY HE AWAITED THE INTELLIGENCE FROM CORINTH, AND HOW THANKFUL HE WAS FOR THE SEAL OF HIS APOSTOLIC MINISTRY FURNISHED BY IT. The only legitimate connexion is that with vv. 1—4.

δε serves to resume the main subject after parenthetical matter : so Herod. viii. 67,—ἐπεὶ ὦν ἀπίκατο ἐς τὰς Ἀθήνας πάντες οὗτοι πλὴν Παρίων· Παριοὶ δὲ ὑπολειφθέντες ἐν Κύθῳ ἐκαπαδόκεον τὴν πόλεμον κῆ ἀποβήτεται· οἱ δὲ λοιποὶ ὡς ἀπίκοντο ἐς τὸ Φάληρον, κ.τ.λ. See Hartung, Partikellehre, i. 174.

12.] To Troas, viz. on his journey from Ephesus, Acts xx. 1, 2 ; 1 Cor. xvi. 5—9. “The art. perhaps indicates the region of ‘the Troad,’ rather than the city.” Stanley. εἰς τὸ εὐαγγ. τ. χρ.] for (the purpose of preaching) the Gospel of Christ. He had been before at Troas, but the vision of a Macedonian asking for help prevented his remaining there. He now revisited it, purposely to stay and preach. On his return to Asia he remained there seven days, Acts xx. 6—12. καὶ θύρας . . .] and an opportunity of apostolic action being

afforded me ; ἐν κυρίῳ defines the sort of action implied, and to which the door was opened. It is remarkable that in speaking of this journey, though not of the same place, Paul uses this expression, 1 Cor. xvi. 9. Compare the interesting passage at Troas on his return from Europe the next spring, Acts xx. 6—13.

13. ἔσχηκα ἀνεσιν] perf. in the sense of aorist, as ch. i. 9. I had not rest for my spirit (not, ‘in my spirit :’ compare οὐχ εὐροῦσα ἡ περιστέρα ἀνάπανσιν τοῖς ποσὶν αὐτῆς, Gen. viii. 9). He could not with any tranquillity prosecute the spiritual duties opened to him at Troas.

τῷ μὴ εὐρ.] by (reason of) my not finding : see reff.

Paul had sent Titus to Corinth, ch. xii. 18, partly to finish the collection for the saints, but principally to bring intelligence respecting the effect of the first Epistle. Probably it had been fixed that they should meet at Troas.

τ. ἀδελ. μου implies a relation closer than merely that of Christian brotherhood—my colleague in the Apostleship.

αὐτοῖς] the disciples there : understood from the context.

14—17.] Omitting, as presupposed, the fact of his having met with Titus in Macedonia, and the nature of the intelligence which he brought,—he grounds on these a thanksgiving for that intelligence, and a magnification of his apostolic office. It is evidently beside the purpose to refer this thanksgiving to the diffusion of the gospel in Macedonia (as Platt), or in Troas (as Emmerling), or to general considerations (as Bengel) :—both the context, and the language itself (see below), shew that its reference is to the effects of the apostolic proof on the Corinthians.

14. θριαμβεύοντι] leading us in triumph, see reff. Two kinds of persons were led in triumph : the participators of the victory, and the victims of the defeat. In Col. the latter are plainly meant ; here, according to many Commentators (Calv., Elsner, Bengel, De Wette, al.), the former : which however is never elsewhere the reference of the word,

1 here See.
John xii. 3.
1 Ph. v. 2.
Phil. iv. 18
only. Exod.
v. 21.
o gen. object,
ch. x. 5.
p Rom. i. 19
reff.
q Eph. v. 2. Phil. iv. 18 only. Ezra vi. 10.
ii. 12 reff.

ἡ ὁσμὴν τῆς γνώσεως ὁ αὐτοῦ ῥ φανεροῦντι δι' ἡμῶν ἐν
παντὶ τόπῳ. 15 ὅτι χριστοῦ ἁ εὐωδία ἐσμέν τῷ θεῷ ῥ ἐν
τοῖς ῥ σωζόμενοις καὶ ῥ ἐν τοῖς ῥ ἀπολλυμένοις, 16 ὁ οἷς
μὲν ῥ ὁσμὴ ἐκ θανάτου ῥ εἰς θάνατον, ὁ οἷς δὲ ῥ ὁσμὴ ἐκ

ABCD F
KLN a b
c d e f g
h k l m
no 17. 47

r = 1 Cor. ii. 6. s 1 Cor. xv. 2 reff. t Rom.
v = Acts xi. 18. Rom. v. 16 reff.

14. (s of τῆς is written over the line by N¹ or -corr¹.)

16. ὁσμην (twice) D[-gr]. rec om ἐκ (twice), with DFKL rel latt arm [Chr.],
Thdrt, Thl Gec Iren[-int], Ambrst Aug^{sape}: ins ABCN m 17. 47[1st] copt [goth
(2nd)] æth Clem₁ Orig₁(-int₂) Dial₁ Nys [Cyr-p₁ Euthal-us] Hil₁.

but it always implies *triumphare de aliquo*. Wetst. quotes this sense, βασιλεῖς ἐθριμβευσσε, Plut. Rom. p. 38 D, and in four other places:—and the Scholiast to Hor. Od. i. 37. 31, who relates of Cleopatra, “invidens Privata deduci superbo Non humilis mulier triumpho,” that she refused the terms offered her by Augustus, saying, οὐ θριαμβευθήσομαι. Meyer in consequence understands it in this sense here: *who ever triumphs over us*, i. e. ‘who ceases not to exhibit us, His former foes, as overcome by Him’—and adds in a note, “Remark the emphatic πάντοτε, prefixed, to which the similarly emphatic ἐν παντί τόπῳ, at the end, corresponds. God *began* His triumph over the ἡμεῖς at their conversion;—over Paul, at Damascus, where he made him a servant, from being an enemy. This triumph he ever continues, not ceasing to exhibit before the world these His former foes, by the results of their present service, as overcome by Him. This, in the case before us, was effected by Paul, in that (as Titus brought him word to Macedonia) his Epistle had produced such good results in Corinth.” De W. objects to this as a strange way of expressing thankfulness for deliverance from our anxiety. But *is it so* to those who look beneath the surface? In our spiritual course, *our only true triumphs* are, *God’s triumphs* over us. His defeats of *us*, are *our only* real victories. I own that this yet appears to me to be the *only admissible rendering*. We must not violate the known usage of a word, and invent another for which there is no precedent, merely for the sake of imagined perspicuity. Such is that of ‘to make to triumph’ (Beza, Estius, Grot., al.):—μαθητεῖν, Matt. xxviii. 19, and βασιλεύειν, 1 Kings viii. 22, are not cases in point, their sense being, to ‘make a disciple,’ ‘to make a king,’—whereas that required for θριαμβεύειν, would be, *triumphatorem facere*. χορεύειν, for ‘to make to dance,’ is more to the point: οὕτω καταπαύομεν μούσας, αἱ μὲν ἐχόρευσαν, Eur. Herc. Fur. 688,—τάχα σ’ ἐγὼ μᾶλλον χορεύσω, ib. 873:—but the Apostle’s own

usage in ref. Col., in my mind, decides the question. See also the following context.

ἐν τῷ χρ., as usually, in our connexion with, ‘as members of,’ Christ: not, ‘by Christ.’ τὴν ὁσμὴν.] The

similitude is not that of a *sacrifice*, but still the same as before: during a triumph, sweet spices were thrown about or burnt in the streets, which were θυμιαμάτων πλήρεις, Plut. Æmil. p. 272 (cited by Dr. Burton). As the fact of the triumph, or approach of the triumphal procession, was made known by these odours far and wide, so God diffuses by our means, who are the materials of His triumph, the sweet odour of the knowledge of Christ (who is the Triumpher, Col. ii. 15).

τῆς γνώσεως.] genit. of apposition: the *odour*, which in the interpretation of the figure, *is* the knowledge. αὐτοῦ,—χριστοῦ, cf. next verse.

15.] Here the propriety of the figure is lost, and the source of the odour identified with the Apostles themselves. For we are to God a *sweet savour of Christ* (gen. object., of that which was diffused by the odour, viz. the *knowledge of Christ*. ‘Instar fragrantis ejusdam unguenti, seu florum aut herbarum, famam nominis ejus, velut bonum et suavem odorem, . . . spargimus apud omnes.’ Estius) among those who are being saved, and among those who are perishing (σωζ. and ἀπολλ., see note, 1 Cor. i. 18). κὰν σώζονται τινες, κὰν ἀπολλύονται, τὸ εὐαγγέλιον μένει ἔχον τὴν οἰκείαν ἀρετὴν, κ. ἡμεῖς μένομεν τοῦτο ὄντες ὑπὲρ ἑαμέν, Theophyl., mainly from Chrys., who proceeds καὶ καθάπερ τὸ φῶς, κὰν σκοτίῃ τοὺς ἀσθενεῖς, φῶς ἐστὶ, καὶ τοὺς σκοτίῳ κ. τὸ μέλι, κὰν πικρὸν ἢ τοῖς νοσοῦσι, γλυκὴ τὴν φύσιν ἐστίν οὕτω καὶ τὸ εὐαγγέλιον εὐωδὲς ἐστὶ, κὰν ἀπολλύονται τινες ἀπιστοῦντες. Hom. v. p. 467.

16 a.] to the one (the latter) an odour arising from death and tending to death: to the others (the former) an odour arising from life and tending to life. The odour was, CHRIST,—who to the unbelieving is *Death*, a mere announcement of a man crucified,—and working

ζωῆς ^v εἰς ζωην. καὶ ^w πρὸς ταῦτα τίς ^w ἱκανός; ¹⁷ οὐ ^w ἔσμεν ὡς ^x οἱ ^x πολλοὶ ^y καπηλεύοντες τὸν ^z λόγον τοῦ ^z θεοῦ, ἀλλ' ^a ὡς ἐξ ^b εἰλικρινείας, ἀλλ' ^a ὡς ἐκ θεοῦ, ^x κατέναντι [τοῦ] θεοῦ ^d ἐν χριστῷ λαλοῦμεν.

III. ¹ Ἀρχόμεθα πάλιν ^e ἑαυτοὺς ^f συνιστάνειν; ἡ ^g

i. 14. b ch. i. 12 reff. c Rom. iv. 17 reff. d = 1 Thess. iv. 1.
e 1st pers., Rom. viii. 23. xv. 1. 1 Cor. xi. 31. ch. i. 9. iv. 2, 5. x. 12, 14. 1 Thess. ii. 8.
ch. v. 12. x. 12, 18 only. see Rom. iii. 5 reff. f (-άνειν)

[for ζωης] ζων (but corrd) **Ν**¹. [os ταυτα is written over an erasure in C, the former writing being a little shorter.]

17. for πολλοι, λοιποι D F[-gr] L d e f g h l n syrr arm Chr₁ Thdrt: plurimi vulg (and F-lat); ceteri aut plurimi G-lat. αλλα (1st) B. om 1st ως F latt copt goth Iren-int [Ambrst]. om 2nd αλλ' F [D-lat] fuld (and demid) syr Iren-int₁ [Ambrst]. rec (for κατεναντι) κατενωπιον, with DFKL[**N**³(sic, Tischdf N. T. ed 8)] rel Bas₁ Chr₁ Thdrt Damasc: ενωπιον **N**³[so Tischdf Cod. Sin.]: txt ABCP¹ m 17 Did₁ Chr-ms [Euthal-ms]. om του (bef θεου) (to corresp with εκ θεου before: but the art here is significant as giving solemnity) ABCD¹**N**¹ m 17 Bas [Euthal-ms]: ins D2³FKLP¹**N**³ rel Chr Thdrt Damasc.

CHAP. III. 1. for συνιστανειν, συνισταν BD¹ 17: συνισταναι F Thdrt[-ms]: txt ACD²⁻³KLP¹ rel [Chr₁ Euthal-ms Thdrt-ed Damasc]. rec (for 1st ἡ) εἰ, with

death by unbelief: but to the believing, *Life*, an announcement of His Resurrection and *Life*,—and working in them life eternal, by faith in Him. The *double working* of the Gospel is set forth in Matt. xxi. 44; Luke ii. 34; John ix. 39.

16 b.] In order to understand the connexion, we must remember that the purpose of vindicating his apostolic commission is in the mind of Paul, and about to be introduced by a description of the office, its requirements, and its holders. This purpose already begins to press into its service the introductory and apologetic matter, and to take every opportunity of manifesting itself. In order then to exalt the dignity and shew the divine authorization of his office, he asks this question: **And** (see remarks at ver. 2) **for** (to accomplish) **these things** (this so manifold working in the believers and unbelievers,—this emission of the εὐωδία χριστοῦ every where), **who is sufficient?** He does not express the answer, but it is too evident to escape any reader,—indeed it is supplied in terms by ch. iii. 5, οὐχ ὅτι ἱκανοὶ ἔσμεν λογισασθαι τι ἀφ' ἑαυτῶν ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ. Meyer remarks that πρὸς ταῦτα is put first, in the place of emphasis, to detain the attention on its weighty import, and then τίς purposely put off till the end of the question, to introduce the interrogation unexpectedly; as in Herod. v. 33,—σὸς δὲ κ. τούτοις ποιοῖς πράγμασι τί ἐστι;—Plato, Symp. p. 204, ὁ ἐρώων τῶν καλῶν τί ἐρᾷ; 17.] οἱ πολλοὶ here points definitely at those false teachers, of whom he by and by, ch. x.—xii., speaks more plainly.

ἐσμεν . . . καπηλεύοντες] are not in the

habit of adulterating (the word κάπηλος (Sir. xxvi. 29) originally signifies any kind of huckster or vender, but especially of wine,—and thence, from the frequency of adulteration of wine, καπηλεύω implied to *adulterate*: in Isa. i. 22, we have οἱ κάπηλοὶ σου μίσγουσιν τὸν οἶνον ὕδατι: in the Etymol. (Wetst.) κάπηλος, ὁ οἰνοπώλης . . . ὁ δὲ Αἰσχύλος τὰ δόλια πάντα καλεῖ κάπηλα: 'κάπηλα προφέρων τεχνήματα:' in Lucian, Hermotim. 59 (ib.), ὅτι καὶ φιλόσοφοι ἀποδίδονται τὰ μαθήματα, ὥσπερ οἱ κάπηλοι, κερασάμενοι γε οἱ πολλοί, καὶ δολώσαντες, καὶ κακομετροῦντες. See many more examples in Wetst. The same is expressed ch. iv. 2, by δολοῦντες τ. λόγον τ. θεοῦ) the word of God, but as ('ut qui') from sincerity (the subjective regard of the speakers), but as from God (the objective regard—a dependence on the divine suggestion) **we speak before God** (with a consciousness of His presence) **in Christ** (not 'in the name of Christ,' Grot., al., nor 'concerning Christ,'—Beza, al.: nor 'according to Christ,' Calv.: but as usual, in Christ: as united to Him, and members of His Body, and employed in His work).

CH. III. 1—VI. 10.] BEGINNING WITH A DISOWNING OF SELF-RECOMMENDATION, THE APOSTLE PROCEEDS TO SPEAK CONCERNING HIS APOSTOLIC OFFICE AND HIMSELF AS THE HOLDER OF IT, HIS FEELINGS, SUFFERINGS, AND HOPES, PARTLY WITH REGARD TO HIS CONNEXION WITH THE CORINTHIANS, BUT FOR THE MOST PART IN GENERAL TERMS. 1—3.] *He disclaims a spirit of self-recommendation.* 1.] ἀρχ., are we beginning?

πάλιν, alluding to a charge probably made

11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

AKLP rel arm Chr₁ Damasc: txt BCDFN a f m [latt copt goth Euthal-ms] Thdrt [Pel].
 ωςπερ AD¹ m. rec at end adds *συστατικων*, with DKLP rel syrr goth Thdrt-ms Damasc; *συστατικων επιστολων* F, the words *commendaticiiis epistolis* are written over the greek in F(as also in G, the latin being there always so written): om AB¹ N 17 vulg(amd F-lat) copt aeth arm Chr₁ [Euthal-ms] Thdrt(exe ms₁) Ambrst. (syn- DF: -στατικας D¹.)

2. for 2nd *ημων, υμων* N b k o 17 [demid aeth-rom]. for παντων, των F[-gr(amd G-lat). (omnibus vulg with F-lat.)

3. ins ka bef εγγεγραμμενη B a² 67². 74 vulg. rec καρδιας (see note), with FK rel latt Syr copt [goth] aeth arm Orig₁(-int₃) Dial₁ Eus[-edd₁ Mae₁] Chr₁ Cyr₁ Thdrt Damasc Iren-int₁ Hil₁: txt ABCDG[L₁P₁N rel syr Eus-mss [Cyr-p₁ Euthal-ms].

against him of having done this in his former epistle: perhaps in its opening section, and in some passages of 1 Cor. v., ix. and xiv. 18; xv. 10 al.: see our ch. x. 18.

ἢ μὴ χρ.] Or do we want (the μὴ gives an ironical turn to the question, which is more strongly expressed in the rec. reading εἰ μὴ,—‘unless it be thought, that? . . .’) as some (so *τινες*, 1 Cor. iv. 18; xv. 12; Gal. i. 7, of the teachers who opposed him. Probably these persons had come recommended to them, by *whom* does not appear, whether by churches or Apostles, but most likely by the former (ἐξ ὑμῶν), and on their departure requested similar recommendations from the Corinthian church to others), letters of recommendation to you (*ἐπιστ. συστατικαί* are fully illustrated by Suicer, Thes. in voc. Among other passages he cites the 13th canon of the council of Chalcedon: *ἐξένους κληρικοὺς καὶ ἀγνώστους ἐν ἑτέρᾳ πόλει δίχα συστατικῶν γραμμάτων τοῦ ἰδίου ἐπισκόπου* μηδὲ ὅλως μηδαμῶς λειτουργεῖν; and Epist. cclxxi. (al. xi.) of Basil, vol. iv. p. 417, which has this inscription: *Εὐσεβίῳ ἑταίρῳ συστατικὴ ἐπὶ Κυριακῷ πρεσβυτέρῳ*, “Eusebio sodali commendatitia Cyriaci presbyteri”) or from you? The rec. *συστατικῶν* at the end, as well as *συστ. ἐπιστολῶν*, have probably been glosses, inserted (the ancient MSS. having no stops) to prevent ἐξ ὑμ. being taken with ἢ ἐπιστ. following.

2.] Ye are our epistle (of commendation), written on our hearts (not borne on our hands to be shewn, but engraven, in the consciousness of our work among you, on our hearts. There hardly can be any allusion, as Olsh.

thinks, to the twelve jewels engraven with the names of the tribes and borne on the breast-plate of the High Priest, Exod. xxviii. 21. The plural seems to be used, as so often in this Epistle,—see e. g. ch. vii. 3, 5,—of Paul himself only), known and read (a play on *γιν.* and *ἀναγιν.*, as at ch. i. 13) by all men (because all men are aware, what issue my work among you has had, and receive me the more favourably on account of it. But ‘all men’ includes the Corinthians themselves; his success among them was his letter of recommendation to them as well as to others from them).

3.] manifested to be (that ye are) an epistle of Christ (i. e. written by Christ,—not, as Chrys. al., concerning Christ:—He is the Recommender of us, the Head of the church and Sender of us His ministers) which was ministered (aor.) by us (i. e. carried about, served in the way of ministration by us as tabellarii,—not, as Meyer and De W. and al., written by us as amanuenses: see below), having been inscribed, not with ink, but with the Spirit of the living God (so the tables of the law were γεγραμμένα τῷ δακτύλῳ τοῦ θεοῦ, Exod. xxxi. 18), not on stone tables (as the old law, ib.), but on (your) hearts (which are) tables of flesh (Meyer calls the reading *καρδίας* a mistake of the pen. But surely internal as well as external evidence is strong in its favour, the correction to *καρδίας* being so obvious to those who found the construction harsh). The apparent change in the figure in this verse requires explanation. The Corinthians are his Epistle of recommendation, both to themselves

κιναις. ^{4 u} Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ ^u ^{ch. i. 15} ^{reff.} ^{v = Rom. v. 1} ^{reff.} ^u ^{ch. i. 24} ^{reff.} ^x ^{ch. ii. 16.} ^{1 Cor. xv. 19} ^{reff.} ^u ^{ch. i. 15} ^{reff.} ^{v = Rom. iii. 25.} ^(Jer. xi. 19.) ^z ^{Luke xii. 57.} ^{xii. 39.} ^{John v. 19.} ^{x. 18.} ^{xvi. 13} ^{c here only t.} ^{Heb. viii. 8 (from h Rom. ii. 29. vii. 6.}

χριστοῦ ^v πρὸς τὸν θεόν. ^{5 w} οὐχ ^w ὅτι ^x ἱκανοί ἐσμεν
^v λογίσασθαι τι ^z ἀφ' ^{za} ἑαυτῶν ὡς ^b ἐξ ^a ἑαυτῶν, ἀλλ' ἡ
^c ἱκανότης ἡμῶν ^b ἐκ τοῦ θεοῦ, ⁶ ὃς καὶ ^d ἰκάνωσεν ἡμᾶς
^e διακόνους ^f καινῆς ^{fg} διαθήκης, οὐ ^h γράμματος ἀλλὰ
^h πνεύματος· τὸ γὰρ ^h γράμμα ⁱ ἀποκτείνει, τὸ δὲ ^h πνεῦμα

al. d Col. i. 12 only t. Jer. xxxviii. [xxxi.] 31. ix. 15. i (-κτεν-) Matt. x. 25. Mark xii. 5. Luke xii. 4. Rev. vi. 11. a 1st pers., ver. 1. e = Eph. iii. 7. Col. i. 23 al. b = ch. i. 11. ii. 2. f 1 Cor. xi. 25. Heb. viii. 8 (from h Rom. ii. 29. vii. 6. g Rom. ix. 4 reff.

4. for εχομεν, εχω Α.

5. λογιζεσθαι CDF 1 n. rec αφ' εαυτων bef λογισασθαι τι, with KL rel syr Did, Chrj, Thdrt Damasc: bef ικανοι εσμεν BCK copt arm Bas, [Euthal-ms] Antch: bef εσμεν m (attempts to connect ικανοι and αφ εαυτων): om 17. 139 Syr: txt ADF(P) latt goth [(æth) Ambrst].—τι bef λογ. P [Chrj]: om τι B. om ως C. for 2nd εαυτων, αυτων BF.

6. rec αποκτεινει, with B b d Orig[-ed, Bas-ed,]: αποκτεινει ACDL (αποκτεινει D³L) rel Orig-ms, [Euthal-ms] Cyr-p: txt F(-κτηναι) K¹N e f l m² 17 Did, Chr-2-mss.

and others; an *Epistle*, written by Christ, ministered by Paul; the *Epistle* itself being now the subject, viz. the Corinthians, themselves the writing of Christ, inscribed, not on tables of stone, but on hearts, tables of flesh. The *Epistle* itself, written and worn on Paul's heart, and there known and read by all men, consisted of the *Corinthian converts*, on whose hearts Christ had written it by His Spirit. *I bear on my heart, as a testimony to all men, that which Christ has by His Spirit written in your hearts.* On the tables of stone and of flesh, see Exod. as above; Prov. iii. 3; vii. 3; Jer. xxxi. 31–34, and on the contrast, also here hinted at in the background, between the heart of stone and the heart of flesh, Ezek. xi. 19; xxxvi. 26.

4–11.] *His honour of his apostolic office was no personal vanity, for all the ability of the Apostles came from God, who had made them able ministers of the new covenant (4–6), a ministration infinitely more glorious than that of the old dispensation (7–11).*

4.] The connexion with the foregoing is immediate: he had just spoken of his consciousness of apostolic success among them (which assertion would be true also of other churches which he had founded) being his world-wide recommendation. It is *this confidence* of which he here speaks. Such confidence however we possess through Christ towards God: i. e. 'it is no vain boast, but rests on power imparted to us through Christ in regard to God, in reference to God's work and our own account to be given to Him.'

5.] not that (i. e. 'I mean not, that' . . . :—not, 'not because,' as Winer in his former editions: see edn. 6, § 61. 5. f) we are of ourselves able to do anything (to carry on any of the processes of reasoning or judgment, or

faith belonging to our apostolic calling: there is no ellipsis, 'any thing great,' or 'good,' or the like) of ourselves, as if from ourselves (αφ' εαυτ. and εξ εαυτ. are parallel: the latter more definitely pointing to ourselves as the origin),—but our ability (λογισασθαι τὰ πάντα) is from (as its source) God.

6.] Who also (= 'qui idem;' so Eur. Bacch. 572, ταῦτα καὶ καθύβρις' αὐτόν, 'hæc eadem illi exprobravi.' See Hartung, Partikellehre, i. p. 132) enabled us as ministers of the (or, as Stanley, "a:" but not necessarily from the omission of the art.: cf. Heb. xii. 24, καὶ διαθήκης νέας μεσότην Ἰησοῦ) new Covenant (i. e. the gospel, Eph. iii. 7; Col. i. 23, as distinguished from the law: see 1 Cor. xi. 25; Gal. iv. 24:—the πλάκες λίθιναι and σάρκιναι are still borne in mind, and lead on to a fuller comparison of the two covenants),—not of (governed by διακόνους, not by καινῆς διαθ.—'ministers, not of' . . .) letter (in which, viz. in formal and literal precept, the Mosaic law consisted), but of Spirit (in which, viz. in the inward guiding of the Spirit of God, the gospel consists. Bengel remarks: 'Paulus etiam dum hæc scripsit, non litera, sed spiritus ministerium egit. Moses in proprio illo officio suo, etiam cum haud scripsit, tamen in litera versatus est'): for the letter (mere formal and literal precept, of the law) killeth (as in Rom. vii.,—brings the knowledge of sin, its guilt and its punishment. The reference is not, as Meyer, to natural death, which is the result of sin even where there is no law; nor as Chrys. to the law executing punishment), but the Spirit (of the gospel, i. e. God's Holy Spirit, acting in and through Christ, Who ἐγένετο εἰς πνεῦμα ζωοποιόν, 1 Cor. xv. 45. See also below, ver. 17) giveth life (not merely life eternal, but

k Rom. iv. 17
 refl.
 1 Acts i. 17 al.
 m here only.
 n Luke iv. 32
 al. Ps.
 xxviii. 4.
 o i Cor. xv. 46
 refl.
 p Acts xxii.
 11 refl.
 q epp., here
 and ver. 13
 only. Acts i.
 10 refl.
 EXOD.
 xxiv. 29, 30.)
 r i Cor. i. 28
 refl. part.
 pres., lb. ii. 6.
 v. 9, 10 refl.
 xi. 15.

κ ζωοποιεῖ. 7 εἰ δὲ ἡ ¹ διακονία τοῦ θανάτου ἐν ^h γράμματι
 ἐντετυπωμένη λίθοις ἐγενήθη ^{no} ἐν ^{op} δόξῃ, ὥστε μὴ δύ-
 νασθαι ^q ἀτείνειν τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον
 Μωυσέως διὰ τὴν ^p δόξαν τοῦ προσώπου αὐτοῦ τὴν ^r κατ-
 αργουμένην, ^s πῶς οὐχὶ μᾶλλον ἡ ¹ διακονία τοῦ ^p πνεύ-
 ματος ἔσται ^{no} ἐν ^{op} δόξῃ; ⁹ εἰ γὰρ ἡ ¹ διακονία τῆς ^s κατα-
 κρίσεως δόξα, ^t πολλῶ ^t μᾶλλον ^u περισσεύει ἡ ^{lv} διακο-
 νία τῆς ^v δικαιοσύνης ^p δόξῃ. ¹⁰ καὶ γὰρ οὐ ^w δεδόξασται

s ch. vii. 3 only+. Numb. xiii. 33 alius in Hexapl. (Montf. (not Fd.))
 u = Rom. iii. 7 refl. constr., ch. viii. 7 (πίστει, κ.τ.λ.). Sir. xi. 12.
 w = Rom. xi. 13. Judg. ix. 9.

ABCDF
 KLPN a
 b c d e f
 g h k l m
 n o 17. 47

7. for θανάτου, θεου **N**¹(txt **N**-corr¹). rec (for γραμματι) γραμμασιν (see note),
 with ACD²⁻³KLPN rel latt (*litteris aut littera* G-lat) syr copt goth Orig₃[-c₁][-int₃)
 Mac, Chr, Thdrt Damasc [Euthal-ms Ambrst]: ενεγεγραμμενη 17: txt B D¹[-gr] F[-gr]
 Syr [arm], for εντετ., τετυπωμενη F. rec ins εν bef λιθοις, with D²⁻³KLN¹ rel
 [latt arm] Orig₁[-int₃) Mac, Chr Damasc [Aug₃]: om ABC D¹[-gr] F[-gr] PN¹ 17
 G-lat Orig₂[-c₁ Euthal-ms] Did, Epiph Thdrt. for του, αυτου (but αυ erased) **N**¹.

8. for ουχι, ουδι: **N**¹(but χ written above by **N**¹ or -corr¹).

9. for 1st η, τη AC D¹[and lat] F[-gr] **N** a 17 am syrr aeth Orig₁[-int₃) Cyr, Ambrst:
 txt B D²[-gr] KLP rel vulg[-ed] (and F-lat) G-lat copt goth Mac, Chr, Thdrt [Antch₁]
 Damasc Aug Pel. aft δοξα ins εστιν D¹F [latt (Syr copt arm)] Orig-int₁[om
 Orig₁]. περισσευει D-gr k o syrr Mac, Orig-int₁, abundabit G-lat Ambrst:
 abundavit D-lat. rec ins εν bef δοξη (prob from εν δ. above, ver 8, and below,
 ver 11), with DFKLPN³ rel latt goth Orig₁[-int₃) Mac [Cyr, Antch₁] Ambrst: om ABC
 17 tol Syr [Euthal-ms].—δοξα **N**¹.

10. rec ουδε (mistake, from δε being the first syllable of the next word), with h latt
 Thdot-aneyr₁(ουδε γαρ) Thl-ed Orig-int₁: txt ABC D[-gr] F[-gr] KLPN rel copt goth

the whole new life of the man of God, see Rom. vi. 4, 11; viii. 2, 10). On the history of this meaning of γράμμα, see Stanley's note.

7—11.] And this ministration is infinitely more glorious than was that of Moses under the old Covenant. He argues from the less to the greater: from the transitory glory of the killing letter, to the abiding glory of the life-giving Spirit.

7.] But (passing to another consideration,—the comparison of the two διακονίαι) if the ministration of death in the letter (of that death which the law, the code of literal and formal precept, brought in. This not having been seen, it was imagined that γράμματι belonged to ἐντετυπωμένη, and hence it was altered, as more according to fact, into γράμμασιν, the received reading.

No art. is required before γράμματι, as Meyer objects,—on account of the preposition ἐν engraven on stones (it seems strange that ἐντετ. λίθ. should be the predicate of διακονία; but the ministration is the whole putting forth of the dispensation, the purport of which was summed up in the decalogue, written on stones. The decalogue thus written was, as in ver. 3, διακονηθεῖσα ὑπὸ Μωυσέως) was (constituted) in glory (as its state or accompanying condition)—the abstract as yet, to be compared with the glory of the ether: the concrete, the brightness on

the face of Moses, is not yet before us), so that the sons of Israel could not fix their eyes on (they were afraid to come nigh him, Exod. xxiv. 30—so that μὴ δύνασθαι is not said of physical inability, but of inability from fear) the face of Moses, on account of the glory of his face, which was transitory ('transitoria et modici temporis,' Estius;—supernaturally conferred for a season, and passing away when the occasion was over), how shall not rather the ministration of the Spirit (= ἡ διακονία τῆς ζωῆς ἐν πνεύματι, as formally opposed to the other:—but not so expressed, because the Spirit is the principle of life, whereas the Law only led to death) be (future, because the glory will not be accomplished till the manifestation of the kingdom: according to Billroth, 'esse inveniatur si rem recte perpenderit: or as Bengel, 'loquitur ex prospectu veteris Testamenti in novum:' but I much prefer the above, as giving the contrast, by and by expressed, between τὸ καταργούμενον and τὸ μένον) in glory? 9.]

For (an additional reason 'a minori ad majus') if the ministration of condemnation was (or, is) glory (the change of ἡ διακονία to the dat. has been made apparently because a difficulty was found in the ministration itself being glory), much more does the ministration of righteousness abound in glory. The ministration

τὸ ^x δεδοξασμένον ^y ἐν τούτῳ τῷ ^y μέρει, εἵνεκεν τῆς ^z ὑπερ- x Exod. xxxiv. 30.
 βαλλούσης δόξης. ¹¹ εἰ γὰρ τὸ ^r καταργούμενον ^a διὰ δό- y ch. ix. 3.
 ξης, ⁱ πολλῶ ⁱ μᾶλλον τὸ ^b μένον, ^{no} ἐν ^{or} δόξῃ. ¹² ἔχοντες Col. ii. 16 (1 Pet. iv. 16 v. r.) only.
 οὖν τοιαύτην ἐλπίδα πολλῇ ^c παρῤῥησίᾳ ^d χρώμεθα, ¹³ καὶ z ch. ix. 14. Eph. i. 19. ii. 7. iii. 19 only. P. r. 2 Mace. iv. 13 al. (ὑπερ-βαλλόντως,
 οὐ ^e καθάπερ Μωσῆς ἐτίθει ^f κάλυμμα ἐπὶ τὸ πρόσωπον 1 Pet. i. 23, 1 Pet. i. 23, John vii. 13 al. 6. ἐν π., John i. 28 al. 3. only. Prov. i. 7. f here 4 times only. Exod. i. 7. ver. 7.
 αὐτοῦ ^g πρὸς τὸ μὴ ^h ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς
 ch. xi. 23. -Βολή, ch. i. 8.) a = ch. ii. 4. v. 7. b = Heb. xii. 27. 1 Pet. i. 23, 25 (from Isa. xl. 8) al. fr. c (Gosp. παρῤῥησία, Mark viii. 32. John vii. 13 al. 6. ἐν π., John vii. 4. xvi. 29 only.) Acts ii. 29 al. 4. Paul, ch. vii. 4 al. 6. Heb. iii. 6 al. 3. 1 John ii. 28 al. 3. only. Prov. i. 21 al. d ch. i. 17. e Rom. iv. 6 reff. f here 4 times only. Exod. i. 7. ver. 7. xxxiv. 33—35. g constr., = 1 Thess. ii. 9. (see note.)

αth arm Orig.₃[-c.] Mac₁ Bas Chr-2-mss [Euthal-ms] Jer., Aug., rec (for εἰν.)
 ενεκεν, with CF¹KL rel Orig.₃ [Mac Bas Chr Euthal-ms Thdot-anc Thdrt]: txt ABD
 P²GPN g m 47 Damasc, ἤκεν 17.

13. rec εαυτου, with DKN rel Chr, Thdrt: [om goth:] txt ABCFLP Frag-coisl
 a c d m 17. [47 Euthal-ms] Chr-2-mss Damasc.

of condemnation, because (Rom. vii. 9 ff.) the Law detects and condemns sin:—the ministration of *righteousness*, because (Rom. i. 17) therein the righteousness of God is revealed and imparted by faith.

10.] For (substantiation of the foregoing πολλῶ μᾶλλον) even that which has been glorified (viz. the διακ. τ. κατακρίσ., which was ἐν δόξῃ by the brightness on the face of Moses) has not been glorified (has lost all its glory) in this respect (i. e. when compared with the gospel,—κατὰ τὸν τῆς συγκρίσεως λόγον, Chrys. Hom. vii. p. 481. De W. takes ἐν τ. τῷ μέρ. with δεδοξασμένον, 'that which was in this particular glorified,' viz. in the brightness on the face of Moses:—but that would more naturally be τὸ ἐν τούτῳ τῷ μέρει δεδοξασμένον:—as it now stands I cannot divide otherwise than οὐ δεδοξασται | τὸ δεδοξασμένον | ἐν τούτῳ τῷ μέρει. Meyer takes τὸ δεδοξ. as *abstract*, and ἐν τούτῳ τῷ μέρει as pointing to the *concrete*: 'that which has been glorified (general and abstract) has in this particular department (concrete, viz. the διακ. τ. κατακρίσ. which was δεδοξασμ.) no glory: q. d. the glorified is unglorified in this case.' This may certainly be, and is ingenious; but the other is simpler) on account of (i. e. when we take into consideration) the surpassing glory (viz. of the other διακονία:—*present*, because spoken of qualitatively).

11.] For (a fresh ground of superiority in glory of the Christian over the Mosaic ministry) if that which is *transitory* (not here, as above, the brilliancy of the visage of Moses, for that was the δόξα, but the *ministry itself*, the whole purpose which that ministry served, which was parenthetical and to come to an end) was with glory (διά, see reff., of the condition or circumstances in which a thing takes place), much more is that which abideth (the everlasting gospel) in glory. Estius says, 'per gloriam (διά δ.) innuere videtur

aliquid momentaneum ac transitorium: in gloria, aliquid manens et stabile.' Similarly, Olshausen: but it is quite in the style of our Apostle to use various prepositions to express nearly the same relation,—see Rom. iii. 22, 30; v. 10.

12, 13.] From a consciousness of this superior glory of his ministration, the Apostle uses great plainness of speech, and does not, as Moses, use a vail.

12. ἐλπίδα] viz. that expressed by ἔσται ἐν δόξῃ, ver. 8: the hope of the ultimate manifestation of exceeding glory as belonging to his ministration. παρῤῥησίᾳ] πρὸς τίνα, εἰπέ μοι: πρὸς τὸν θεόν, ἢ πρὸς τοὺς μαθητάς; πρὸς ὑμῖς τοὺς μαθητευομένους, φησί: τουτέστι, μετ' ἐλευθερίας πανταχοῦ φεγγόμεθα, οὐδὲν ὑποστελλόμενοι, οὐδὲν ἀποκρυπτόμενοι, οὐδὲν ὑφορώμενοι, ἀλλὰ σαφῶς λέγοντες: καὶ οὐ δεδοικαμεν μὴ πλήξωμεν ὑμῶν τὰς ὕψεις, καθάπερ Μωσῆς τὰς Ἰουδαίων, Chrys. p. 482.

13.] καὶ οὐ, and (do) not (place a vail on our face,—so Mark xv. 8, ὁ ὄχλος ἤρξατο αἰτεῖσθαι (ποιεῖν) καθὼς αἶε ἐποίεα αὐτοῖς. See Winer, edn. 6, § 64, i. 1 b.) as Moses placed a vail on his face, in order that (see below) the sons of Israel might not look on the termination of the transitory (viz. his διακονία, see ver. 11, but spoken of as δεδοξασμένη: 'the glory of his ministration'). A mistake has been made with regard to the history in Exod. xxxiv. 33—35, which has considerably obscured the understanding of this verse. It is commonly assumed, that Moses *spoke* to the Israelites, *having the vail on his face*; and this is implied in our version—'till Moses had done speaking with them, he put a vail on his face.' But the LXX (and Heb.) gave a different account: κατέπειδὴ κατέπαυσεν λαλῶν πρὸς αὐτούς, ἐπέθηκεν ἐπὶ τὸ πρόσωπον αὐτοῦ κάλυμμα. He spoke to them *without* the vail, with his face shining and glorified: *when he had done speaking*, he

ⁱ Rom. xi. 4. ¹ τὸ ¹ τέλος τοῦ ^h καταργουμένου. ^{1k} ἀλλ' ^k ἐπαρώθη τὰ ^{ABCDF} ^{KLPS} ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^m ⁿ ^o ¹⁷ ⁴⁷
¹ νοήματα αὐτῶν. ^m ἄχρι γὰρ τῆς ⁿ σήμερον ⁿ ἡμέρας
ⁱ ch. i. 11. ^{ref} ^m = Rom. viii. 22 ^{ref}. ⁿ Matt. xxviii. 15. Acts ix. 26. Rom. xi. 8 only. Josh. v. 9. Jer. i. 18.

om το D¹F. for τέλος, προσωπον A vulg (and F-lat) Ambrst. (*finem* is written over τέλος in the greek column of F. The mistake in A and vulg may have arisen from the eye of some scribe having passed to the προσωπον in the line above: τέλος stands just below προσωπον in Matthæi's edn of K.)

14. ἀλλὰ B. ἐπαρώθησαν K (g¹?). rec om ημερας (as unnecessary, see ver 15), with KL rel [Syræth] Archel, Did, Bas, Chr, Thdrst Damasc: ins ABCDFPS

placed the vail on his face: and that, not because they were afraid to look on him, but as here, *that they might not look on the end, or the fading, of that transitory glory*; that they might only see it as long as it was the credential of his ministry, and then it might be withdrawn from their eyes. Thus the declaration of God's will to them was not ἐν παρρησίᾳ, but was interrupted and broken by intervals of concealment, which ours is not. The opposition is twofold: (1) between the *veiled* and the *unveiled* ministry, quoad the mere fact of concealment in the one case, and openness in the other: (2) between the ministry which was *suspended* by the veiling, that its τέλος might not be seen, and that which proceeds ἀπὸ δόξης εἰς δόξαν, *having no termination*. On the common interpretation, Commentators have found an almost insuperable difficulty in πρὸς τὸ μὴ ἄρ. The usual escape from it has been to render it, 'so that the Israelites could not,' as in ver. 7. De Wette somewhat modifies this, and sees in it the *divine* purpose: 'in order that,' but not in the intention of Moses, but of God's Providence. But both these renderings are ungrammatical. πρὸς τό with an infinitive *never signifies the mere result*, nor, as Meyer rightly remarks against De Wette, the *objective* purpose, but always the *subjective purpose present to the mind of the actor*: he refers to Matt. v. 28; vi. 1; xiii. 30; xxiii. 5; Mark xiii. 22; Eph. vi. 11; 1 Thess. ii. 9; 2 Thess. iii. 8; James iii. 3 (rec.); and Matt. xxvi. 12 (see my note there). I may remark also, that the narrative in Exodus, the LXX version of which the Apostle here closely follows (see below on ver. 16), implies that the brightness of Moses's face had *place not on that one occasion only, but throughout his whole ministry* between the Lord and the people. *When he ceased speaking to them, he put on the vail*; but *whenever he went in before the Lord to speak to Him, the vail was removed till he came out, and had spoken to the Israelites all that the Lord had commanded him, during which speaking they saw that his face shone, — and after which speaking he again put on the vail*. So that the vail was the symbol

of concealment and transitoriness: the part revealed they might see: beyond that, they could not: the ministry was a broken, interrupted one; its end was wrapped in obscurity. In the τέλος τοῦ καταργ. we must not think, as some Commentators have done, of *Christ* (Rom. x. 4), any further than it may be hinted in the background that when the law came to an end, He appeared.

14—18.] *The contrast is now made between the CHILDREN OF ISRAEL, on whose heart this vail still is in the reading of the O. T., and US ALL (Christians), who with uncovered face behold the glory of the Lord*. This section is parenthetical. Before and after it, the *ministry* is the subject: in it, *they to whom the ministry is directed*. But it serves to shew the *whole spirit and condition* of the two classes, and thus further to substantiate the character of openness and freedom asserted of the Christian ministry.

14.] But (also) their understandings were *hardened* (on this, the necessary sense of ἐπαρώθη, see note, Eph. iv. 18). These words evidently refer, as well as what follows, not to the τέλος, which they *did not see*, but to that which they *did see*: to that which answers to the present ἀνγνωσις τῆς παλαιᾶς διαθήκης, viz. the word of God imparted by the ministration of Moses. And by these words the transition is made from the form of similitude just used, to that new one which is about to be used; q. d. 'not only was there a vail on Moses's face, to prevent more being known, but also their understandings were darkened: there was, besides, a vail on their hearts.' So that ἀλλὰ = but also, or moreover. To refer this ἀλλ' ἐπαρ. to παρρησίᾳ χρώμεθα, to the present hard-heartedness of the Jews under the freedom of speech of the Gospel, as Olsh., De W., al., is, in my view, to miss the whole sense of the passage. No reference whatever is made to the state of the Jews under the preaching of the gospel, but only as the objects of the O. T. ministration,—then, under the oral teaching of Moses,—now, in the reading of the O. T. In order to understand what follows, the change of similitude must be carefully borne in mind.

τὸ αὐτὸ ¹ κάλυμμα ² ἐπὶ τῇ ³ ἀναγνώσει τῆς ⁴ παλαιᾶς ⁵ διαθήκης μένει, μὴ ⁶ ἀνακαλυπτόμενον ὅτι ἐν χριστῷ ⁷ καταργεῖται· ⁸ ἀλλ' ⁹ ἕως ¹⁰ σήμερον, ¹¹ ἡνίκα ἂν ¹² ἀναγινώσκηται Μωυσῆς, ¹³ κάλυμμα ¹⁴ ἐπὶ τὴν καρδίαν αὐτῶν ¹⁵ κεῖται. ¹⁶ ἡνίκα δ' ἂν ¹⁷ ἐπιστρέψῃ ¹⁸ πρὸς κύριον, ¹⁹ περι-

al. Lev. xxv. 22.

&c.

only. Exod. xxxiv. 34. Deut. vii. 12.

Acts x. 17. xi. 11. Rev. iiii. 20. v. 1. vii. 1. xx. 1.

iv. 6.

s here bis only.

u here only. Sir. xlvii. 7.

see Matt. xxvii. 8.

w constr., Acts viii. 28. (xiii. 27.) xv. 21.

z Acts xxvii. 20 reff.

Joh xii. 22 and Isa. iiii. 17 BN. (ἀποκ. Α.)

Rom. xi. 8.

y = 1 Thess. i. 9. (Acts ix. 40.) Amos

t vv. 7

v here bis

x so

1 Cor. v. 7, 8

m 17 latt copt [syrr goth arm] Clem, Cyr[-p Euthal-ms] Orig-int, [Cypri] Ambrost. for ἐπι, ἐν DF Chr₁.

15. rec om an (from an beginning αναγινωσκ.), with DFKL[P] rel (Orig[-c₁]) Eus, Cyr-jer, Cæs, Chr₁ Cyr, [Euthal-ms] Thdrt, Damasc: ius ABCN Orig, Cyr₁ Thdrt, ean 17. rec αναγινωσκειται, with FKL rel vulg Eas, Cyr-jer, Cæs, Chr₁ Cyr, [ms, p] Thdrt, Damasc Orig-int, txt A B (see table) CDPN c m 17 Orig, [-c₁] Chr-ms Cyr[-p₂-ms, Euthal-ms] Thdrt₂. from καλυμμα to το next ver is repeated by B¹.

κεῖται bef ἐπι τὴν καρδ. v. D¹ 3F latt [copt] goth ath.

16. for ἡνίκα, όταν F[στα] Chr₁. δε εαν AN¹ 17: om an C k Mac Bas.

τὸ αὐτὸ κάλυμμα] 'the vail once on Moses's face,' is now regarded as laid on their hearts. It denoted the ceasing, the covering up, of his oral teaching; for it was put on when he had done speaking to the people. Now, his oral teaching has altogether ceased, and the διακονία is carried on by a book. But as when we listen, the speaker is the agent, and the hearers are passive,—so on the other hand, when we read, we are the agents and the book is passive. The book is the same to all: the difference between those who understand and those who do not understand is now a subjective difference—the vail is no longer on the face of the speaker, but on the heart of the reader. So that of necessity the form of the similitude is changed. For (answering to an understood clause, 'and remain hardened') to the present day the same vail (which was once on the face of Moses) remains at the reading of the Old Testament (ἡ παλ. διαθ. here, as we now popularly use the words, the book comprising the ancient Covenant), the discovery not being made (by the removal of the vail) that it (the O. T.) is done away in Christ (that the Old Covenant has passed away, being superseded by Christ). This I believe to be the only admissible sense of the words, consistently with the symbolism of the passage. The renderings, 'remains not taken away—for it (i.e. the vail) is done away in Christ,' and (as E. V.) 'remaineth . . . untaken away . . . which vail (ὁ τι) is done away in Christ,'—are inadmissible: (1) because they make καταργεῖται, which throughout the passage belongs to the glory of the ministry, to apply to the vail: and (2) because they give no satisfactory sense. It is not because the vail can only be done away in Christ, that it now remains un-

taken away on their hearts, but because their hearts are hardened. Besides, the Apostle would not have expressed it thus, but ἐν χριστῷ γὰρ καταργ. The word ἀνακαλυπτόμενον has been probably chosen, as is often the practice of the Apostle, on account of its relation to κάλυμμα,—it not being unveiled to them that . . .

15.] But (reassertion of μὴ ἀνακαλυπτόμενον, with a view to the next clause) to this day, whenever Moses is read, a vail lies upon their heart (understanding. κεῖται ἐπὶ w. acc.,—pregn., involving the being laid on, and remaining there).

16.] Here, the tertium comparationis is, the having on a vail, and taking it off on going into the presence of the Lord. This Moses did; and the choice of the same words as those of the LXX, shews the closeness of the comparison; ἡνίκα δ' ἂν εἰσπορεύετο Μωυσῆς ἐναντι κυρίου λαλεῖν αὐτῷ, περιηρεῖτο τὸ κάλυμμα. This shall likewise be done in the case of the Israelites: when it (i.e. ἡ καρδία αὐτῶν,—not Israel, as Chrys.; Theod., Theophyl., Erasm., al.,—nor Moses, as Calv., Estius,—nor τίς, as Orig., al.) shall turn to the Lord (here again ἐπιστρέψῃ πρὸς is carefully chosen, being the very expression of the LXX, when the Israelites, having been afraid of the glory of the face of Moses, returned to him after being summoned by him:—ἐφοβήθησαν ἐγγίσσαι αὐτῷ· καὶ ἐκάλεσεν αὐτοὺς Μωυσῆς, καὶ ἐπεστράφησαν πρὸς αὐτὸν . . .),—and κύριον appears to be used for the same reason) the vail is taken away (not, shall be, because ἡ καρδία is the subject, and thus the taking away becomes an individual matter, happening whenever and wherever conversion takes place). Let me restate this,—as it is all-important towards the understanding of vv. 17, 18. 'When

^a Acts viii. 39 ^{refl.} αἰρεῖται τὸ ¹⁷ ὁ δὲ κύριος τὸ πνεῦμά ἐστιν ABCDF
^b Rom. viii. 21. ¹ Cor. x. 29. οὐ δὲ τὸ ^a πνεῦμα ^a κυρίου, ^b ἐλευθερία. ¹⁸ ἡμεῖς δὲ πάντες KLPN a
Gal. v. 1, 13. ^s ἀνακακαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου ^c κατ- b c d e f
Lev. xix. 20. ^c here only τ. ^ο πτρίζομενοι, τὴν αὐτὴν ^d εἰκόνα ^e μεταμορφούμεθα ἀπὸ g h k l m
see note.) ^d Rom. viii. 29. ^{refl.} δόξης εἰς δόξαν, ^f καθάπερ ^g ἀπὸ κυρίου πνεύματος. no 17. 47
^e constr. here ^{only, see} Moulton's Winer, p. 538, note 1. Matt. xvii. 2 || Mk. Rom. xii. 2 only τ. Ps. xxxiii. 1 Symm. f Rom.
iv. 6 refl. g = Acts ii. 22. James i. 13 al.

17. for οὐ, που F. for κυρίου, το ἅγιον I. rec ins ἐκεῖ bef ἐλευθερία
(see notes), with D² 3 FKLPS³ rel latt syr goth æth arm Ath. [-int.] Eriph. Bas. Chr.
Cyr₂ Thdr̄t Damasc Orig-int₂ Hil₂ [Novat₁ Ambrst]: om ABC D¹ [-gr] N¹ 17 fr̄i Syr
copt Nys₁ [Cyr-p₁] (in Cyr₂ both readings are found) Euthal-ms].

18. ἀποπτρίζομενοι F: ἐνοπτρίζομεθα Mac₁. μεταμορφούμενοι A 23 Orig₁ (-int₁)
Eus₁ Mac₁. καθῶς περ B.

their heart goes in to speak with God, — ceases to contemplate the dead letter, and begins to commune with the Spirit of the old covenant (the Spirit of God), then the veil is removed, as it was from the face of Moses.

17.] Now (δέ exponentis. τίς δὲ οὗτος πρὸς ὃν δεῖ ἀποβλέπει; Theodoret) the Lord is the Spirit: i.e. the κύριος of ver. 16, is, the Spirit, whose word the O. T. is: the πνεῦμα,—as opposed to the γράμμα,—which ζωοποιεῖ, ver. 6. But it is not merely, as Wetst., ‘Dominus significat Spiritum,’ nor is πνεῦμα merely, as Olsh., the spiritual sense of the law: but, ‘the Lord,’ as here spoken of, ‘Christ,’ ‘is the Spirit,’ is identical with the Holy Spirit: not personally nor essentially, but, as is shewn by τὸ πνεῦμα κυρίου following, in this department of His divine working:—Christ, here, is the Spirit of Christ. The principal mistaken interpretation (among many, see Pool’s Synops., Meyer, De Wette) is that of Chrys., Theodoret, Theophyl., Æeum., Estius, Schulz,—making τὸ πνεῦμα the subject, and ὁ κύρ. the predicate, which though perhaps (but would δὲ then have had its present position?) allowable, is against the context, ὁ δὲ κύρ. being plainly resumed from ὁ κύρ. in ver. 16. The words are then used by them as a proof of the Divinity of the Holy Spirit.

But (δέ appealing to a known or evident axiom, as in a mathematical demonstration) where the Spirit of the Lord (see above) is, is liberty (ἐκεῖ has probably been inserted, as being usual after οὐ: but, as Meyer remarks, not in St. Paul’s style, see Rom. iv. 15; v. 20). They are fettered in spirit as long as they are slaves to the letter, = as long as they have the veil on their hearts; but when they turn to the Lord the Spirit, which is not πνεῦμα δουλείας but πν. υἰοθεσίας, Rom. viii. 15, —and by virtue of whom οὐκ ἔτι εἰ δούλος, ἀλλὰ υἱός, Gal. iv. 7,—then they are at liberty. There can hardly be any allusion to a veil over the head implying subjec-

tion, as 1 Cor. xi. 10, (Erasm., Beza, Grot., Bengel, Fritz.,) for here the covering of the head with a veil is not thought of, but merely intercepting the sight.

18.] But (the sight of the Jews is thus intercepted; in contrast to whom) we all (‘all Christians’: not, as Erasm., Estius, Bengel, al. m., ‘we Apostles and teachers: the contrast is to the υἱοὶ Ἰσραὴλ above) with unvailed face (the veil having been removed at our conversion: the stress is on these words) beholding in a mirror the glory of the Lord (i.e. Christ: from vv. 16, 17. κατοπτρίζω is to shew in a mirror, to make a reflexion in a mirror; so Plutarch, de Placitis Philosophorum, iii. 5: Anaxagoras explained a rainbow to be the reflexion of the sun’s brightness from a thick cloud, that always stands opposite τοῦ κατοπτρίζοντος αὐτὸ ἀστέρος. In the middle, it is ‘to behold oneself in a mirror:’ so Diog. Laert., Plato, p. 115, τοῖς μεθούσι συνεβούλευε κατοπτρίζεσθαι; —but also, to see in a mirror, so Philo, Legis Allegor. iii. 33, vol. i. p. 107, μὴ γὰρ ἐμφανισθεῖς μοι δι’ οὐρανοῦ ἢ γῆς ἢ ὕδατος ἢ ἀέρος ἢ τινος ἁπλῶς τῶν ἐν γενέσει, μηδὲ κατοπτρισαμένη ἐν ἄλλῃ τινὶ τὴν σὴν ἰδέαν, ἢ ἐν σοὶ τᾷ θεῷ. And such is evidently the meaning here: the gospel is this mirror, the εὐαγγέλιον τῆς δόξης τοῦ χριστοῦ, ch. iv. 4, and we, looking on it with unvailed face, are the contrast to the Jews, with veiled hearts reading their law. The meaning ‘reflecting the glory,’ &c. as Chrys., Luth., Calov., Bengel, Billroth, Olsh., is one which neither the word nor the context (see above) will bear (see, however, Stanley’s note), are transfigured into the same image (which we see in the mirror: the image of the glory of Christ, see Gal. iv. 19, which is more to the point than Rom. viii. 21, cited by Meyer, and 1 John iii. 3. But the change here spoken of is a spiritual one, not the bodily change at the Resurrection: it is going on here in the process of sanctification. No prep need be understood before τὴν αὐτῆς

IV. ¹ διὰ τοῦτο ἔχοντες τὴν ^h διακονίαν ταύτην, καθὼς ^h = Acts xx. 24 reff.
ⁱ ἡλεήθημεν, οὐκ ^k ἐγκακοῦμεν, ² ἀλλὰ ¹ ἀπειπάμεθα τὰ ⁱ Rom. xi. 30, 31 reff.
^m κρυπτά τῆς ⁿ αἰσχύνης, μὴ ^o περιπατοῦντες ^o ἐν ^p πανουρ- ^k Luke xviii. 1, ver. 16. Gal. vi. 9. Eph. i here
 iii. 13. 2 Thess. iii. 13 only. L.P.+ Symm., Gen. xxvii. 46. Num. xxi. 5. Isa. vii. 16. m and constr., Rom. ii. 16 reff.
 only. 3 Kings xi. 2. Job x. 3 al. n Luke xiv. 9. Phil. iii. 19. Heb. xii. 2. Jude 13. Rev. iii. 18 only. Ps. lxxxviii. 45. o Rom. vi. 4. ch.
 x. 3. Eph. v. 2 al. Prov. viii. 20. p 1 Cor. iii. 19 reff.

CHAP. IV. 1. for ταύτην, αὐτὴν F[-gr : om vulg-clem]. rec ἐκκακοῦμεν, with
 CD²KLP rel [Chr, Thdr Damasc] : txt ABD¹FN m 17 [Euthal-ms].
 2. (αλλά, so A(perhaps) BCDN c d e f g h k l n 47 [Damasc].) for κρυπτα,
 εργα K.

εἰκόνα—the passive verb indirectly governs the acc., as in ἀποτέμνομαι τὴν κεφαλὴν and similar cases) from glory to glory (this is explained, either (1) ‘from one degree of glory to another,’ so most Commentators and De Wette, or (2) ‘from (by) the glory which we see, into glory,’ as Chrys. p. 486, ἀπὸ δόξης, τῆς τοῦ πνεύματος, εἰς δόξαν, τὴν ἡμετέραν, τὴν ἐγγιγνωμένην.—Theodoret, (Ecum., Theophyl., Bengel, Fritz., Meyer, al. I prefer the former, as the other would introduce a tautology, the sentiment being expressed in the words following) as by the Lord the Spirit. κυρίου πνεύματος = τοῦ κυρίου τοῦ πνεύματος,—the first art. being omitted after the preposition, the second to conform the predicate to its subject, as in ἀπὸ θεοῦ πατρός, Gal. i. 3,—and answers to ὁ δὲ κύριος τὸ πνεῦμα ἐστίν above. This seems the obvious and most satisfactory way of taking the words, and, from ver. 17, to be necessitated by the context; and so Theodoret, Luther, Beza, Calov., Wolf, Estius, al. The rendering upheld by Fritz., Billroth, Meyer, De Wette, ‘the Lord of the Spirit,’ i. e. ‘Christ, whose Spirit He is,’ seems to me to convey very little meaning, besides being an expression altogether unprecedented. The transformation is effected by the Spirit (τοῦτο μεταμορφοῖ, Chrys.), the Author and Upholder of spiritual life, who ‘takes of the things of Christ, and shews them to us,’ John xvi. 14, see also Rom. viii. 10, 11,—who sanctifies us till we are holy as Christ is holy; the process of renewal after Christ’s image is such a transformation as may be expected by the agency of (καθάπερ ἀπὸ, so Chrys., καὶ τοιαύτην οἶαν εἰκὸς ἀπὸ . . .) the Lord the Spirit,—Christ Himself being the image, see ch. iv. 4. The two other renderings are out of the question, as being inconsistent with the order of the words: viz. : (1) that of E. V. and of Vulg., Theophyl., Grot., Bengel, ‘the Spirit of the Lord,’ and (2) that of Chrys., Theodoret, Calov., Estius, ‘the Spirit who is the Lord.’ Meyer objects to the interpretation given above as inconsistent with the self-evident connexion of the genitives. How would he render ἀπὸ θεοῦ πατρός?

IV. 1.—6.] Taking up again the subject of his freedom of speech (ch. iii. 12), he declares his renunciation of all deceit, and manifestation of the truth to every man (ver. 2), even though to some the Gospel be hidden (vv. 3, 4). And this because he preaches, without any selfish admixture, only the pure light of the Gospel of Christ (vv. 5, 6).

1.] διὰ τοῦτο refers to the previous description of the freeness and unvailedness of the ministry of the Gospel, and of the state of Christians in general (ch. iii. 18).

ἔχοντες τ. δ. ταύτ. further expands and explains διὰ τοῦτο. καθὼς ἡλεήθ. even as we received mercy (from God, at the time of our being appointed; cf. ἡλεήθην, 1 Tim. i. 16): belongs to ἔχ. τ. δ. ταύτ., not to what follows, and is a qualification, in humility, of ἔχοντες—‘possessing it, not as our own, but in as far as we were shewn mercy.’

οὐκ ἐγκακοῦμεν] We do not behave ourselves in a cowardly manner, do not shrink from plainness of speech and action. ἐγκακέω is the opposite of παρρησιάζω. οὐκ ἐκκακοῦμεν would be, ‘we do not give up through faintness or cowardice.’ It is hardly possible to decide satisfactorily between the two readings. ἔγκ. seems to be universal, except in the N. T. (rec. text) and the Fathers, which have ἐκκ. Did the Fathers borrow this form from the N. T., or was it the usual form of later Greek, and as such introduced into the text by the copyists? In such doubt, I have followed manuscript authority. But (cowardice alone prompting concealment in such a case, where it does not belong to the character of the ministry itself) we have renounced (so Herod. iv. 125, τῶν ἀπειπαμένων τὴν σφετέρην συμμαχίην: Ælian, N. H. vi. 1, τὴν ἀκόλαστον κοίτην ἀπέπατο παντελῶς πᾶσαν: and other examples in Wetst.) the hidden things of shame (the having any views, ends, or practices which such as have them hide through shame: not, as De Wette, the hidden things of infamy or dishonesty. αἰσχύνη is subjective, =, as Meyer, φόβος ἐπὶ πρὸς δόκιαν ἀδοξίας, Plato Defin. p. 416. It is plain from the context that it refers, not to crimes and unholy practices, but to crooked arts, of which

η here only.
Ps. xiv. 3.
xxxv. 2.
1 Cor. xii. 7
only τ.

s. Rom. xvi.

1 reff. see

ch. iii. 1.

t 1st pers., ch.

iii. 1 reff.

u ch. i. 12 reff.

v ver. 16. ch. v.

16. vii. 8 al.

w 1 Thess. i. 5.

2 Thess. ii.

14. see Rom.

ii. 16. xvi. 25.

2 Tim. ii. 8.

x = ch. ii. 15.

y Rom. ii. 12 reff.

b Rom. xii. 2 reff.

c = Matt. xvii. 17 al. fr.

Acts xx. 11.)

3. lxxvii. 14. lxxxix. 8 only.

7 al. Gen. i. 26, 27.

γία, μηδὲ ^a δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ
^τ φανερώσει τῆς ἀληθείας ^s συνιστάντες ἑαυτοὺς πρὸς
^π πᾶσαν ^u συνειδησιν ἀνθρώπων ἐνώπιον τοῦ θεοῦ. ³ ^v εἰ δὲ
^τ καὶ ἔστιν κεκαλυμμένον τὸ ^w εὐαγγέλιον ^w ἡμῶν, ^x ἐν τοῖς
^y ἀπολλυμένοις ἐστὶν κεκαλυμμένον, ⁴ ^z ἐν οἷς ^a θεὸς τοῦ
^{ab} αἰῶνος ^b τούτου ^c ἐτύφλωσεν τὰ ^d νοήματα τῶν ^e ἀπίστων,
^f εἰς τὸ μὴ ^g αὐγάζειν τὸν ^h φωτισμὸν τοῦ ⁱ εὐαγγελίου τῆς
ⁱ δόξης τοῦ χριστοῦ, ὅς ἐστιν ^k εἰκὼν τοῦ θεοῦ. ⁵ οὐ γὰρ

(H iv. 4
... ?]
ABCDF
[H]KL
P^s a b c
d e f g h
k l m n o
17. 47

z = 1 Cor. iv. 2, 6 al.

c John xii. 40. 1 John ii. 11 only.

f Rom. iv. 11 reff.

h here bis only. not in classics.

i 1 Tim. i. 11 only.

a here only. see John xii. 31. xiv. 30. Eph. ii. 2. vi. 12.

isa. xlii. 19 only.

d ch. ii. 11 reff.

g here only. Levit. xiii. 24. &c. xiv. 56 only. (-γῆ,

Job iii. 9 BN^{3a} P &c. (not AN¹). Ps. xxvi. 1. xliiii.

k Col. i. 15. Rom. viii. 29. 1 Cor. xi.

rec συνιστῶντες, with D³KL rel: συνισταντες A(appy) BP 47. 67². 80: txt CD¹FN 17 [Euthal-ms].

[3. ἀπολυμένοις F 1 (17).]

4. διαυγᾶσαι A d 17 Eus₁ Archel₁[-ed₁] Cyr₁-jer₂ Damasc: καταυγ. CD[H] Orig₁ [Dial. Amphil], Eus₁ (both glosses, further to particularize the simple verb): txt BFKL₁PN rel Orig₁ [Archel₁-ms₁ Euthal₁-ms] Chr₁ Thdr₁ Damasc [Cyr₁-mss fluctuate hopelessly]. rec adds αυτοῖς, with D²⁻³[-gr] KL[P] rel [vulg-clem spec syrr goth aeth] Orig₁ Chr₃ [Amphil, Thdr₁]: om ABCD¹F[H]S 17 old-lat am(with demid fuld harl [tol]) Orig₁ Eus₁ Cyr₁-jer Epiph₂ Cyr[-p Archel₂ Euthal₁-ms] Iren₁-int₁ [Aug₁]. for χριστον, κυριου C. for os, o F. aft του θεου ins του αρατου (see Col i. 15) LPN³ a f l m 47 syr [goth] arm: pref spec.

men are ashamed, and which perhaps were made use of by the false teachers), not walking (having our daily conversation) in craftiness (see ref.) nor adulterating (see ch. ii. 17, note) the word of God, but by the manifestation of the truth (as our only means, see 1 Thess. ii. 3, 4;—the words come first, as emphatic), recommending ourselves (a recurrence to the charge and apology of ch. iii. 1 ff.) to (with reference to,—the verdict of) every conscience of men (every possible variety of the human conscience; implying, there is no conscience but will inwardly acknowledge this, however loath some among you may be outwardly to confess it). So that the expression is not exactly = πρ. τὴν συν. πάντων ἀνθρώπων. We need hardly extend ἀνθρ. so wide as Chrys. (Hom. viii. p. 493), οὐ . . πιστοῖς μόνον, ἀλλὰ καὶ ἀπίστοις ἐσμέν κατὰ δόλου:—he is speaking as a teacher, and the men spoken of are naturally his hearers and disciples), in the sight of God (as ch. ii. 17; not merely to satisfy men's consciences, but with regard to God's all-seeing eye which discerns the heart).

3.] But if ('which I concede;—see note, 1 Cor. iv. 7) it is even so, that our gospel (the gospel preached by us) is veiled, it is among (in the estimation of) the perishing that it is veiled. The allegory of ch. iii. is continued,—the hiding of the gospel by the veil placed before the understanding.

4.] in whose case (it is true, that) the god of this world (the Devil, the ruling principle in the men of this world, see reff.

It is historically curious, that Irenæus (Hær. iv. 39. 2, p. 266), Origen, Tertull. (contra Marc. iv. 11, vol. ii. p. 499), Chrys., Augustine (c. advers. leg. ii. 7 (29), vol. viii. p. 655), Cæcilius, Theodoret, Theophylact, all repudiate and in their zeal against the Marcionites and Manichæans, the grammatical rendering, and take τῶν ἀπίστων τοῦ αἰῶνος τούτου together) blinded (the aor. of a purely historical event) the understandings of the unbelieving (i. e. who, the ἀπολλύμενοι, are victims of that blinding of the understandings of the unbelieving, which the Devil is habitually carrying on. Meyer well remarks, that if it had merely been τὰ νοήματα, it would have only expressed in the concrete the νοῆμ. of those signified by ἐν οἷς,—whereas now, by the addition of τῶν ἀπίστ., the blinding inflicted on the ἀπολλ. is marked as falling under its category. The rendering τῶν ἀπίστων 'so that they believe not,' Fritz., Billoth, is out of all question) in order that the illumination of (shining from, gen. subj.) the gospel of the glory of Christ, who is the image of God (recurrence to the allegory of ch. iii. 18;—Christ is the image of God, ἀπαύγασμα τῆς δόξης αὐτοῦ, Heb. i. 3, into which same image, τὴν αὐτὴν εἰκόνα, we, looking on it in the mirror of the gospel, are changed by the Spirit; but which glorious image is not visible to those who are blinded by Satan), might not shine forth ([see var. readd. The object of the god of this world was not merely to prevent them from being

¹ ἑαυτοὺς ^m κηρύσσομεν, ἀλλὰ χριστὸν Ἰησοῦν κύριον. ¹ ἑαυτοὺς δὲ δούλους ὑμῶν ⁿ διὰ Ἰησοῦν. ⁶ ὅτι ὁ θεὸς ὁ
^o εἰπὼν ^p Ἐκ σκότους ^q φῶς ^a λάμψει, ὃς ^a ἔλαμψεν ἐν ταῖς
καρδίαις ἡμῶν ^r πρὸς ^h φωτισμὸν τῆς ^s γνώσεως τῆς ^s δόξης
τοῦ θεοῦ ^t ἐν ^t προσώπῳ χριστοῦ.

[...iv. 7
H?]
⁷ Ἐρχομεν δὲ τὸν ^u ἥσαντον τοῦτον ἐν ^{vw} ὀστρακίνοις
t ch. ii. 10. Prov. viii. 30. u Epp., Col. ii. 3. Heb. xi. 26 only. Gōspp., Matt. ii. 11 al⁸. Mark
x. 21. Luke vi. 45 al³. Josh. vi. 19. v 2 Tim. ii. 20. w as above (v) only. Levit.
vi. 28.

5. ἡσ. bef χρ. ACD⁸ vulg syr goth [(æth) Aug₁, and but] om κυρ. P d: κυρ. ἡ.
χρ. F [not F-lat]: om ἡσ. 47: txt B [H] EL rel Syr copt arm Meion-e₁ [and ms₁] Cyr-
jer₁ Chr₁ [Cyr-p Euthal-ms] Thdrt Damasc Ambrst. ημων(sic) 8 17. for

2nd ἡσων, ἡσων A² C⁸ N¹ 17 Meion-e₂ [Cyr-p₁]: χριστου 8-corr¹ 5 [Cyr-p₁].
6. om 1st ὁ B(sic: see table) n [Meion-e-ms₁(ins₂)]. aft ειτων ins o (but
erased) 8¹. rec λαμψαι, with CD³ F [H] KLP⁸ rel latt goth Meion-e₃ Orig₁
Dial, Mac₁ [Ps ?-] Ath₂ Chr₂ Cyr₂ [p Euthal-ms] Thdrt Damasc [Tert₁]: txt AB D₁ [-gr]
8¹ Clem₁. om os D¹ F old-lat demid (and harl) Chr₂ Tert₁ Ambrst [Aug₁].

υμων C 3. 47 Chr₂. for του θεου, αυτου C¹ D¹ [and lat] F [(not F-lat) fri] æth Dial₁
Cyr₂ [p] Tert₂: txt ABC³ D³ F [H] KLP⁸ rel [vulg F-lat syrr copt goth arm] (Orig₁)
Ath₁ Chr₁ [Euthal-ms] Thdrt Damasc Ambr₂ Ambrst. (του θεου is certainly original;
for, as Meyer observes, had αυτου been origl, it is hardly possible that του θεου should
have been a gloss on it, as ο θεος occurs just before.) rec ins ἡσων bef χρ., with
C [H] KLP⁸ rel tol [syrr copt goth arm-ed] Orig₁ [Euthal-ms] Thdrt Damasc: att
χρ., D¹ latt Cyr₁ [Ambr Ambrst Aug]: om AB 17 arm-mss Orig₂ Dial₁ Ath₁ Chr₂
[Cyr-p₁-ms₁] Tert₃.

illuminated, but to stop the shining forth altogether]:—the rendering, ‘that they might not see,’ Grot., al., is inadmissible).

5, 6.] *We have no reason to use trickery or craft, having no selfish ends to serve: nor concealment, being ourselves enlightened by God, and set for the spreading of light.*

5.] *For we preach not* (the subject of our preaching is not) *ourselves* (Meyer understands κυρίους, ‘as lords,’ but as De W. observes, this would anticipate the development of thought which follows, the contrast between χρ. Ἰησοῦν as κύριον, and ourselves as your δούλους, not being yet raised),—but Christ Jesus as Lord, and ourselves as your servants for Jesus’ sake (on account of Him and His work).

6.] *Because* (explains and substantiates the last clause,—that we are your servants for Jesus’ sake) (*it is*) *God, who said Out of* (not, ‘after the darkness,’ this meaning of ἐκ, though allowable, e.g. ἐκ κυμάτων γὰρ αὐθις αὐ γάλην’ ὄρω, does not occur in N. T.) *darkness light shall shine* (allusion to Gen. i. 3: the change to λάμψαι appears to have been made because the words cited are not the exact ones spoken by the Creator), *who shined* (Grot., Fritz., Meyer, would render ἐλαμψεν, ‘caused light to shine,’ using the verb in the *factitive* sense, as ἀνατέλλω, Matt. v. 45, and ὁ λάμπουσα πέτρα πυρὸς δικόρυπον σέλας, Eur. Phœn. 226. But this usage of the word seems entirely poetical, and the intransitive sense would as well express the divine act) in our hearts (the

physical creation bearing an analogy to the spiritual) *in order to the shining forth* (to others) *of the knowledge* (in us) *of the glory of God in the face of Christ* (= τῆς δόξης τ. θεοῦ τῆς ἐν προσώπῳ χρ., ‘the glory of God manifested in Christ’). The figure is still derived from the history in ch. iii., and refers to the brightness on the face of Moses:—the only true effulgence of the divine glory is from the face of Christ. Meyer contends for the connexion of ἐν προσώπ. χρ. with φωτισμὸν, but his explanation fails to convey to my mind any satisfactory sense. He says that when the γνῶσις is imparted by preaching, it shines, and its brightness illuminates the *face of Christ*, because it is His face whose glory is looked on in the mirror of preaching. But I cannot think that any thing so very far-fetched would be in the Apostle’s mind.

As to the necessity of the art. τῆς before ἐν, none will assert it who are much versed in the many varieties of expression in such sentences in the Apostle’s style. 7—18.] *This glorious ministry is fulfilled by weak, afflicted, persecuted, and decaying vessels, which are moreover worn out in the work* (7—12). *Yet the spirit of faith, the hope of the resurrection, and of being presented with them, for whom he has laboured, bears him up against the decay of the outer man, and all present tribulation* (13—18). We are not justified in assuming with Calvin, Estius, al., that a definite reproach of personal meanness had induced the Apostle to speak thus. For he does not deal with any

^x Acts ix. 15. ^{refl.}
^y Rom. vii. 13. ^{refl.} Josephi. Antt. i. 13. 4. in. 2. 1.
^z = ch. vi. 4. vii. 5. 11. viii. 7. xi. 6. ch. i. 6. refl. b. ch. vi. 12 (bis) only. Josh.
^{xvii.} 15. Isa. xxviii. 20. xlix. 19 only. (-ρία, Rom. ii. 9.) only. Ps. lxxvii. 15 only.
^{Ps. xv. 10}, 31. 2 Tim. iv. 10, 16. Heb. xiii. 5. 1 Chron. xxviii. 20. iiii. 19. h = Matt. ii. 13 al. fr. i Rom. iv. 19 only. t.
^c Acts xxv. 20. refl. d. ch. i. 8 f. Matt. xxvii. 46 || Mk. Acts ii. 27 (from g = here (Heb. vi. 1) only. 4 Kings

9. εγκαταλιμπανομενοι F Ens₁ Chr₂ Max₁.

such reproach here, but with matters common to all human ministers of the word.

All this is a following out in detail of the οὐκ ἐγκακούμεν of ver. 1, already enlarged on in one of its departments,—that of not shrinking from openness of speech,—and now to be put forth in another, viz. bearing up against outward and inward difficulties. If any polemical purpose is to be sought, it is the setting forth of the abundance of sufferings, the glorying in weakness (ch. xi. 23, 30), which substantiated his apostolic mission: but even such purpose is only in the background; he is pouring out, in the fulness of his heart, the manifold discouragements and the far more exceeding encouragements of his office.

7.] τὸν θησ. τοῦτ., viz. 'the light of the knowledge of the glory of God,' ver. 6. ἐπειδὴ γὰρ πολλὰ καὶ μεγάλα εἶπε περὶ τῆς ἀπορρήτου δόξης· ἵνα μή τις λέγῃ καὶ πῶς τοσαύτης δόξης ἀπολαύοντες μένομεν ἐν θνητῷ σώματι; φησὶν ὅτι τοῦτο μὲν οὖν αὐτὸ μάλιστα ἔστι τὸ θαυμαστόν, καὶ δεῖγμα μέγιστον τῆς τοῦ θεοῦ δυνάμεως, ὅτι σκεῦος ὁσπράκινον τοσαύτην ἡδυνήθη λαμπρότητα ἐνεγκεῖν, καὶ τηλικούτον φυλάξει θησαυρόν. Chrys. p. 496. (Calv., al.) think the θησ. to be the whole διακονία; but it seems simpler to refer it to that which has immediately preceded, in a style like that of Paul, in which each successive idea so commonly evolves itself out of the last. The σκεῦος is the body, not the whole personality; the ὁ ἔξω ἄνθρωπος of ver. 16; see ver. 10. And in the troubles of the body the personality shares, as long as it is bound up with it here.

The similitude and form of expression is illustrated by Wetst. from Artemidorus vi. 25, θάνατον μὲν γὰρ εἰκότως ἐσθίμηναι τῇ γυριναὶ τὸ εἶναι ἐν ὁσπράκινω σκεύει,—Arrian, Epict. iii. 9, ταῦτα ἔχω ἀντὶ τῶν ἀργυρωμάτων, ἀντὶ τῶν χρυσιωμάτων· σὺ χρυσᾷ σκεύει, ὁσπράκινον δὲ τὸν λόγον, and Herod. iii. 96, τοῦτον τὸν φόρον θησαυρίζει ὁ βασιλεὺς τρόπῳ τοιαύτῃ. ἐς πῆους κεραυνοῖς τήσας καταχέει, πλήσας δὲ τὸ ἄγγος περιαιρείει, ἐπεὶ δὲ δεσθῇ χρημάτων, κατακόπτει τοσοῦτον, ὅσον ἂν ἐκάστοτε δεῖται. ἡ ὑπερβ. τῆς δυν.

not = ἡ ὑπερβάλλουσα δύναμις, but, the

δύναμις contemplated on the side of its ὑπερβολή,—the power consisting in the effects of the apostolic ministry (1 Cor. ii. 4), as well as in the upholding under trials and difficulties. The passage commonly referred to (even by Stanley) to prove the hendiadys, may serve entirely to disprove it: Jos. Antt. i. 13. 4, μαθὼν δὲ αὐτοῦ τὸ πρόθυμον κ. τὴν ὑπερβολὴν τῆς θρησκείας: "the readiness and surpassingness of his obedience." ἡ τοῦ θεοῦ may belong to (i. e. be seen to belong to) God. Tertull., Vulg., and Estius, render it 'ut sublimitas sit virtutis Dei, non ex nobis,' which is hardly allowable, and disturbs the sense by confusing the antithesis between ὁ θεός and ἡμεῖς. 8—10.]

He illustrates the expression, 'earthen vessels,' in detail, by his own experience and that of the other ministers of Christ.

8.] in every way (see refl.) pressed, but not (inextricably) crushed (στ. 'angustias h. l. denotat tales, e quibus non detur exitus,' Meyer, from Kypke);—in perplexity but not in despair (a literal statement of what the last clause stated figuratively: as Stanley, "bewildered, but not benighted")—persecuted but not deserted (ἐγκαταλειπόμενοι, see refl., used of desertion both by God and by man. Hammond, Olsh., Stanley, al., would refer διωκόμ. . . . to the foot-race, and render it 'pursued, but not left behind,' as Herod. viii. 59, οἱ δὲ γε ἐγκαταλειπόμενοι οὐ στεφανοῦνται,—but the sense thus would be quite beside the purpose, as the Apostle is speaking not of rivalry from those who as runners had the same end in view, but of troubles and persecutions): struck down (as with a dart during pursuit: so Xen. Cyr. i. 3. 14, θηρία . . . τοξέων καὶ ἀκοντίζων καταβαλεῖς. It is ordinarily interpreted of a fall in wrestling; but agonistic figures would be out of place in the present passage, and the attempt to find them has bewildered most of the modern Commentators), but not destroyed:

10.] always carrying about in our body (i. e. ever in our apostolic work having our body exposed to and an example of: or perhaps even, as Stanley, "bearing with us, wherever we go, the burden of the

τοῦ Ἰησοῦ ἐν τῷ σώματι^k περιφέροντες, ἵνα καὶ ἡ¹ ζωὴ^j
 τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν^m φανερωθῇ. 11 αἰὲ γὰρ
 ἡμεῖς οἱ ζῶντεςⁿ εἰς θάνατονⁿ παραδιδόμεθα^o διὰ Ἰησοῦν,
 ἵνα καὶ ἡ¹ ζωὴ τοῦ Ἰησοῦ^m φανερωθῇ ἐν τῇ^p θνητῇ
 σαρκὶ ἡμῶν. 12 ὥστε ὁ θάνατος ἐν ἡμῖν^q ἐνεργεῖται, ἡ δὲ²⁷

reff.
vi. 12 reff.

n Matt. x. 21. Mark xiii. 12. Isa. liii. 12 a.
q Rom. vii. 5 reff.

o ver. 5.

j Gal. vi. 17.
k Mark vi. 55.
l Eph. iv. 14
[Heb. xiii. 9,
and Jude 12
v. r.] only.
m Prov. x. 24.
n Eccl. vii. 8.
2 Mace. vii.
27 only.
1 = Rom. v. 10.
m Rom. i. 19
p Rom.

10. rec ins κυριου bef 1st ἰησοῦν, with KL rel [flor] syr goth Chr, Thdrt Damasc
 Tert, Ambrst-ms: om ABCDFP 17 (latt) Syr copt æth arm Orig^{sæpe} [Eus, Nys, Euthal-ms] Cyr, Iren-int, Tert².—*χριστοῦ* D¹F (and their lat) [æth] Orig-int, Tert: χρ. ἰησ. D² Tert¹. aft 1st *σωματι* ins ἡμῶν DF [latt(not am¹) Syr copt arm] Iren-int, Orig-int³ [Tert³ Ambrst]. aft 2nd (του) ἰησ. ins *χριστοῦ* D¹ (and lat) F [not F-lat] (spec) Iren-int Orig-int³ [Ambr].—om του F. τοῖς *σωμασιν* [2nd] N vulg [fri] Orig.
 φανερωθῇ bef εν τω *σωματι* ἡμῶν A vulg(not am fuld demid [tol]) [copt Cyr-p₁] Tert⁵.

11. for *αἰ*, *ει* F k [Syr] Tert¹ Ambrst. for παραδιδ., διδομεθα F[-gr].
 om και C o 3 Tert¹. for του ἰησ., ἰησ. *χριστοῦ* D¹ (and lat) F [not F-lat]: του χρ. C.

12. [om] o [N¹(insd) over the line [eadem manu.] appy] [Damasc]. rec ins
 μεν bef θανατος (to correspond to δε below), with KL rel syr-w-ob Thl Ec Ambrst-ms:
 om ABCDFP 17 latt copt (goth) arm Chr, [Euthal-ms] Thdrt Damasc lat-ff.

dead body." But see below) the killing (the word seems only to occur besides, in ref. Rom., where it signifies, figuratively; utter lack of strength and vital power, in a fragment of the *Oνειροcritica* of Astrampsyehus (Meyer), νεκρῶς ὄντων, νέκρωσιν ἔξεις πραγμάτων, where the sense is also figurative, and in its primary physical sense in the medical works of Areteus and Galen. But here the literal sense, 'the being put to death,' must evidently be kept, and the expression understood as 1 Cor. xv. 31, and as Chrys.: οἱ θάνατοι οἱ καθημερινοί, δι' ὧν καὶ ἡ ἀνάστασις ἐδείκνυστο. Hom. ix. p. 498. The rendering, 'the deadness of Jesus to the flesh, as opposed to the vitality, ἡ ζωὴ τοῦ Ἰησοῦ below,'—see Dr. Peile's Annotations on the Epistles, i. 383,—is beside the present purpose, and altogether inconsistent with αἰεὶ εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ver. 11. See Stanley's note) of Jesus (as τὰ παθήματα τοῦ χριστοῦ, ch. i. 5:—not 'ad exemplum Christi,' as Grot., al.), in order that also the life of Jesus may be manifested in our body: i. e. 'that in our bodies, holding up against such troubles and preserved in such dangers, may be shewn forth that mighty power of God which is a testimony that Jesus lives and is exalted to be a Prince and a Saviour:—not, 'that our repeated deliverances might resemble His Resurrection, as our sufferings His Death,' as Meyer, who argues that the literal meaning must be retained, as in the other member of the comparison, owing to ἐν τῷ σώματι ἡμ. But, as De W. justly observes, the bodily deliverance is manifestly a subordinate consideration, and the ζωὴ of far higher significance, testified indeed by the body's preservation,

but extending far beyond it. 11.] Explanation and confirmation of ver. 10. For we who live (ζῶντες asserting that to which death is alien and strange, an antithesis to εἰς θάνατον παραδ., as in the other clause ζῶντες to ἐν τῇ θνητῇ σαρκί. No more specific meaning for ζῶντες must be imagined, as 'tantis moribus superstitem,' Bengel, Estius, al.,—or 'as long as we live,' Beza, al.,—or 'qui adhuc vivimus, qui nondum ex vita excessimus ut multi jam Christianorum,' as Grot.) are always being delivered to death (in dangers and persecutions, so ch. xi. 23, ἐν θανάτοις πολλάκις) on account of Jesus (so in Rev. i. 9 John was in Patmos διὰ τὸν λόγον τοῦ θεοῦ κ. διὰ τὴν μαρτυρίαν Ἰησοῦ), that also the life of Jesus may be manifested in our mortal flesh (the antithesis is more strongly put by θνητῇ σαρκί than it would be by θνητῷ σώματι, see Rom. viii. 11, the flesh being the very pabulum of decay and corruption). By this antithesis, the wonderful greatness of the divine power, ἡ ὑπερβολὴ τῆς δυνάμεως, is strikingly brought out: God exhibits DEATH in the living, that He may exhibit LIFE in the dying. 12.] By it is also brought out that which is here the immediate subject,—the vast and unexampled trials of the apostolic office, all summed up in these words: So that death works in us, but life in you; i. e. 'the trials by which the dying of Jesus is exhibited in us, are exclusively and peculiarly OUR OWN,—whereas (and this is decisive for the spiritual sense of ζωὴ) the life, whereof we are to be witnesses, extends beyond ourselves, nay finds its field of action and energizing IN YOU.' Estius, Grot., and apparently Olsh., take ἐνεργεῖ-

r & constr.,
Rom. viii. 15
ref. (xi. 8
ref.).
s PSA. CXV. 1.
(CXIV. 10.).
t 1 Cor. xv. 4
and passim.
Isa. xxvi. 19.

ζωὴ ἐν ὑμῖν. ¹³ ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως
κατὰ τὸ γεγραμμένον ^s Ἐπίστευσα, διὸ ἐλάλησα, καὶ ... γε-
ῆμεν ^A.
ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν, ¹⁴ εἰδότες ὅτι ὁ
ἐγείρας τὸν [κύριον] Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ
... γρα-
μενον A.
BCDFK
LPs a b
c d e f g
h k l m n
o 17. 47

13. aft 1st dio ins και FN syrr goth arm [Epiph, Aug, (om)].

14. om κυριον B 17. 71-3 vulg (with am fuld demid al, agst tol F-lat) arm Chr-comm, Tert, Pel Sedul Bede: ins CDFKLPS rel D-lat (and G-lat, but not fri) [Chr, Euthalms Thdrt Damasc Ambst].
ree (for σὺν) dia (corr on account of the difficulty found in σὺν Ἰησοῦ being joined to a future verb, His Resurren being past), with D³[-gr] KLN³ rel syrr goth [Chr,] Thdrt Damasc: txt BCD¹FPN¹ 17 latt copt ath arm [Euthalms] (Tert,) Ambr, Ambrst (not ed rom) Pel Bede.—In N a superfluous i has been written and erased before iū. εγίρει D¹F [εγειρει P], suscitavit et constituit goth.

ται passively, 'is wrought' ('mors agitur et exercetur . . . perficitur vita.' Est.): but it is never so used in N. T. Chrys., Calv., al., take the verse ironically, τὰ μὲν ἐπικίνδυνα ἡμεῖς ὑπομένομεν, τῶν δὲ χρηστῶν ὑμεῖς ἀπολαύετε,—but such a sentiment seems alien from the spirit of the passage. Meyer, as unfortunately, limits ζωὴ to natural life, whereas (as above) the context plainly evinces spiritual life to be meant, not merely natural. In Rom. viii. 10, 11, the vivifying influence of His Spirit who raised Jesus from the dead is spoken of as extending to the body also; here, the upholding influence of Him who delivers and preserves the body, is spoken of as vivifying the whole man: LIFE, in both places, being the higher and spiritual life, including the lower and natural. 'And, in our relative positions,—of this life, YE are the examples,—a church of believers, alive to God through Christ in your various vocations, and not called on to be θεατριζόμενοι [cf. 1 Cor. iv. 9; Heb. x. 33] as we are, who are (not indeed excluded from that life,—nay it flows from us to you,—but are) more especially examples of conformity to the death of our common Lord:—in whom DEATH WORKS.'

13—18.] ENCOURAGEMENTS: and (1) FAITH, which enables us to go on preaching to you. Meyer connects this verse with ἡ δὲ ζωὴ ἐν ὑμῖν: for, he says, by means of πιστεύομεν διὸ καὶ λαλοῦμεν, is that ζωὴ ἐν ὑμ. ἐνεργεῖται, wrought. But, not to mention that thus the context is strangely disturbed, in which we and our trials form the leading subject, it would surely be very unnatural that ἔχοντες δὲ should apply not to the principal but to the subordinate clause of the foregoing verse. But (contrast to the foregoing state of trial and working of death in us) having the same spirit of faith (not distinctly the Holy Spirit,—but as in reff., not merely a human disposition: the indwelling Holy Spirit penetrates and characterizes the whole renewed man) with that

described in the Scriptures (τὸ αὐτὸ κατὰ τὸ γεγρ., i. e. either as Billroth, τὸ αὐτὸ (ἐκείνῳ) περὶ οὗ γέγραπται, or as De W., = τὸ αὐτὸ ὡς γέγρ., ὥσπερ being sometimes found after ὁ αὐτός, ἴσος, and the like, and κατὰ here being equivalent to it. I prefer the former: but at all events the connexion of τὸ αὐτὸ and κατὰ τὸ γεγρ. must be maintained, and we must not, with Meyer, connect κατὰ τὸ γεγρ. . . . with καὶ ἡμεῖς πιστεύομεν, which makes the Apostle say that his faith is according to the words of the citation, and thus confuses the whole process of thought), I believed, wherefore I spoke (the connexion of the words in the Psalm is not clear, nor the precise meaning of ἡ, rendered by the LXX διό. See Pool's Synopsis in loc. for the various renderings), we too believe, wherefore we also speak (continue our preaching of the gospel, notwithstanding such vast hindrances within and without):

14.] knowing (fixes and expands in detail the indefinite πιστεύομεν, and thus gives the ground of λαλοῦμεν,—not as commonly understood, the matter of which we speak) that He who raised up (from the dead) the Lord Jesus, will raise up us also (from the dead hereafter, see 1 Cor. vi. 13, 14:—not in a figurative resurrection from danger, as Beza, who afterwards changed his opinion, al., and lately Meyer, whose whole interpretation of this passage is singularly forced, and his defence of it unfair, see below) with Jesus (σὺν Ἰησοῦ is not necessarily figurative, as Meyer; even in the passages where a figurative sense is the prevailing one, it is only as built upon the fact of a literal 'raising with Christ,' to be accomplished at the great day: see Eph. ii. 6; Col. iii. 1, 3; 1 Thess. v. 10) and present us with you (i. e. as in Jude 24, τῷ δυναμένῳ . . . στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλίσει . . . and in reff., at the day of His coming). Meyer's objection to the meaning above given,—that the Apostle could not thus speak of the resurrection,

καὶ ^u παραστήσει σὺν ὑμῖν. ¹⁵ τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ^u ^{ch. xi. 2.}
^ή ^v χάρις ^v πλεονάσασα διὰ ^w τῶν ^w πλειόνων τὴν ^x εὐχαρι- ^{Eph. v. 27.}
^{stίαν} ^y περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ. ¹⁶ διὸ οὐκ ^w ^{Col. i. 22, 23.}
^z ἐγκακοῦμεν, ἀλλ' ^a εἰ ^a καὶ ὁ ^b ἔξω ἡμῶν ^b ἄνθρωπος ^v ^{Rom. v. 20}
^c διαφθείρεται, ἀλλ' ^d ὁ ^d ἔσω [θεν] ἡμῶν ^c ἀνακαίνουται ^(reff.)
^{iii. 12 only +. intr., Rom. v. 15 al.} ^{z ver. 1.} ^{a ver. 3.} ^{b here only, see}
^{Rom. vii. 22 reff.} ^{c Luke xii. 33.} ^{1 Tim. vi. 5.} ^{Rev. viii. 9. xi. 18 only.} ^{2 Kings i. 13.} ^{Dan.}
^{vii. 14 Theod.} ^{d see 1 Cor. v. 12 reff.} ^[-θεν, = Luke xi. 39, 40 only.] ^{e Col. iii.}
^{10 only +. (-νίξεν, Heb. vi. 6. Ps. cii. 5.)}

15. B¹ wrote ταρ [for τα γαρ] (whence Mai gives an omn of τα) but corr'd perhaps eadem manu.

16. rec ἐγκακοῦμεν (see ver 1), with CD³KLP rel: txt BDF⁸ e m. ^{εξῶθεν D¹⁻⁷}
 73. 137 Bas₁ [txt₃] Thdr̄t, (txt₇), for διαφθεῖρ., φθίρεται KL a² d 461-7. 114.
 εσω (for uniformity?) BCD¹FPN d m 47 Orig₂ Ath₁ Chr₁ [Bas₃ Euthalms] Thdr̄t,
 Damasc: εσῶθεν D³KL rel [Nys, Bas₁] Thdr̄t, Thl (Ec. (17 def.) rec om [1st]
 ημων, with KL rel latt(not G-lat) Syr copt goth Orig₁ [-int_{scpe}] Ath Chr [Euthal-ms]
 Thdr̄t, Thl (Ec Tert, Lucif Ambrst: ins (for uniformity?) B C [αλλ εἰ το ημων is written
 over an erasure, C¹ having appy omd ημων] D[-gr] F[-gr] N [m] syr æth arm Thdr̄t,

because he expected (1 Cor. xv. 51, 52; i. 8; ch. i. 13, 14) to be alive at the day of Christ, is best refuted by this very passage, ch. v. 1 ff., where his admission of at least the possibility of his death is distinctly set forth. The fact is that the ἐγερῇ here, having respect rather to the contrast of the future glory with the present suffering, does not necessarily imply one or other side of the alternative of being quick or dead at the Lord's coming, but embraces all, quick and dead, in one blessed resurrection-state. This confidence, of being presented at that day σὺν ὑμῖν, is only analogous to his expressions elsewhere; see ch. i. 14; 1 Thess. ii. 19, 20; iii. 13.

15.] Explanation of σὺν ὑμῖν as a ground of his trust: with reference also to ἡ δὲ ζωὴ ἐν ὑμῖν, ver. 12; viz. that all, both the sufferings and victory of the ministers, are for the church: see the parallel expression, ch. i. 6, 7. For all things (of which we have been speaking; or perhaps hyperbolically, ALL THINGS, the whole working and arrangements of God, as in 1 Cor. iii. 22, εἴτε ἐνεστῶτα εἴτε μέλλοντα, πάντα ὑμῶν) are on your behalf, that Grace, having abounded by means of the greater number (who have received it), may multiply the thanksgiving (which shall accrue), to the glory of God. Such (1) is the rendering of Meyer, and, in the main, of Chrys., Erasmus, al., and recently, Rückert and Olshausen. Three other ways are possible; (2) 'that Grace, having abounded, may, on account of the thanksgiving of the greater number, be multiplied' ('πλεονάζω habet vim positivi: περισσεύω, comparativi,' Bengel) to the glory of God.' So Luther, Beza, Estius, Grot., Bengel, al.:—(3) 'that Grace, having abounded, may, by means of the greater number, multiply the thanksgiving to the glory of God.' So Emmerling and

De Wette:—(4) 'that Grace having multiplied (see 1 Thess. iii. 12, for the transitive sense) by means of the greater number the thanksgiving, may abound to the glory of God.' This last has not been suggested by any Commentator that I am aware of, but is admissible. I prefer (1), as best agreeing with the position of the words, and with the emphases. If (2) had been intended, I should have expected ἵνα πλεονάσασα ἡ χάρις,—πλεονάσασα in its present position standing awkwardly alone. The same remark applies to (3), and this besides, that in that case I should expect πλειόνων, and not τῶν πλ., in which the art. rather regards the matter of fact, the many who have received the grace, or who give thanks, than the intention, to multiply the thanksgiving by the (possible) greater number of persons. If (4) had been intended, I should have looked for ἵνα ἡ χάρις τὴν εὐχαριστίαν πλεον. διὰ τῶν πλει., περισσ. κ.τ.λ. By adopting (1), we keep the words and emphases just where they stand: ἵνα ἡ χάρις, πλεονάσασα διὰ τῶν πλειόνων (not διὰ τ. πλ. πλεον., which would give an undue prominence to διὰ τῶν πλειόνων, whereas those words only particularize πλεονάσασα), τὴν εὐχ. περισσεύσῃ, εἰς τὴν δόξαν τ. θεοῦ. As to the sense, (see the very similar sentiment, ch. i. 11,) thanksgiving is the highest and noblest offering of the Church to God's glory (θυσία αἰνέσεως δοῦσά μοι, Ps. xlix. 23, LXX): that this may be rendered, in the best sense, as the result of the working of grace which has become abundant by means of the many recipients, is the great end of the Christian ministry. 16—18.]

Second ground of encouragement—HOPE.
 16.] Wherefore (on account of the hope implied in the faith spoken of ver. 14, which he is about to expand) we do not

f here only. (see note.)
 g neut., 1 Cor. i. 25 &c. reff.
 h here only. Ps. lxxix. 3. Tobit iv. 14
 only. 8 omits vv. 6-19].
 i Matt. xi. 30 only. Exod. xviii. 26.
 (-φρία, ch. i. 7.)
 n = Rom. ii. 7 reff. ii. 4. (Rom. xvi. 17 reff.)
 k here only.
 o = Rom. iv. 15 reff.
 r = Rom. viii. 24.
 l Rom. vii. 13 reff.
 p constr., see Acts xxi. 17 reff.
 m = here only. (Acts xv. 26 reff.)
 q = Phil. s Matt. xiii. 21 q Mk. Heb. xi. 25 only t.

^f ἡμέρα ^f καὶ ^f ἡμέρα. 17 ^g τὸ γὰρ ^h παραντίκα ⁱ ἐλαφρόν τῆς ^{BCDFK} ^{LP} ^a ^b ^c ^d ^e ^f ^g ^h ^k ^l ^m ⁿ ^o 17. 47
 θλίψεως ἡμῶν ^{kl} καθ' ^{kl} ὑπερβολὴν ^k εἰς ^k ὑπερβολὴν αἰώνιον
^m βάρος ⁿ δόξης ^o κατεργάζεται ^p ἡμῖν, 18 ^q μὴ ^q σκοπούντων
^p ἡμῶν τὰ ^r βλεπόμενα ἀλλὰ τὰ μὴ ^r βλεπόμενα τὰ γὰρ
^r βλεπόμενα ^s πρόσκαιρα, τὰ δὲ μὴ ^r βλεπόμενα αἰώνια.

17. ins *προσκαιρον και bef ελαφρον* D¹ F latt (Syr) goth arm Orig-int₂ [Ambrst Aug^{alic}].
 (Thdrt says: διὰ τοῦ παραντίκα ἔδειξε τὸ βραχὺ τε καὶ πρόσκαιρον.) om *ημων* BC²
 (appy: see Tischd^f's Cod Ephr) [Syr] Chr₁. om *εις υπερβολην* C¹ K¹ (ins *8-corr¹*)
 38. 80 [syr copt goth aeth arm].

18. for σκοπ. ημων, σκοπουντες D¹ F [not F-lat] D-lat. aft *προσκαιρα ins εστιν*
 F, so also latt [D-lat aft *αιων*.] Orig-int₇ [(om,) Ambrst].

shrink (as in ver. 1: but *now*, owing to *despair*), but (on the contrary) *though* even (not 'even if,' putting a case; *εἰ καὶ* with ind. asserts the *fact*, as in *εἰ καὶ σπένδομαι*, Phil. ii. 17) our outward man is [being] wasted away (i. e. our *body*, see Rom. vii. 22, *is*, by this continued *νέκρωσις* and *ἐνέργεια* τοῦ θανάτου, *being worn out*:—he is not as yet speaking of dissolution by death, but only of gradual approximation to it), *yet* (ἀλλά in the apodosis after a hypothetic clause, introduces a strong and marked contrast:—so Hom. Il. a. 81,—*ἐπερ γάρ τε χόλον γε καὶ ἀντήμαρ καταπέψῃ, ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὕφρα τελέσῃ*: see other examples in Hartung, Partikellehre, ii. 40) our inner (man) is [being] renewed (contrast, subordinately to *διαφθείρεται*, but mainly to *ἐγκακοῦμεν*) day by day (ἡμ. καὶ ἡμ., so Hebr. *דִּינָן דִּינָן*, Esth. iii. 4; an expression not found (Meyer) even in the LXX): i. e. 'our spiritual life, the life which testifies the life of Jesus, even in our mortal bodies (ver. 11), is continually fed with fresh accessions of grace:' see next verse. So Chrys.,—*πὼς ἀνακαινοῦνται; τῇ πίστει, τῇ ἐλπίδι, τῇ προθυμίᾳ, τὸ λοιπὸν δεῖ (αἱ. τῶ λοιπὸν) κατατολμᾶν τὸν δεινὸν. ὅσα γὰρ ἂν μυρία πάσχη τὸ σῶμα, τοσούτῳ χρηστοτέρας ἔχει τὰς ἐλπίδας ἢ ψυχὴν, καὶ λαμπροτέρα γίνεται, καθάπερ χρυσίον πυροῦμένο ἐπιπλέον.* p. 500.

17, 18.] *Method of this renewal.* For the present light (burden) of our affliction (the adject. use of *parantika* is common with Thucyd., e. g. ii. 64, ἡ παραντίκα λαμπρότης, καὶ ἐς τὸ ἔπειτα δόξα: viii. 82, τῇ τε παραντίκα ἐλπίδα: vii. 71, ἐν τῷ παραντίκα, where Schol. ἐν τῷ ἐνεστώτι τότε χρόνῳ;—and with his imitator Demosthenes, e. g. p. 72. 16, ἡ παραντίχ' ἡδονὴ καὶ βασιάνη μείζον ἰσχύει τοῦ ποθ' ὕστερον συνοίσειν μέλλοντος;—see also pp. 34. 24; 215. 10: and more examples in Wetst. *ἐλαφρόν* as a substantive, contrasted with *βάρος*; see reff.), *works*

out for us ('*efficit*,' 'is the means of bringing about') in a surpassing and still more surpassing manner (καθ. ὑπ. εἰς ὑπερ. must belong to the *verb*, as Meyer and De W.; for otherwise it can only qualify *αἰώνιον*, the idea of which forbids such qualification, not *βάρος*, which is separated from it by the adjective:—i. e. so as to exceed beyond all measure the tribulation) an eternal weight of glory (αἰώνιον βάρος opposed to παραντίκα ἐλαφρόν).

18.] *Subjective condition under which this working out takes place.* While we regard not ('propose not as our aim,' 'spend not our care about,'—reff.) the things which are seen (ref. = τὰ ἐπλγεια, Phil. iii. 19. Chrys. strikingly says, ubi sup., τὰ βλεπόμενα πάντα, καὶ κόλασις ἢ, καὶ ἀνάπαυσις' ὥστε μήτε ἐκεῖθεν χαυνοῦσθαι, μήτε ἐντεῖθεν βιάζεσθαι), but the things which are not seen ('aliud significat *δόρατα*, *invisibilia*, nam multa quæ non cernuntur, erunt *visibilia*, confecto itinere fidei.' Bengel. μὴ βλ., not οὐ, perhaps because μὴ stands with participles in clauses of a subjective character, so στήκετε . . . μὴ πυρρόμενοι ἐν μηδενὶ . . .', Phil. i. 27, 28. Winer, edn. 6, § 55. 5. g. β.—or rather perhaps, as ib. a, as hypothetic (see also Moulton's note, p. 606. 1): τὰ οὐ βλεπόμεν. would be the things which as a matter of fact at any given time we do not see, cf. οἱ οὐκ ἡλεημένοι, 1 Pet. ii. 10: τὰ μὴ βλ., generally and hypothetically, the things not seen. So δ μὴ ὦν μετ' ἐμοῦ, Matt. xii. 30, in a case indefinite and hypothetical. This amounts to much the same as when in the ordinary account of such clauses, we say that μὴ belongs to the *subject*, οὐ to the *predicate*,—but is a better explanation, inasmuch as that account gives only the logical *fact*,—*this*, the logical *reason* of the usage): for the things which are seen are temporary (not '*temporal*,' belonging to time,' but '*fleeting*,' 'only for a time,' see reff.;—i. e. till the day of Christ): but

V. 1^t οἶδαμεν γὰρ ^t ὅτι ἐὰν ἡ ^u ἐπίγειος ἡμῶν ^w οἰκία τοῦ ^t Rom. vii. 14
^x σκῆνους ^y καταλυθῇ, ^z οἰκοδομῇ ἐκ θεοῦ ἔχομεν ^w οἰκίαν ^u 1 Cor. xv. 40
^a ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς. ² καὶ γὰρ ἐν ^w = Job iv. 19.
 (xxx. 23.)
^x here bis
 only t. Wisd. ix. 15 only. (-νομα, Acts vii. 46. -νοῦν, John i. 14). y = Matt. xxvi. 61 ll. Acts
 vi. 14. Ezræ v. 12. z = 1 Cor. iii. 9 reff. a Mark xiv. 58. Col. ii. 11 only t.

CHAP. V. 1. 1. ins *οτι* bef *οικοδομῇ* DF latt goth Chr₁[om₂] Cypr₁ Ambrst Pel
 Sedul (not *fin* [Orig-int.] Tert Aug al). ins *ουκ* bef *αχειροποιητον* F(non manu-
factam [latt]).

the things which are not seen are eternal. Chrys. again: *κἂν βασιλεία, κἂν κόλασις ἢ πάλιν ὥστε καὶ ἐκεῖθεν φοβῆσθαι, καὶ ἐκεῖσε* (al. *ἐντεῦθεν*) *προτρέψασθαι*, ib. Seneca, Ep. 59 (Wetst.), has a very similar sentiment: 'ista imaginaria sunt, et ad tempus aliquam faciem ferunt. Nihil horum stabile nec solidum est. . . . Mitatum animum ad ea, quæ æterna sunt.'

CHAP. V. 1—10.] *Further specification of the hope before spoken of, as consisting in anticipation of an eternity of glory after this life, in the resurrection-body: which leads him evermore to strive to be found well pleasing to the Lord at His coming: seeing that all shall then receive the things done in the body.*

1.] For (gives the reason of ch. iv. 17,—principally of the emphatic words of that verse, *καθ' ὑπερβολὴν εἰς ὑπερβ.*—shewing how it is that so wonderful a process takes place) we know (as in ch. iv. 14,—are convinced, as a sure matter of hope) that if ('supposing;—not = *κἂν*, 'etiāmsi,' but indefinite and doubtful: if this delivering to death continually should end in veritable death. The case is hypothetical, because many will be glorified without the *κατάλυσις* taking place: see 1 Cor. xv. 51, 53) our earthly tabernacle-dwelling (*τοῦ σκῆνους* is gen. of apposition. The similitude is not derived from the wandering of the Israelites in the wilderness, nor from the tabernacle, but is a common one with Greek writers, see examples in Wetstein. "The whole passage is expressed through the double figure of a house or tent, and a garment. The explanation of this abrupt transition from one to the other may be found in the image which, both from his occupation and his birthplace, would naturally occur to the Apostle,—the tent of Cilician hair-cloth, which might almost equally suggest the idea of a habitation and of a vesture." Stanley. Chrys. observes: *εἰπὼν οἰκίαν σκῆνους, καὶ τὸ εὐδιάλυτον καὶ πρόσκαιρον δέξας ἐντεῦθεν, ἀντέθηκε τὴν αἰώνίαν· τὸ γὰρ τῆς σκηνῆς ὄνομα τὸ πρόσκαιρον πολλάκις δέκνυσσι*. Hom. x. p. 506) were dissolved ('mite verbum,' Bengel: i. e. 'taken down,' 'done away with:' but 'dissolved,' as well as the vulg. 'dissolvatur,' is right), we have in the heavens (as Meyer rightly remarks, the

present is used of the time at which the dissolution shall have taken place. But even then the dead have it not in *actual possession*, but only prepared by God for them against the appearing of the Lord: and therefore they are said to have it *in the heavens*. Chrys., &c., Beza, Grot., al., join *ἐν τοῖς οὐρ.* with *οἰκίαν*, which can hardly be: it would be either *ἐπουράνιον* or *ἐξ οὐρανοῦ*. The E. V. according to the present punctuation, yields no sense: 'not made with hands, eternal in the heavens') a building (no longer a *σικῆνος*) from God ('in an especial manner prepared by God,' 'pure from God's hands:' not as contrasted with our earthly body, which, see 1 Cor. xii. 18, 24, is also from God), a dwelling not made with hands (here again, not as contrasted with the *fleshy body*, for that too is *αχειροποίητος*, but with other *οἰκίαι*, which are *χειροποίητοι*. Remember again the Apostle's occupation of a tent-maker, eternal. A difficulty has been raised by some Commentators respecting the *intermediate disembodied state*,—how the Apostle here regards it, or whether he regards it at all. But none need be raised. The *οἰκία* which in this verse is said, *at the time of dissolution*, to be *ἐν τοῖς οὐρανοῖς*, is, *when we put it on*, in the next verse, *οὐρ οἰκητήριον τὸ ἐξ οὐρανοῦ*. Thus the intermediate state, though lightly passed over, as not belonging to the subject, is evidently in the mind of St. Paul. Some Commentators, Photius, Anselm, Thomas Aq. (in Estius), Wolf, Rosenm., al., understand *these words themselves* (*οἰκ. ἀχειρ. αἰών. ἐν τ. οὐρ.*) of the *intermediate state of absence from the body*; Usteri and Flatt, of an *immediate glorified body in heaven*, to be united with the body of the resurrection. Calvin hesitates: "Incertum est, an significet statum beatæ immortalitatis, qui post mortem fideles manet, an vero corpus incorruptibile et gloriosum, quale post resurrectionem erit. In utrovis sensu nihil est incommodi: quamquam malo ita accipere, ut initium hujus ædificii sit beatus animæ status post mortem: consummatio autem sit gloria ultimæ resurrectionis." But if this be so, (1) the parallel will not hold, between the *οἰκία* in one case, and the *οἰκία* in the other,—and (2) the language of ver. 2 is

τ (ῥῶ) here

bis. ch. vii.

16. x. 1, 2.

Heb. xiii. 6

only. P.H.

Prov. i. 21

(xxxi. 11 N

Ab. [ῥσ-

AB compl.])

only. part.

const., ch.

vii. 5. 2 Pet.

i. 17. Lev. iv. 5.

Winer, edn. 6, § 45. 6. b.

2, 3. Heb. xiii. 3.

u Rom. ii. 27 reff.

iii. 22. ix. 29. John v. 37.

1 Thess. v. 22 only.

Exod. xxiv. 17.

y Rom. xv. 20.

1 Thess. iv. 11 only τ.

6 τ θαρρουντες ουν παντοτε, και ειδότες οτι ^s ενδημουντες
^t εν τῷ ^t σώματι ^s εκδημουμεν απο του κυριον· 7 ^u δια πίστεως
 γαρ ^v περιπατουμεν, ου ^u δια ^w ειδους· 8 τ θαρρουμεν δε
 και ^x ευδοκουμεν μαλλον ^s εκδημησαι εκ του σωματος και
^s ενδημησαι προς τον κυριον. 9 διο και ^y φιλοτιμουμεθα,

BCDF

LPN a

c d e f

h k l m

o 17. a

see ch. viii. 19. t ch. xii.
 v Rom. vi. 4. Acts xxi. 21 reff. w Luke
 x = Rom. xv. 26 reff.

6. for ενδ., επιδημουντες D¹ F[επιλημ.]. for εκδ., αποδημουμεν D F[απολημ.]
 Chr., for απο, υπο F. for κυρ., θεον D F[not F-lat] old-lat copt (not [vulg
 Cypri.] Tert., Lucif &c).
 7. ius και bef ov F vulg.
 8. θαρρουντες (see ver 6) X 17 Orig¹ Tert¹ Ambrst. for δε, ουν F(ουν δε ergo
 aut autem G) 17: om b¹ d o 67² Orig¹. for εκ, απο m: om N¹ a². for κυρ.,
 θεον D¹[-gr] 17 am arm Clem Ambrst.

points forward. Meyer would limit this verse entirely to the wish expressed in the last: but he is *certainly wrong*: for it forms a note of transition to θαρρουντες ουν παντοτε in the next: see below.

6—8.] *He returns to the confidence expressed in ver. 1; that however this may be, whether this wish is to be fulfilled or not, he is prepared to accept the alternative of being denuded of the body, seeing that it will bring with it a translation to the presence of the Lord. Being confident then* (because it is God's express purpose to bring us to glory, as in last verse) *always* (either under all trials: or, *always, whether this hope of επενδύσασθαι, or the fear of the other alternative, be before us,—which latter I prefer), and knowing* (not as the ground of our confidence, as Calv., al., nor as an exception to it, 'though we know,' as Est., Olsh., al.,—but correlative with it, and the ground of the ευδοκουμεν below) *that while in our home in the body, we are absent from [our home in] the Lord* (the similitude of the body as our οikia being still kept up: see similar sentiments, respecting our being wanderers and strangers from our heavenly home while dwelling in the body, Phil. iii. 20; Heb. xi. 13; xiii 14),—*for* (proof of our εκδημία από τ. κυρ.) *we walk* (the usual figurative sense,—'go on our Christian course,'—not literal, as of pilgrims) *by means of* (not 'in a state of,' nor 'through,' as the element through which our life moves, Meyer; who is thereby necessitated to interpret the two prepositions differently, see below) *faith, not by means of appearance* (εἶδος cannot possibly be subjective, as rendered in E. V. and by many Commentators; see reff.—i. e. 'faith, not the actual appearance of heavenly things themselves, is the means whereby we hold on our way,' a sure sign that we are absent from those heavenly

things),—*notwithstanding* (I say) (he resumes the θαρρουντες, which was apparently at first intended to belong to ευδοκουμεν,—by the *indicative*, inserting the δέ because the last clause seemed something like a dash to that confidence) *we are confident, and are well pleased rather to go from (out of) [our home in] the body and come to our home with the Lord*: i. e. 'if (as in ver. 1) a dissolution of the body be imminent,—even that, though not according to our wish, does not destroy our confidence: for so sensible are we that dwelling in the body is a state of banishment from the Lord, that we prefer to it even the alternative of dissolution, bringing us, as it will, into His presence.' Meyer regards εκδημ. and ενδημ. as equivalent to the putting off of the mortal (but how?) and putting on the immortal body at the coming of the Lord:—but surely by this the whole sense is destroyed. The Apostle, it seems to me, carefully chooses the words, new to the context, εκδημειν and ενδημειν, to avoid such an inference, and to express, as he does in Phil. i. 23, then in the actual prospect of death, that τὸ ἀναλῦσαι is equivalent to σὺν χριστῷ εἶναι: for here is no hint of the new house from heaven, only of a certain indefinite ενδημία πρὸς τὸν κύριον, which is all that is revealed to us, and it would seem was all that was revealed to him, of the disembodied state of the blessed. I may remark that Meyer, whose commentary on this Epistle is most able and thorough, has been misled in this passage by an endeavour to range the whole of it under the specific wish of vv. 2—4. 9, 10.] *Wherefore* (this being so,—our confidence, in event whether of death, or of life till the coming of the Lord, being such)—*it is also* (besides our confidence) *our aim, whether present* (dwelling in the body) *or absent* (from the body at the time of His appearing),

εἶτε ^s ἐνδημοῦντες εἶτε ^s ἐκδημοῦντες, ^z εὐάρεστοι αὐτῷ ^z Rom. xii. 1, 2 reff.
 εἶναι. ¹⁰ ^a τοὺς γὰρ ^a πάντας ἡμᾶς ^b φανερωθῆναι ^c δεῖ ^a Rom. xi. 32
^d ἔμπροσθεν τοῦ ^{de} βήματος τοῦ ^d χριστοῦ, ἵνα ⁱ κομίσηται ^{b = (see note).}
 ἕκαστος ^s τὰ διὰ τοῦ σώματος, ^h πρὸς ᾧ ἔπραξεν, εἶτε ^{Col. iii. 4.}
 ἀγαθὸν εἶτε κακόν. ¹¹ Εἰδότες οὖν τὸν ⁱ φόβον τοῦ ⁱ κυ- ^{1 Pet. v. 4.}
 ρίου, ἀνθρώπους ^k πείθομεν, θεῷ δὲ ¹ πεφανερώμεθα· ἐλπίζω ^{1 John ii. 28.}
^{al. Ps. xxxix. 15. 2 Macc. viii. 33. g constr., Eph. Col. as above (f). h = Luke}
^{xii. 47. Gal. ii. 14. i not = Rom. xiii. 3. j Acts ix. 31 only. φ. θεοῦ,}
^{Rom. iii. 18. ch. vii. 1. φ. χριστοῦ, Eph. v. 21. k = Acts xii. 20. Gal. i. 10. 1 Kings xxiv. 8.}
^{1 — Mark iv. 22. John iii. 21 al.}

10. ^Ν has written ^e bef κομίσηται, but marked it for erasure. for τα, ᾧ, omg
 προς α, D¹F.—om τα δ. τ. σ. L. for κακον, φαυλον CN d m 17 Orig⁶[-c₁] Eus₂
 Ephr, Ath₁ Bas₁ Cyr[-p Euthal-ms] Damasc₁: txt BDFKLP rel Clem₁ Orig₁[-c₁] Eus₁
 Chr, [Bas₁ Antch₁] Thdr^ssepe Damasc_{h.1}.
 [11. πειθωμεν P ΘC-comm(altern). for πεφαν., φανερωμεθα K: φανερωμεθα m.]

to be well pleasing to Him, i. e. 'whether He find us ἐνδημ., or ἐκδημ., to meet with His approval in that day.' That this is the sense, the next verse seems to me to shew beyond question. For there he renders a reason for the expressions, and fixes the participles as belonging to the time of His coming. But this meaning has not, that I am aware, been seen by the Commentators, and in consequence, the verse has seemed to be beset with difficulties. The ordinary rendering is represented by Chrys., p. 508, τὸ . . ζητούμενον τοῦτ' ἔστι, φησίν. ἂν τε ἐκεῖ ᾖμεν, ἂν τε ἐνταῦθα, κατὰ γνώμην αὐτοῦ ζήν— the objection to which of course is, that when *there with Him*, there will be *no striving* to be εὐάρεστοι αὐτῷ, the acceptance *having taken place*. Nor is De Wette's interpretation free from objection — 'whether we live till His coming, or we die:' because no sufficient account is given of the present participles. Of all renderings, Meyer's is in this place the most absurd, misled as he is by his interpretation of ver. 8. He would make ἐνδημοῦντες and ἐκδ. here *merely literal*, the similitude being dropped:—'*whether at home, or on travel.*' But, all else aside, can he tell us *where Paul's home was*, subsequently to Acts ix. ? For this would be necessary, though he shrinks from any 'geographische Bestimmung.' 10.] For (explanation and fixing of εὐάρεστοι αὐτῷ εἶναι, as to *when*, and *how testified*) we all (and myself among the number) must be made manifest (not merely 'appear' = παραστήναι [which is a most unfortunate rendering of the E. V., giving to the reader merely the idea of "appearing before" as when summoned to a magistrature], but 'appear in our true light,' appear as we have never done before, as in reff., where the word is used of our Lord Himself: see also 1 Cor. iv. 5) before the judgment-seat (on βῆμα, see

Stanley's note) of Christ, that each may receive (the technical word for *receiving wages*) the things (done) through the body (as a medium or organ of action. Meyer cites τῶν ἡδονῶν αἱ διὰ τοῦ σώματος εἶναι, Plato, Phædo, p. 65, and αἰσθήσεις αἱ διὰ τοῦ σώματος, Phædr. p. 250), according to the things which he did (in the body), whether (it were) good, or bad (singular, as abstract). I may observe that no more definite inference must be drawn from this verse as to the place which the saints of God shall hold in the general judgment, than it warrants; viz. that they as well as others, shall be manifested and judged by Him (Matt. xxv. 19): *when*, or *in company with whom*, is not here so much as hinted.

I cannot pass on, without directing the student to the passage on this verse in Chrysostom's tenth Homily, p. 510 ff., as one of the grandest extant efforts of human eloquence.

11—13.] *Having this φιλοτιμία,—being a genuine fearer of God* (see below)—*he endeavours to make his plain dealing EVIDENT TO MEN, as it is EVIDENT TO GOD. He will give the Corinthians whereof to boast concerning him in reply to his boastful adversaries: this his conduct being, whatever construction may be put on it, on behalf of God and them.*

11.] *Being then conscious of* ('no strangers to': so Homer freq., e. g. ἀθελμία εἰδώς) *the fear of the Lord* (not, as Chrys., and most of the ancient Commentators = τὸ φοβεῖσθαι τ. κυρ.,—so also Beza and Estius, 'terrorem Domini,' and E. V., 'the terror of the Lord;'—but as Vulg., 'timorem Domini,'—this wholesome fear of Christ as our Judge: see reff. The expression is particularly appropriate for one who had been suspected of double dealing and insincerity: he was inwardly conscious of the principle of the fear of God guiding and leading him),—*we persuade men* (the stress on ἀνθρώπους, 'it is MEN that we

^m I Cor. iii. 7, &c. ^{ref.}
ⁿ ch. iii. 1 ^{reff.}
^o Rom. xvi. 1 ^{reff.}
^p I Tim. v. 14 only. Polyb. xxvii. 6. 10. αἰφ. λαμβ., Rom. vii. 8, 11.
^q as above (p). ch. xi. 12 (bis). Gal. v. 13 only. P. Ezek. v. 7 only.
^r Rom. iv. 2 ^{reff.}
^s see
^t 1 Thess. ii. 17.
^u constr., ch. i. 6. 1 Cor. xii. 26.
^w Rom. xii. 3 ^{reff.}
^x Paul, here only. = Mark iii. 21. Acts viii. 11. x. 45. xii. 16. Jer. ii. 12.

δὲ καὶ ἐν ταῖς ^m συνειδήσεσιν ὑμῶν ¹ πεφανερῶσθαι. ¹² οὐ
 πάλιν ⁿ ἑαυτοὺς ^{no} συνιστάνομεν ὑμῖν, ἀλλὰ ^{pu} ἀφορμὴν
^p διδόντες ὑμῖν ^r καυχήματος ὑπὲρ ἡμῶν, ἵνα ^s ἔχητε πρὸς
 τοὺς ἐν ^t προώπῳ καυχωμένους, καὶ ^u οὐ ^w καρδίᾳ. ¹³ εἴτε
 γὰρ ^v ἐξέστημεν, θεῷ ^u εἴτε ^w σωφρονούμεν, ὑμῖν. ¹⁴ ἢ γὰρ

12. rec aft ου ins γαρ, with D³[gr] KLP rel Damase Thl (Ec: [et non aeth:] om
 BCD¹FN [latt syrr copt goth arm Euthal-ms] Chr¹ Thdrt Ambrst Pel Bede.
 for 2nd υμιν, ημιν B¹, νοβις D-lat. υμων BN 17 G-lat aeth. for ου, μη εν
 BN m 17 [Euthal-ms]: ουκ εν D¹F: txt CD³KLP rel syr goth Chr Damase.

attempt to persuade. Of what? Beza, Grot., al., of the truth of Christ's religion; win them to Christ, which however suits the rendering 'terrorem Domini,' better than the right one:—Chrys., Theodoret, Theophyl., 'of our own integrity,' and so in the main, Estius, Bengel, Olsh., De Wette,—and Meyer, though he seems to object to it, for he connects the words with the φιλοτιμία of ver. 9:—Erasm., Luther, Wolf, Hammond, al., understand *πειθομεν* of the endeavour to make ourselves acceptable to men; Cornel.-a-Lapide, Le Clerc, al., 'eundem hunc timorem hominibus suademus.' But from the context, it must have reference to ourselves; and I therefore agree with Chrys., al., as above [I may remind the English reader that there are few texts so much perverted as this one, owing to the rendering of the E. V. It is frequently understood and preached upon, as if it meant, "Knowing how terrible God is, we persuade others to fear Him:" a meaning as far as possible from the Apostle's mind]), but to God we are already manifested (we have no need to persuade HIM of our integrity, for He knows all things);—and I hope (am confident) that we have been manifested (Meyer remarks, that ἐλπίσω in the N. T. elsewhere has only the inf. aor.; here however the inf. perfect is logically necessary. He hopes, that the manifestation is complete. Cf. Acts xxvii. 13; δόξαντες τῆς προσέσεως κεκρατηκέναι, and Hom. II. o. 110, ἥδη γὰρ νῦν ἔλπομ' Ἀρητὴ γένημα πετύχθαι) in your consciences also. 12.] We are not recommending ourselves again to you (see ch. iii. 1), but [are] giving you an occasion for all of boasting (καύχημα,—not = καύχησις as De W.,—'a source, whence matter of boasting may be derived') on our behalf (of us, as your teachers, and to the upholding of our ministry), that ye may have it (viz. καύχημα, matter of boasting) against those who boast in face (fair outward appearance), and not in heart

(i.e. in those things which they exhibit, and are outwardly = κατὰ τὴν σάρκα, ch. xi. 18, not in matters which are in their hearts: implying that their hearts are indifferent about the matters of which they boast). 13.] For (ye have good reason to boast of me as your teacher; seeing that) whether we have been mad (there is no need to soften the meaning to 'inordinately praise ourselves,' as Chrys., al.; or 'act foolishly,' as others; or 'ultra modum agimus,' as Bengel, Luther:—μαίνω, Παῦλε, was once said, Acts xxvi. 24, and doubtless this charge was among the means taken to depreciate his influence at Corinth), it was to God (in God's work and to His glory): [or] whether we be of sound mind, it is for you (on your behalf). 'So that you have reason to glory in us either way; if you will ascribe to us madness, it is a holy madness, for God: if you maintain and are convinced of our sobriety, it is a soundness in your service.'

On the interpretation of Chrys. above, he explains the last clause,—ἄν τε μέτριον τι κ. ταπεινὸν (φθελγώμεθα), δι' ὑμᾶς, ἵνα μάθῃτε ταπεινοφρονεῖν. Hom. xi. p. 513. But he gives our interpretation also, as an alternative: μαίνεσθαι τις ἡμᾶς φησί; διὰ τὸν θεὸν τοιαῦτα μαίνόμεθα.

14—19.] And his constraining motive is the love of Christ; who died for all, that all should live to Him; and accordingly the Apostle has no longer any mere knowledge or regards according to the flesh, seeing that all things are become new in Christ by means of the reconciliation effected by God in Him, of which reconciliation Paul is the minister.

14.] For (reason of his devotion under all reports and circumstances, θεῷ καὶ ὑμῖν, as in last verse) Christ's love (not, love to Christ, as Ec., Beza, al.,—but Christ's love to men, subjective, as most Commentators; as shewn in His Death, which is the greatest proof of love, see Rom. v. 6—8. Meyer remarks that the gen. of the person after ἀγάπη is with Paul always

^x ἀγάπη τοῦ ^x χριστοῦ ^y συνέχει ἡμᾶς, ¹⁵ ^z κρίναντας ^z = Rom. viii. 35. Eph. iii. 19. ^y = Luke xii. 50. Acts xviii. 5. Phil. i. 23 (L.P., exc. Matt. iv. 24). Job xxxi. 23. ^z = Acts xv. 19. ^c = Rom. vi. 8. f Acts
 τοῦτο, ὅτι εἰς ὑπὲρ πάντων ἀπέθανεν, ^a ἄρα ^b οἱ ^b πάντες
^c ἀπέθανον· καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες
 μηκέτι ^d ἑαυτοῖς ζῶσιν, ἀλλὰ ^d τῷ ὑπὲρ αὐτῶν ἀποθανόντι
 καὶ ^e ἐγεθῆντι. ¹⁶ ὥστε ἡμεῖς ^f ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν

a 1 Cor. xv. 14. Gal. iii. 29. see Rom. vii. 3, 25.
 d 1 Cor. xv. 2, 10, 11. xiv. 7 al.
 xviii. 6 (Paul) reff.

b ver. 10.
 e 1 Cor. xv. 4, and passim. Isa. xxvi. 19.

c = Rom. vi. 8.
 f Acts

14. for χριστον, θεου CP 17. 39. 42-6. 120. 238 syr Chr Thdrt, (txt_h.) Thl-marg.

15. κρίναντες F: -νοντας 17. rec ins ei bef εἰς, with C¹N³ rel vulg (and F-lat) copt arm Ath-mss Chr₃ Cyr [-p Bas₃-ms₁ Euthal-ms] Thl Aug₂ (clsw mss vary) Bede: om B (sic: see table) C²D²FKLP¹ d e l n 17. 47 syrr goth æth Ath-edd₁ Chr₁ Cyr₁ [-p Bas-edd₁] Thdrt Damasc. for απθανον, απθανεν N¹. aft 2nd απθανεν ins χριστος F vulg (not am harl [fuld tol] arm Cypri Ambrst].

subjective,—Rom. v. 5, 8; viii. 35, 39; ch. viii. 24; xiii. 13; Eph. ii. 4; Phil. i. 9 al. (but see his own note on 2 Thess. iii. 5, where he maintains the objective sense), whereas with John it is not always so, 1 John v. 3. Paul usually expresses love of, i. e. *towards*, by εἰς, Col. i. 4; 1 Thess. iii. 12) *constraineth* us (a better word could not be found: the idea of *συνέχω* is that of *forcible limitation*, either in a good or a bad sense,—of *confining* to one object, or *within certain bounds*, be that one object a painful or glorious one,—those bounds the angustiae of distress, or the course of apostolic energy, as here. ‘*Constraineth us*,’ generally:—limits us to one great end, and prohibits our taking into consideration any others. ‘*Metaphora est in verbo constringendi*: qua notatur, fieri non posse, quin, quisquis mirificum illum amorem quem testatus est nobis Christus morte sua, vere expendit et reputat, quasi ei alligatus, et arctissimo vinculo constrictus, se in illius obsequium addicat.’ Calv. The varieties of interpretation, some as Meyer, urging more the sense *cohibendi*, others as Chrys., that *excitandi*, οὐκ ἀφίησιν ἡμᾶς ἡσυχάζειν, all in fact amount to one—that of the *forcible compression* of his energies to one line of action),

15.] [having judged this (i. e.) because we formed this judgment, viz. at our conversion:—learned to regard this as a settled truth) that One died on behalf of all (not only, for the benefit of all, as Meyer,—but *instead* of all, suffered death in the root and essence of our humanity, as the second Adam. This death on behalf of *all men* is the absolute objective fact: that *all* enter not into the benefit of that Death, is owing to the non-fulfilment of the subjective condition which follows), —therefore *all* died (i. e. therefore, in the death of Christ, *all*, the all for whom He died, *οἱ πάντες*, died too: i. e. see below, became planted in the likeness of His death,—died to sin and to self, that they

might live to Him. This was true, *objectively*, but *not subjectively* till such death to sin and self is realized in each: see Rom. vi. 8 ff.). . The other renderings,—‘*ought to die*,’ as Thomas Aq., Grot., Estius, al.,—‘*were under sentence of death*,’ as Chrys., Theodoret, Beza, al.—‘*as good as died*,’ Flatt;—are shewn to be erroneous by carefully noticing the construction, with or without εἰ. The *verb* is common to both members of the sentence; the correspondent emphatic words in the two members being (1) εἰς ὑπὲρ πάντων, (2) πάντες: ‘(One on behalf of all) died, therefore (all) died: if One died the death of (belonging to, due from) all, then all died (in and with Him).’ Meyer’s rendering of ὅτι *because*, can hardly be right as it would leave κρίναντας τοῦτο standing awkwardly alone. And He died for all, in order that they who live (in *this life*, see ἡμεῖς οἱ ζῶντες, ch. iv. 11; = in sense, ‘*as long as they are in this state*,’ as De W.:—not, ‘*those who live spiritually*,’ as Beza, Flatt, which would altogether strike out the sense, for it is, that *they may* live spiritually, &c.: nor, ‘*superstites*,’ they whom He left behind at His death, ζῶντες in contrast with Him who ἀπέθανεν, as Meyer;—for, not to insist on the more general reference to *all time*, many to whom the Apostle was now writing were *not born at the time of His Death*) should no longer (now that His Death has taken place: or, as they did before they apprehended that Death as theirs,—but I prefer the former, see ἀπὸ τοῦ νῦν below) live to themselves (with *self* as their great source and end of action, to please and to obey) but to Him that died and rose again for them (ὑπὲρ, not merely even as connected with ἐγεθῆντι ‘*for the benefit of*,’ as Meyer again; but strictly ‘*in the place of*,’ as the Death of Christ is *our death*, so His Resurrection is *our resurrection*). 16.] So that (accordingly,—consistently with our judg-

g Rom. i. 3
reff.
h 1 Cor. i. 30
reff.
i Gal. vi. 15.
k Acts xv. 7
reff. = Isa.
xliii. 16.

§ κατὰ § σάρκα· εἰ καὶ ἐγνώκαμεν § κατὰ § σάρκα χριστόν, ἀλλὰ νῦν οὐκ ἔτι γινώσκομεν. 17 ὥστε εἴ τις ἔν χριστῷ, ἰ καινὴ ἰ κτίσις· τὰ κ ἀρχαῖα ἰ παρῆλθεν, ἰδοὺ, γένονεν

BCDFK
LPN a b
c d e f g
h k l m n
o 17. 47

1 = Matt. v. 18. xxiv. 35 al. see Acts xxvii. 9 reff.

16. rec aft εἰ ins δε, with C² D^{2,3}[-gr] (K) LPN³ rel syr (copt goth) Chr₂ [Cyr-p₃ Euthal-ms] Thdr₂, Damasc: και bef εἰ F latt [Syr Orig-intal^{ic} Dind-int₁ Ambrst Aug^{sape}]: txt B D¹[-gr] N¹ 17 [arm] Orig₄ Eus₁ [Nys₁]. (C¹ uncert.)—om και K 115 copt goth [Cyr₁ Orig-int₁]. χριστόν bef κατὰ σάρκα D æth Orig₂ (-int^{sape}) Jer^{al^{ic}}. aft γινώσκομεν ins κατὰ σάρκα D¹ [and lat] F Jer₁. (not vulg F-lat.)

ment expressed ver. 15) **we** (in opposition to our adversaries, the false teachers: not *general*, of all Christians, as De W.,—but as yet spoken, as the emphatic position of ἡμεῖς shews, of the Apostle himself (and his colleagues?)) **from this time** (since this great event, the Death of Christ) **know no man according to** (as he is in) **the flesh** (Meyer well remarks: “Since all are (ethically) dead, and each man is bound to live only to Christ, not to himself, our knowledge of others must be altogether independent of that which they are κατὰ σάρκα,—must not be regulated κατὰ σάρκα. And the connexion of ver. 16 with ver. 15 shews that we must not take κατὰ σάρκα as the *subjective* rule of οἶδαμεν,—so that the explanation would be, ‘according to mere human knowledge,’ ‘apart from the enlightening of the Holy Spirit,’ cf. ch. i. 17; 1 Cor. i. 26,—but as the *objective* rule, cf. ch. xi. 18; John viii. 15; Phil. iii. 4,—so that εἰδέναι τινα κατὰ σάρκα = ‘to know any one according to his mere human individuality,’—‘to know him as men have judged him by what he is in the flesh,’ not by what he is κατὰ πνεῦμα, as a Christian, as καινὴ κτίσις, ver. 17. He who knows no man κατὰ σάρκα has, e.g. in the case of the Jew, entirely lost sight of his Jewish origin,—in that of the rich man, of his riches,—in that of the learned, of his learning,—in that of the slave, of his servitude, &c., cf. Gal. iii. 28”): **if even we have** (εἰ καὶ *concedes* what follows: πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ’ ὅμως, οἶα νόσφ’ ἔξνεστι, Soph. Œd. Tyr. 302,—but also, as distinguished from καὶ εἰ, *introduces no climax*, and distributes the force of the καὶ over the whole concessive clause, whereas in καὶ εἰ it is confined to the conditional particle εἰ,—see Hartung, Partikellehre, i. 139) **known Christ according to the flesh, now however we know Him (thus) no longer**. The fact alluded to in the concessive clause, is, not any personal knowledge of the Lord Jesus while He was on earth, but that view of Him which Paul took *before his conversion*, when he knew Him only according to His outward apparent standing in this world, *only as Jesus of Nazareth*. χριστόν is not = τὸν χρισ-

τόν, ‘the Christ,’ but merely as a proper name designating Him whom he now knew as Christ. Observe, the stress is *not on χριστόν*, q. d. ‘If we have known *even Christ* after the flesh,’ &c., as usually understood;—the position of χρ. forbids this, which would require εἰ καὶ χριστόν ἐγν. κ. σάρ.,—but on ἐγνώκαμεν, as belonging to the *past*, contrasted with our *present* knowledge. Observe likewise, that the position of κατὰ σάρκα, as above also, forbids its being taken as the subjective qualification of ἐγνώκαμεν, as = εἰ καὶ κατὰ σάρκα ἐγν. χρ., or εἰ κ. ἐγν. χρ. κ. σάρκ., and fixes it as belonging to χριστόν,—‘Christ according to the flesh.’ St. Paul now, since his conversion, knew Him no longer as thus shewn, but as ὁρισθέντα νιδν θεοῦ ἐν δυνάμει, κατὰ πνεῦμα ἀγινώσκουσιν. At that time, εὐδόκησεν ὁ ἀφορίσας με . . . ἀποκαλύψαι τὸν νιδν αὐτοῦ ἐν ἐμοί, Gal. i. 15, 16. See by all means Stanley’s remarks, on the absence of all local and personal recollections of our Lord’s life, in the apostolic age. 17.] **So that** (additional inference from what has gone before: hardly as Meyer, from ver. 16 *only*: the death of ver. 15, as well as the new knowledge of ver. 16, going to make up the καινὴ κτίσις) **if any man is in Christ** (far better than ‘whoever is in Christ.’ See note on Phil. iv. 8. ‘In Christ,’ i.e. in union with Him: Christ being ‘the element in which by faith we live and move,’ as Meyer), **he is a new creature** (κτίσις, ‘creation,’—the act, implying here the result of the act. See ref. and Col. iii. 10, 11; Eph. ii. 10; iv. 23.

‘He has received,’ ‘passed into,’ ‘a new life,’ John iii. 3): **the old things** (of his former life—‘all the old selfish and impure motives, views, and prejudices,’—De Wette) **have passed away** (there does not appear to be any allusion, as in Chrys., Theophyl., to the passing away of Judaism, but only to the *new birth*, the antiquation of the former unconverted state, with all that belonged to it): **behold** (a reminiscence of Isa. xliii. 18, 19—μὴ μνημονεύετε τὰ πρῶτα, καὶ τὰ ἀρχαῖα μὴ συλλογίζεσθε: ἰδοὺ, ἐγὼ ποιῶ καινά), **they have become new** (see var. readd.). The arrangement of the sentence followed by

καινά. ¹⁸ τὰ δὲ ^m πάντα ^m ἐκ τοῦ θεοῦ τοῦ ⁿ καταλλάξαν- ^m 1 Cor. xi. 12
 τος ἡμᾶς ἐαυτῷ διὰ χριστοῦ καὶ δόντος ἡμῖν τὴν ⁿ Rom. v. 10
 ° διακονίαν τῆς ^p καταλλαγῆς, ¹⁹ ὥς ^q ὅτι θεὸς ἦν ^r ἐν ^o Acts xx. 24
 χριστῷ κόσμον ⁿ καταλλάσσων ἐαυτῷ, μὴ ^s λογιζόμενος ^p here bis.
 αὐτοῖς τὰ ^t παραπτώματα αὐτῶν, καὶ ^u θέμενος ἐν ἡμῖν ^{xi. 15 only.}
 τὸν ^v λόγον τῆς ^p καταλλαγῆς. ²⁰ ὑπὲρ χριστοῦ οὖν ^{Isa. ix. 5.}
^{ii. 2) only.} ^r 1 Cor. xv. 22 reff. ^s Rom. ii. 26. iv. 4, 8 al. fr. ^{Num. xviii. 27.}
^t Rom. iv. 25 reff. ^u Ps. civ. 27. (Amos v. 7.) ^v Acts xiii. 26 reff.

17. rec aft *καινα* ins *τα παντα*, with D²⁻³[-gr] KLP rel syr goth æth-pl [arm-mss] Orig₁ Constt, Did, Chr₃ Damasc Tert₁: bef *καινα* b d f k o 17. 46. 67² vulg-ed (Syr) Ath₁[-ed₂] Dial₁ Meth₁ Cyr[-p₃] Ephr₁ Euthal-ms] Thdrt Procl Orig-int₃ [Ambr₁ Ambrst Jer Salv: om BCD¹FP⁸ latt copt æth-rom arm(1805) Clem₁ Ath-ms₂ Cyr[-p₃ Ambr₁] Hil Aug₁ Promiss.

18. om 1st του D¹F. rec ins *ιησου* bef *χριστου*, with D³[-gr] KL rel Thdrt Damasc: om BCD¹FP⁸ 17 latt syrr copt goth æth arm Chr₁ [Euthal-ms] Hil Ambrst Aug₁.

19. ins o bef *θεος* FK b¹ o Chr₁ Thdrt. *καταλασσων*(sic) *κ* e f h¹ k. add *εν* D¹[corr'd cadem manu]. for *λογ.*, *αστιζομενος* F. [*εαυτοις* (but corr'd) D¹].
 om 2nd *εν* K f h¹ n 47. ins (του) *ευαγγελιου* bef *τον λογον* D¹ F[not F-lat]: *adnuntiationem* D-lat, *evangelii* G-lat (and so over the greek in F).—om του F.

20. for *υπερ χρ. ουν, ον υπερ χριστου* D¹ F[-gr]; *pro quo Christo* D-lat; *quod pro*

the Vulg., al., 'Si qua ergo in Christo nova creatura, vetera transierunt,' is inadmissible, because the second member would be a mere reassertion of the first.

18.] And all things (in this new creation: he passes to a more general view of the effects of the death of Christ—viz. our reconciliation to God) are from God (as their source), who reconciled us (*all men*, from next verse, where *κόσμος* is parallel with it) to Himself by means of Christ (as an atonement, an expiatory sacrifice, ver. 21, for sin which made us *ἐχθροὶ θεοῦ*, see Rom. v. 10), and gave (committed) to us (Apostles, not mankind in general; for had it been so,—in the next verse, which is parallel, *ἐν αὐτοῖς*, not *ἐν ἡμῖν*, must have stood, after *αὐτοῖς* and *αὐτῶν* just preceding) the ministration of the reconciliation (the duty of ministering in that office, whose peculiar work it is to proclaim this reconciliation: so *διακονία τῆς δικαιοσύνης*, ch. iii. 9. Observe, that the reconciliation spoken of in this and the next verse, is that of *God to us*, absolutely and objectively, through His Son: that whereby He can complacently behold and endure a sinful world, and receive all who come to Him by Christ. This, the subjective reconciliation,—of *men to God*,—follows as a matter of exhortation, ver. 20),

19.] how that (the *ὥς* imports that the proposition following it, introduced by *ὅτι*, is matter of indirect reference. So Xen. Hell. iii. 2. 14, εἰπὼν τῷ Φάρακι ὥς ὅτι ὀκνοῖν μὴ ὁ Τισσαφ. κ.τ.λ., and argum. Isocr. Busir. p. 520 (cited by Winer, edn. 6, § 65. 9), κατηγοροῦν αὐτοῦ, ὥς ὅτι καινὰ δαιμόνια εἰσφέρει) God in Christ was reconciling the world to Himself (ἣν κατ-

αλλάσσων not exactly = *κατήλλασεν*, any more than *ἦν κηρύσσων* Luke iv. 44 = *ἐκήρυσεν*: in both cases the habitual state is more emphatically implied than could be done by the imperfect merely: the shade of difference can, however, hardly be expressed in English. *ἦν* cannot, as in Erasm., Luther, Calv., Beza, al., and E. V., belong to *ἐν χριστῷ*, 'God was in Christ, reconciling' &c.,—partly on account of the position of *ἐν χρ.*, which would thus probably be before *ἦν*, but principally (Meyer) because of incoherence with *θέμενος ἐν ἡμῖν* κ.τ.λ.: for in that case the two latter clauses must express the manner of reconciliation by Christ, which the second of them does not.

κόσμον,—without the article, as governed words placed for emphasis before their verbs often are—it would not be *καταλλάσσων κόσμον*, but *τὸν κόσμον*,—the whole world,—*man*, and *man's* world, entire, with all that therein is, see Col. i. 20, but considered, cf. *αὐτῶν* below, as *summed up in man*),—not reckoning to them their trespasses (*present*: on the expression see reff.), and having placed in us (*past*:—not merely = 'committed to us,' but 'laid upon us,' as our office and charge, and, besides, 'empowered us for,' 'put in our souls by His Spirit.' 'Us,' viz. Apostles and teachers) the word of the reconciliation (as *ὁ λόγος ὁ τοῦ σταυροῦ*, 1 Cor. i. 18).

20, 21.] He describes his office as that of an ambassador for Christ, consisting in beseeching them, ON THEIR PART, to be reconciled to God; and that, in consideration of the great Atonement which God has provided by Christ. On Christ's

^w Eph. vi. 20. ^x πρεσβεύομεν, ^y ὡς τοῦ θεοῦ ^z παρακαλοῦντος δι' ἡμῶν ^{BCDFK}
^{only t. (1-ετα,} ^{LPN a b}
^{Luke xiv. 32.)} ^{c d e f g}
^{w. gen. abs.,} ^{h k l m n}
^{1 Cor. iv. 15} ^{o 17. 47}
^{ref.} δόομεθα ὑπὲρ χριστοῦ, ²¹ καταλλάγητε τῷ θεῷ. τὸν
^{1 Cor. iv. 13} ^{ref.} μὴ ² γνόντα ἀμαρτίαν ὑπὲρ ἡμῶν ἀμαρτίαν ἐποίησεν, ἵνα
² ἡμεῖς γενώμεθα ^a δίκαιοσύνη ^a θεοῦ ἐν αὐτῷ. VI. ^{1 b} συνερ-
^{5.}
^a = Rom. i. 17 ^{ref.} (Phil. iii. 9.) ^b Mark xvi. 20. Rom. viii. 28. 1 Cor. xvi. 16. James ii. 22
^{only t.} 1 Macc. xii. 1. Esdr. vii. 2 ^{only.} (-γος, 1 Cor. iii. 9.)

Christo G-lat. ^{δεομενοι} D¹(and lat) F[-gr] Chr-ms Hil₁ Ambrst(not [Orig-int₃
 Jer.] Aug_{sæpe}); *orantes aut obsecrantes* G-lat. ^{καταλλάγηναι} D¹(and lat) F[not
 F-lat] syr-mg goth, *reconciliari* G-lat [Hil₁ Ambrst Aug_{sæpe}]. om τω F.

21. Rec aft τω ins γαρ (*see note*), with D³[-gr] KLPN³ rel syrr goth æth arm
 Chr, Euther, Thdr₃, Damasc: om BCD¹FN¹ 17 latt copt Orig₂ Eus₂ Ath₁ [Cyr-p₄
 Euthal-ms] Thdr₁ Did[-int₁] Hil₁ Ambrst Aug Pel Alcim. rec γινώμεθα: txt
 BCDKPN³ rel Orig₁ Eus₃[-ms], Cyr-p₃] Chr₁ Thdr₃^{sæpe} Damasc Thl (Ec, [γενουα. I
 Euthal-ms,] ενωμια F. θεου bef δικαιοσυνη KP d 93. 109. 219 Eus₁(txt₃) Sev Chr
 Thdr₃: om θεου 46. 114 Thdr₁.

behalf then (i. e. in pursuance of the imposi-
 tion on us of the λόγος τῆς κατ.) we are
 ambassadors, as if God were exhorting by
 us: we beseech ('you,' but not uttered as
 an integral part of the present text, not a
 request now made and urged, as Rom. xii.
 1; he is describing the embassy; we
 are ambassadors, and in our embassy it
 is our work to beseech—'Be ye,' &c.) on
 Christ's behalf, Be reconciled to God:—
 καταλλ. strictly passive: 'God was the
 RECONCILER—let this reconciliation have
 effect on you—enter into it by faith.' Our
 E. V., by inserting the word 'ye,' has given
 a false impression, making it appear as if
 there were an emphasis on it, correspond-
 ing to God being reconciled to us, as if it
 had been καταλλάγητε καὶ ὑμεῖς τῷ θεῷ,—
 whereas it is the simple being reconciled in
 that reconciliation in which God was, in
 Christ, the Reconciler. 21.] States
 the great fact on which the exhortation to
 be reconciled is grounded:—viz. the un-
 speakable gift of God, to bring about the
 reconciliation. It is introduced without
 a γάρ (which has been supplied), as still
 forming part of the λόγος τῆς καταλλαγῆς.
 Him who knew not sin (τὸν οὐ γνόντα
 would merely assert the fact, that up to the
 time of ἐποίησεν, He was ignorant of sin.
 But μὴ with a participle, as has been ob-
 served since the doctrine of the particles
 has been more accurately studied, always
 denies subjectively, i. e. in reference to the
 view of some person who is the subject, or
 to the hypothesis of some person who is the
 direct or indirect utterer of the assertion.
 Cf. note on ch. iv. 18. With what refer-
 ence then is the particle here used? Fritz.
 (in Meyer) thinks, to the Christian's neces-
 sary idea of Christ, "quem talem virum
 mente concipimus, qui sceleris notitiam
 non habuerit:" Meyer, and Winer, edn.
 6. § 55. 5. β, to God's judgment of Him.
 I much prefer to either regarding it as

subjective with reference to Christ Him-
 self, Who said, John viii. 46, τίς ἐξ ὑμῶν
 ἐλέγχει με περὶ ἀμαρτίας; He was thus
 ὁ μὴ γνούς ἀμαρτίαν (see Hartung, Parti-
 kellehre, ii. 131, who gives among other
 examples, one very similar, from Thucyd.
 i. 118, ἡσυχάζον τε τὸ πλεόν τοῦ χρόνου,
 ὄντες καὶ πρὸ τοῦ μὴ ταχεῖς λέναι ἐς τοὺς
 πολέμους),—'knew not,' i. e. by contact,
 by personal experience, 'sin.' Sec, for
 the sense, 1 Pet. ii. 22; Heb. vii. 26), on
 our behalf (or, instead of us: I prefer
 here the former, because the purpose of
 the verse is to set forth how great things
 God has done for us:—the other, though
 true, does not seem so applicable. The
 words ὑπὲρ ἡμ. are emphatic) He made
 (to be) sin (not, 'a sin-offering,' as
 Augustine, Ambros., Æcum., Erasmi,
 Hammond, Wolf, al., for the word seems
 never to have the meaning, even in the
 LXX (see however the remarkable read-
 ing of the Codex A at Lev. vi. 25);
 and if it had, the former sense of the
 same word in this same sentence would
 preclude it here: nor = ἀμαρτωλός, as
 Meyer, al.: but, as De Wette, al., SIN,
 abstract, as opposed to RIGHTEOUSNESS
 which follows; compare κατάρα, Gal. iii.
 13. He, on the Cross, was the Represen-
 tative of Sin,—of the sin of the world),
 that we might become (the present, γινώμ.
 as in rec., would signify, as Stallbaum,
 Crito, p. 43 (Meyer)—'id quod propositum
 fuerit, nondum perfectum et transactum
 esse, sed adhuc durare.' The aor., which
 is supported by all the MSS., also yields
 the best sense, as joining the whole
 justification of all God's people, as one act
 accomplished, with the Sacrifice of Christ)
 the righteousness of God (see above: re-
 presentatives of the Righteousness of God,
 endowed with it and viewed as in it, and
 examples of it) in Him (in union with Him,
 and by virtue of our standing in Him).

γοῦντες δὲ καὶ ^e παρακαλοῦμεν, μὴ ^d εἰς ^{de} κενὸν τὴν χάριν ^c Rom. xii. 1
 τοῦ θεοῦ δέξασθαι ὑμᾶς ² (λέγει γὰρ Καιρῷ ^f δεκτῷ ^g ἐπ- ^d Gal. ii. 2.
 ἡκουσά σου, καὶ ἐν ^h ἡμέρᾳ σωτηρίας ⁱ ἐβοήθησά σοι. ἰδὸν ^b Phil. ii. 16
 νῦν καιρὸς ^j εὐπρόσδεκτος, ἰδὸν νῦν ^h ἡμέρᾳ σωτηρίας.) bis. 1 Thess.
 ὁ ^k μηδεμίαν ^k ἐν ^k μηδενὶ ^l διδόντες ^m προσκοπήν, ἵνα μὴ ^f Isa. lv. 23.
 ἰσα ^l xix. 8. ^e 1 Cor. xv. 10
 Luke iv. 19, ^{24.} Acts x.
 h = 1 Cor. i. 8 ref.
 35. Phil. iv. 18 only. ^g here only 1. c. Ps. xix. 1. ^h = 1 Cor. i. 8 ref.
 i Acts xv. 9 ref. ^j Rom. xv. 16 ref. ^k ch. vii. 9. Phil. i. 28. Amos i. 2. ver. 4.
 l 1 Cor. ix. 12. ^m here only+. διδόναι ἀφορμὰς προσκοπῆς, Polyb. xviii. 6. 10. (-κομμα,

CHAP. VI. 1. παρακαλουντες D¹[and lat] F[not F-lat] goth. om υμας D¹:
 ημας CN¹(txt N-corr^{1.3}) 4. 17. 89 æth.

2. καιρω γαρ λεγει D¹(and lat) F(not F-lat) [goth] Sedul. (κτω of δεκτω are supplied by N-corr¹) for σοι, σου F(not G). for ευπροσδεκτος, δεκτος F.

CHAP. VI. 1—10.] *He further describes his apostolic embassy, as one of earnest exhortation not to receive the grace of God in vain (vv. 1, 2), and of approving himself, by many characteristics and under various circumstances, as the minister of God (vv. 3—10).* 1.] συνεργοῦντες,

God (vv. 3—10). 1.] *συνεργοῦντες*, viz. *τῷ θεῷ*, Whose representatives they were, and Whose grace they recommended. This is implied not only in what went before, but in the *τοῦ θεοῦ* of our verse itself. Meyer makes it *τῷ χριστῷ*, referring it to the *ὑπὲρ χρ.* above: Chrys., Theodoret, Bengel, Olsh., al., *ὑμῖν*, which certainly would have been *expressed*, and does not suit the sense, nor Paul's habit of speaking of the ministry, see 1 Cor. iii. 9. Flatt and Emmerling would make the *σύν* imply, working *with our exhortations*, aiding them by our example: which sense, though occasionally belonging to *σύν* and *πρὸς* in composition, could hardly have place here without some plainer indication in *what went before*, of that to which the preposition refers,—and that would not suit the *καί*, which severs *συνεργ.* from *παρακαλ.*

The *δέ* is one of transition, introducing a new feature. Moreover, while working with God, we also exhort, that you (when preaching to *you*,—or others, when preaching to others: he still is *describing his practice* in his ministry, not using a direct exhortation to the Corinthians) receive not ('recipiatis';—not 'recepteritis,' 'that ye will not have received,' i.e. 'will not by apostasy shew that ye have received . . . ' as Erasm., al., and De Wette. This mistake arises mainly from regarding the words as *directly addressed* to the Corinthians instead of a *description of his apostolic practice*) the grace of God (i.e. the reconciliation above spoken of) to no purpose (i.e. unaccompanied by sanctification of life; so Chrys., ἵνα . . . μὴ νομίωσιν ὅτι τοῦτό ἐστι καταλλαγή μόνον, τὸ πιστεῦσαι τῷ καλοῦντι, ἐπάγει ταῦτα, τὴν περὶ τὸν βίον ἀποδείκνυσι). Epist. Hom. xij. p. 521.)

2.] *Ground of the exhortation: viz. the*

importance of the present time as the day of acceptance,—shewn by a Scripture citation. For he (God, with whom we *συνεργούμεν* and whose grace we recommend) saith, 'In an accepted time (Heb. *בְּתֵּקָה*, 'in a season of grace') I heard thee, and in the day of salvation I helped thee:' behold (inserted for solemnity—to mark the importance of what follows), now is the favourably accepted time (*εὐπρόσδεκτος*, a far stronger term than *δεκτός*, q. d. the very time of most favourable acceptance, said from the fulness of his feeling of the greatness of God's grace),—behold, now is the day of salvation. *ὁ γὰρ ἐν τοιούτῳ καιρῷ ἀγωνιζόμενος, ἐν ᾧ ποσάυτῃ κέρχεται δωρεά, ἐν ᾧ ποσάυτῃ χάρις, εὐκόλως ἐπιτεύχεται τῶν βραβείων.* Chrys. p. 522. The prophecy is one directly of the Lord Jesus, as the restorer and gatherer of his people; and the time of acceptance is the interval of the offer of the covenant to men, conceded to Him by the Father. 3—10.]

And this doing, he approves himself as the minister of God by various characteristics, and under manifold circumstances in life. 3.] διδόντες, resumed

stances in life. 3.] διδόντες, resumed from συνεργούντες, ver. 1: ver. 2 being parenthetical. It, and all the following participles, vv. 9, 10, qualify παρακαλοῦμεν shewing the pains and caution used by him to enforce this exhortation by his example as well as his precept. So Grot.: 'ostendit enim, quam serio moneat, qui, ut aliquid proficiat, nullis terreatur incommodis, nulla non commoda negligat.' But evidently, before the list is exhausted, he passes beyond the mere confirmation of his preaching, and is speaking generally of the characteristics of the Christian ministry. ἐν μηδενί, in nothing, compare ἐν παντί, below: not, 'in no man's estimation,' as Luther. μηδεμί, —μηδεμί, are not = οὐδεμί. —οὐδεμί, but, see on ch. v. 21, subjectively said—we exhort, being such as give, &c.: so 1 Cor. x. 33, ἐγὼ πάντα πάντων ἀρέσκω, ὡς ἐνταῦθα καὶ ἡ προσέτις, —ἀνὰ

δαλον, or πρόσκομμα, Rom. xiv. 13.

n ch. viii. 20
only. Prov.
ix. 7. Wisd.
x. 14 only.
(-μος, 2 Pet.
ii. 13.)
o. Acts i. 17.
xx. 24 (reiff.).
Rom. xi. 13 f.
p. ch. iv. 8
reiff.
q ch. iii. 1. iv.
2. v. 12. vii. 11. x. 12.
u Acts xvi. 23.
8. xv. 58 al. Gen. xxxi. 42.
Eph. vi. 18.)
xiv. 23. xxvii. 9 only. 2 Kings xii. 16.
i. 5. xii. 8 al.
r Rom. ii. 7 reff.
v ch. xi. 23.
y ch. xi. 27.
a as above (y) (1 Cor. vii. 5 v. r.) only in Paul. {Matt. xvii. 21 || Mk.} Luke ii. 37. Acts
b ch. xi. 3 only t. (-ρός, ch. vii. 11.)
s Rom. ii. 9 (reiff.).
w 1 Cor. xiv. 33 reff.
z as above (y) only t. 2 Macc. ii. 26. (-πνεύμ.)
t. 1 Cor. vii. 26 reff.
x as above (y). 1 Cor. iii.
c = 1 Cor.

3. *μωθη*(sic) B¹ f: *μωμωθη* D¹. aft η διακονια ins ημων DF d 66². 73 latt syrr sah [gotli] Chr_i Thdr^t [Anteh, (pref)] Thl [Ec-comm Ambrst Aug, Pel[, υμων aeth].

4. rec *συνισταντες*, with D³ KL³ rel Chr_i Thdr^t [Anteh,] Damasc^{h, 1}: *συνιστοντες* f: *συνιστανοντες* BP 31. 73 Damascⁱ: txt CD¹ FN¹ 17 Clem_i Cyr_i [Euthal-ms].
διακονους D¹ [-gr] vulg [F-lat Ambrst Aug]: *ministros* aut -i G-lat.

μωμηθη] *μωμᾶσθαι*, 'to reproach' (see Winer, edn. 6, § 38. 7. a, and Moulton's note), is one of those deponent verbs which have an aorist passive: so *διαλέγεσθαι*, *βούλεσθαι*, *δύνασθαι*, *σπλαγχνίζεσθαι*, &c. The *διακονία*, the office itself, would be reproached, if cause of offence were found in the character of its bearers.

4.] Meyer well remarks the position of *συνιστ. ἑαυτοῦς*. When the words signified 'to recommend ourselves,' in a bad sense, ch. iii. 1, v. 12, —*ἑαυτ.* preceded the verb: but here and ch. iv. 2, where used in a good sense, and without any stress on *ἑαυτοῦς*, it follows the verb. This is only one of continually occurring instances of the importance of the collocation of words with regard to the emphasis.

διάκονοι] not *διακόνους*: recommending ourselves, as ministers of God should do. The ambiguity of the E. V. might have been avoided by a different arrangement of words: 'in all things, as the ministers of God, approving ourselves.'

The following datives are a specification of *παντί*; but not all of the same sort: some signify *instruments by which*, some, *situations in which*, some *both these*. Bengel remarks: "Insignis gradatio. Sequuntur ter tria patiendae (i.e. from *θλίψεσιν* to *νηστείας*), quibus *patientia* (*υπομονή*) exercetur; *pressuræ*, — *plagæ*, — *labores*. Primus ternarius continet genera, secundus, species adversorum: tertia *spontanea*" (but qu? : see below). So that the *υπομονή πολλή* belongs to vv. 4, 5, and ver. 6 goes on to other points.

στενοχ.] See ch. iv. 8, note.

5.] On *πληγ.*, see reff. *φυλακ.*] At Philippi only *as yet*, as far as we know from the narrative of the Acts; — but there must have been many other occasions, see ch. xi. 23. He may have been imprisoned at Antioch in Pisidia,

Acts xiii. 50, and at Lystra, xiv. 19, and at Corinth, xviii. 12, 14: and we cannot tell what may have befallen him during his journeys, Acts xv. 41; xvi. 6; xviii. 23.

ἐν ἀκαταστ.] in tumults, see Acts xiii. 50; xiv. 5, 19; xvi. 22; xvii. 5; xviii. 12, and above all, xix. 23 — 41. The sense given by Chrys. (p. 522), al., *τὸ μῆδαι δύνασθαι στήναι ἐλαυνόμενον*, is philologically allowable, cf. Demosth. 383. 7, *ἀκατάστατον ὥσπερ ἐν θαλάττῃ πνεύμα*, and James i. 8, and Polyb. xxxi. 13. 6, *ὑποδεικνύων αὐτοῖς τὴν ἀκαταστάσιν τῆς βασιλείας*, — but not found in N. T.

ἐν κόποις] usually, and here, signifies 'labour in the Lord,' for his sake, see reff. So also *κοπιῶν*, Rom. xvi. 6, 12 (bis), and reff. Chrys., al., interpret it of his manual work, 1 Cor. iv. 12; and *ἀστατοῦμεν* and *κοπιῶμεν* occurring there together certainly gives some semblance to the view: but see ch. xi. 23, where this can hardly be; it is most probable that the weariness of his excessive apostolic labour was in his mind.

ἀγρυπνίας] Chrys. says, p. 523, *τὰς νύκτας ἐν αἷς ἐδίδασκεν, ἥ ὅτι καὶ ἐν αὐταῖς εἰργάζετο*. But I would rather believe the *ἀγρυπνία* to have been *watchings through anxiety* for the churches.

ἐν νηστείαις] This is generally, and by De W. against Meyer, taken to refer to involuntary hunger and thirst. But, as the latter remarks, the word does not appear to be ever so used; and in ch. xi. 27, Paul himself distinguishes *ἐν νηστείαις* from *ἐν λιμῷ κ. δίψει*. The meaning of *fastings* must therefore be retained. So Chrys., Theodoret, and Calvin.

6.] The nine preceding datives (see on ver. 4) have expanded *υπομονῇ*. We now resume the main catalogue, with *ἐν ἀγνότητι*, in *purity*: which is variously explained: of *bodily chastity*, Grot.: — of *unselfishness*, Theodoret, and Chrys., as an alternative (ἢ

κροθυμία, ἐν ^d χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ ^e ἀνυποκρίτως, ^f ἐν ^f λόγῳ ^f ἀληθείας, ἐν ^g δυνάμει ^g θεοῦ, ^f διὰ τῶν ^h ὅπλων τῆς δικαιοσύνης τῶν ⁱ δεξιῶν καὶ ^{ik} ἀριστερῶν, ⁸ διὰ ^l δόξης καὶ ^m ἀτιμίας, διὰ ⁿ δυσφημίας καὶ ^o εὐφημίας, ὡς ^p πλάνοι καὶ ^q ἀληθεῖς, ⁹ ὡς ^r ἀγνοοῦ-

iii. 3. i (see note.) Matt. vi. 3. Mark x. 37. Luke xxiii. 33 only. 1 Chron. xii. 2. k N. T. as above (i) only. Gen. xiv. 15. l = John v. 41, 44 al. m Rom. i. 26 reff. n here only t. 1 Macc. vii. 38. Esdr. i. 43 [40] Ald. (δυσσεβεία, AB &c.) only. (-μεν, 1 Cor. iv. 13.) o here only t. Ps. xcix. 2 Symm. (-μος, Phil. iv. 8.) p Matt. xxvii. 63. 1 Tim. iv. 1. 2 John 7 (bis) only. Job xix. 4. Jer. xxiii. 32 only. q subj., Matt. xxii. 16. John iii. 33. Rom. iii. 4 t. r 1 Cor. xiv. 39. Gal. i. 23. 2 Pet. ii. 12 al.

σωφροσύνην... ἡ τὴν ἐν ἅπασιν καθαρότητα, ἡ τὸ ἀδωροδόκητον, ἡ καὶ τὸ δωρὸν τὸ εὐαγγ. κηρύττειν. ib.):—I prefer the second of Chrys.'s meanings, *general purity of character*, *ειλικρίνεια*.—unblamableness of life, and singleness of purpose. ἐν

γνώσει] knowledge of the Gospel, in a high and singular degree; see 1 Cor. ii. 6 ff. So Chrys.: σοφία τῇ παρὰ τοῦ θεοῦ δεδομένη. χρηστότητι] kindness; a kind and considerate demeanour.

ἐν πν. ἁγίῳ] in the Holy Spirit, as the Power by Whom all these motives are wrought. The omission of the article, aft. ἐν, constitutes no objection to this rendering, as Bp. Middleton (in loc.) supposes: cf. διὰ πν. ἁγίου τοῦ δοθέντος ἡμῖν, Rom. v. 5,—and the very same words as these, 1 Thess. i. 5,—in both which places the meaning is undoubted; neither of which, however, is noticed by Middleton. The words do not appear to hold any *logical* place in the list, any more than ἐν δυν. θεοῦ below. 7. ἐν λόγῳ ἀληθ.] is taken by De W., Meyer, al., as subjective,—‘in speaking, or teaching truth’—‘in discourse, the contents whereof were truth:’ but their objection against the sense in the word of truth, = ἐν τῷ λόγῳ τῆς ἀληθείας, as it is expressed Col. i. 5, is not valid, on account (1) of the government by a preposition, which would make the insertion of the article optional,—(2) of the whole catalogue being anarthrous, which would cause the article to be omitted for uniformity's sake. ἐν δυν. θεοῦ]

viz. the Power spoken of ch. iv. 7,—the power manifested in every part of our apostolic working,—not merely in miracles. διὰ τ. ὅπλ. τ. δικ.] By means of (ἐν is changed for διὰ, first apparently on account of τὰ ὅπλα, marking them more distinctly as *instruments*,—and then continued) the weapons of righteousness (belonging to,—or as Meyer, furnished by, the righteousness which is of faith. That panoply, part of which only in the more particular specification of Eph. vi. 13—17, viz. the θώραξ, is allotted to δικαιοσύνη,—is here all assigned to it.

Some of the ancient Commentators,—

Chrys., Euseb., al., and Grot., Estius, al., understand by ὅπλα, ‘*instruments*,’ as in Rom. vi. 13, and interpret these instruments to be, *situations and opportunities of life*, whether prosperous, δεξιὰ, or adverse, ἀριστερά: but the other interpretation is in better accordance with the Apostle's habit of comparison,—see ch. x. 4; Eph. vi. 13 ff.; 1 Thess. v. 8).

τῶν δεξ. κ. ἀριστ.] which are on the right and left: i.e. encompassing and guarding the whole person. Grot., Bengel, and most recent Commentators, even De W. and Meyer, explain it, both *right-handed*,—i.e. of *attack*, the sword and spear,—and *left-handed*,—i.e. of *defence*, the shield: but it seems to me that this would require τῶν δεξιῶν καὶ τῶν ἀριστερῶν: whereas now, no article being inserted before ἀριστ., it is implied that the panoply (τὰ ὅπλα) is on both sides (δεξιὰ κ. ἀριστερά) of the person. On the interpretation *prosperity and adversity*, see above.

8.] Perhaps the *instrumental* signification of διὰ need not be strictly retained. The preposition, once adopted, is kept for the sake of parallelism, though with various shades of meaning. I would understand it in διὰ δοξ., &c., as in διὰ πολλῶν δακρύων, as pointing out the medium through which. Thus understood, these two pairs in ver. 8 will form an easy transition from instrumental, through medial, to the passive characteristics which follow.

ὡς πλάνοι] From speaking of *repute*, he passes to the *character* of the *repute*. In all these capacities and under all these representations or misrepresentations, we, as ministers of God, recommend ourselves. But in these following clauses a new point is perhaps brought out, viz. the difference of our *real state* from our *reputed one*. That this is the case with ὡς ἀποθν. κ. ἰδὸν ζῶμεν and all following, is of course clear. But is it so with the two clauses preceding that one? Do they mean, ‘as deceivers, and yet true, as unknown, and yet well known,’ or,—‘as deceivers, and as true men, as unknown, and as well known?’ I own I am not clear on this point. The words καὶ ἰδὸν ζῶμεν

* Acts xiii. 28 ^{reff.} ^t Luke xxiii. 16, 22. Heb. xii. 7, 10. 2 Chron. x. 11. Prov. xix. 18. u Rom. vii. 4 ^{reff.} v ch. ii. 2 reff. w 1 Cor. i. 5. ch. ix. 11 only. Gen. xiv. 23 al. x = 1 Cor. vii. 30. Josh. i. 11. y see Eph. vi. 19. Sir. xii. 22. z pres., 1 Cor. xvi. 9.

BCDFK
I, P, N, a, b
c, d, e, f, g
h, k, l, m, n
o 17. 47

9. αποθνήσκοντες νοι (sic) F. for ιδου, ετι F. for παιδευομενοι, πειραζο-
μενοι D¹ F[-gr] (temptati D-lat G-lat [æth] Ambrst).
11. ins ω bef κορινθιοι F vulg [copt Orig-int₁(om Orig₁)]. for 2nd ημων, υμων BN.

may be an indication how the Apostle would have the previous two clauses understood; but they also *may be a transition*, altering the previous reference of the second member of the clause, now that the subject is no longer matter of rumour, as πλάνοι and ἀγνοούμενοι, but matter of fact, as ἀποθνήσκοντες, and the following. If the latter alternative be taken, the two clauses will serve as a transition to the subsequent ones, thus: having said, διὰ δυσφημίας κ. εὐφημίας, he proceeds ὡς πλάνοι (answering to δυσφ.) καὶ ἀληθεῖς (answering to εὐφ.),—ὡς ἀγνοούμενοι (still having δυσφ. in view,—as ‘unknown,’ of obscure reputation), καὶ ἐπιγινωσκόμενοι (still looking back at εὐφ., seeing that the ἐπιγνώσις would lead to good repute): then, having by the *participles* of the latter clause expressed more a matter of fact than did the *adjectives* of the former one, he passes to ὡς ἀποθνήσκοντες, which has no longer its main reference to the *repute of others*, but to the *fact*, see ch. iv. 7 ff., as exhibited in himself. I confess that on the whole this rendering recommends itself to my mind.

9.] καὶ ἰδοὺ ᾤζομεν is much stronger, more triumphant, than καὶ ζῶντες. There is *something* still of the idea of *one reputed dead and found to be alive*; though I would not say with Meyer that ὡς ἀποθν. altogether refers to a supposed triumph of his adversaries, “Now it is all over with him! His course is ended!” ὡς παιδ.] Surely we must now drop altogether the putative meaning of the ὡς. The sense has been (see above) some time verging that way, and in the clauses which follow, the ὡς expresses just what it does in ὡς θεοῦ διάκονοι, viz. ‘quippe qui simus.’ Ps. cxvii. 18, LXX, seems to have been in his mind: παιδεύων ἐπαιθεύσε με ὁ (om δ Ν) κύριος, καὶ τῷ θανάτῳ οὐ παρέδωκέ με . . .

10.] Here even more clearly than before, the first member of the clause ὡς λυπ. αἰ δὲ χαίρ. cannot express the opinion of his adversaries. For however παιδευόμενος might be wrested to signify ‘a man under the chastisement of God’ as a ground of

reproach, λυπούμενος will surely not bear the meaning ‘solcher der nach gerechtfertigter menschlicher Ansicht traurig seyn mußte,’ ‘one in such a situation, that according to ordinary human estimation he must be wretched,’ as De Wette,—but must point to the matter of fact, that he is really ‘afflicted.’ See reff. πτωχοὶ again can hardly have been a *reproach*, but sets forth the *fact*—as poor men, but enriching (not by distribution of alms, as Chrys., Theodoret, Estius, but by imparting spiritual riches, see 1 Cor. i. 5) *many*:—as *having nothing* (in the sense in which οἱ ἔχοντες are ὡς μὴ ἔχοντες, 1 Cor. vii. 29,—in the improper sense of ‘to possess’ in which we here use the word—*thus*, we have nothing, are destitute, but possessing (finally and as our own, our inheritance never to be taken away; in that sense of the word ‘to possess’ which this world’s buyers are not to use—οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες, 1 Cor. vii. 30) *all things*. See a similar ‘possession of all things,’ 1 Cor. iii. 22: though this reaches further than even that,—to the boundless riches of the heavenly inheritance.

11—VII. 1.] EARNEST EXHORTATIONS TO SEPARATION FROM UNBELIEF AND IMPURITY. 11—13.] These verses form

a conclusion to the preceding outpouring of his heart with regard to his apostolic ministry, and at the same time a transition to the exhortations which are to follow.

11.] Our (my) mouth is open (not past: the use of ἀνέφατα for ἀνέφγαται is common in later Greek: see Palm and Rost’s Lex., and ref. 1 Cor. Rückert takes it as past, and renders, ‘I have begun to speak with you, I have not concealed my apostolic sentiments—I cannot shut my mouth, but must go on speaking to you yet further.’ The word seems to refer to the free and open spirit shewn in the whole previous passage on the ministry, in which he had so liberally imparted his inner feelings to them) towards you, Corinthians (καὶ ἡ προσήκη δὲ τοῦ ὀνόματος φιλίας πολλῆς, καὶ διαθέσεως καὶ θερμότητος· καὶ γὰρ

ἡ καρδιά ἡμῶν ^aπεπλάτνυνται ¹² οὐ ^bστενοχωρεῖσθε ἐν ^ahere bis, Matt. xiii. 5 only. Ps. cxviii. 32. 1 Kings ii. 1. ^bστενοχωρεῖσθε. δὲ ἐν τοῖς ^cσπλάγχχοις ὑμῶν ¹³ τὴν δὲ αὐτὴν ^dἀντιμισθίαν (^eὡς τέκνοις λέγω) ^aπλα- ^bhere bis. ch. iv. 8 only. Josh. xvii. 15. Isa. xxviii. ^c = ch. vii. 15. Phil. i. 8. Philem. 20. Prov. xii. 10. ^d Rom. i. 27 only. ^e Acts xvii. 22. 1 Cor. x. 15. ^f w. particip. = Heb. v. 12. Rev. g here only. (-γος, LEV. xix. 19.) see 1 Cor. xiv. 21.

12. om δε C a 1.

13. υμας F.

14. ins και bef μη F (and F-lat G-lat) D-lat Syr æth arm [Ambr.] Ambrst. for
 απιστοις, μετα απιστων F latt [Cyp̄r Lucif Ambr Ambrst Aug].

είωθαμεν τῶν ἀγαπωμένων συνεχῶς γυνὰ τὰ ὀνόματα περιστρέφειν, Chrys. Hom. xiii. p. 530 f. See Phil. iv. 15; Gal. iii. 1, which last is written under a very different feeling),—our (my) heart has become enlarged. These last words are very variously explained. Chrys., Theodoret, (Ec., al., understand them of the *expansive effect of love* on the heart: Luther, Estius, al., of *dilatatio gaudii*, which does not however agree with πλατύνθητε καὶ ὑμεῖς below: nor with the general context, either of what precedes or of what follows: for to refer it to ch. vii. 4, as Estius, is evidently far-fetched, the intermediate matter being of such a different character. Alii aliter. Meyer holds with Chrys., and refers it to the preceding passage, during which his heart became expanded in love to them. De Wette takes it, ‘I have poured out, enlarged and diffused, my heart to you,’ viz. by speaking thus open-hearted to you. I believe the precise sense will only be found by taking into account the πλατύνθ. κ. ὑμεῖς below, and the occurrence of the expression in the Psalm (reff.: cf. ἐν πλατυσμῷ, ib., ver. 45). Some light is also thrown upon it by χωρήσατε ἡμᾶς, ch. vii. 2. The heart is considered as a *space*, wherein its thoughts and feelings are contained. We have seen the same figure in our expression ‘narrow-minded.’ In order to *take in a new object* of love, or of desire, or of ambition, the heart must be *enlarged*: ὁδὸν ἐντολῶν σου ἔξαρον, ὅταν ἐπλάτυνας τὴν καρδίαν μου. The Apostle has had his heart *enlarged* towards the Corinthians: *he could and did take them in*, with their infirmities, their interests, their Christian graces, their defects and sins: but *they did not, and could not take him in* (χωρῆσαι αὐτόν): he was misunderstood by them, and his relation to them disregarded. This he here asserts, and deprecates. He assures them of *their place in his heart*, which is *wide enough for*, and *does contain them*; and refers back to this verse in ch. vii. 3, thus, προείρηκα ὅτι ἐν ταῖς καρδίαις ἡμῶν ἔσπε He tells them, ver. 12.] that they are not straitened in *him*, i. e. that

any constraint which they may feel towards him, any want of confidence in him and persuasion of his real appreciation of their state and interests, arose, not from *his* being *really* unable to appreciate *them*, and love them, and advise them,—but from *their own* confined view of *him*, of his love, his knowledge of and feeling for them.

13.] τὴν αὐτὴν ἀντιμ., as τὸν ὅμοιον τρόπον, Jude 7, κλισίας, Luke ix. 14. not governed by κατὰ understood, but in fact an accus. of a *remoter object*, answering in many cases exactly to the *further removed of the two accusatives in the double accusative* government. The sense seems to be compounded of τὸν αὐτὸν τρόπον, and ἀντιμισθίαν, In the same manner, as a return for my largeness of heart to you.

ὡς τέκνοις λ. explains ἀντιμισθίαν,—it being naturally expected of children that they should *requite* the love and care of their parents, by corresponding love and regard. 14—VII. 1.] *Separate yourselves from unbelief and impurity*. On the nature of the connexion, Stanley has some good remarks. He now applies to circumstances which had arisen among the Corinthians the exhortation which in ver. 1 he described himself as giving in pursuance of his ministry of reconciliation. The following exhortations are *general*, and hardly to be pressed as applying only to *partaking of meats offered to idols*, as Calv., al., or to *marriage with unbelievers*, as Estius,—but regard all possible connexion and participation,—all leanings towards a return to heathenism which might be bred by too great familiarity with heathens. *Become not* (‘ne fiat’; mollior pro: ne sitis,’ Bengel: rather, perhaps, as expressing, ‘do not enter into those relations in which you must become’) *incongruous yokefellows* (the word and idea from ref. Levit. Hesych.: ἐτερόζυγοι οἱ μὴ συζυγοῦντες. Grot. explains it, ‘alteram partem jugi trahere,’ but this does not give the force of ἔτερο:—Theophyl., μὴ ἀδικεῖτε τὸ δίκαιον ἐπικλινόμενοι κ. προσκλινόμενοι οἷς οὐ θέμις: so making the simile that of an unequal balance: but this could hardly be without more precise noti-

i here only. Ps. cxii. 3 N Ed.-vat. F &c. (not A, B, def.) only. (-χος, Rom. iv. 7 reff. k 1 Cor. i. 9, x. 16. Gal. ii. 9 al. Lev. vi. 2, m here only τ. (-νος, 1 Cor. vii. 5.) n here only τ. see note. 3 Kings xii. 16. p Acts vii. 21 reff. Exod. xxiii. 1. Luke xxiii. 51. s = 1 Cor. iii. 16, vi. 19. u Rom. viii. 11. v here only. Levit. xxvi. 12. q Acts x. 45 reff. Jer. vii. 4. r here only τ. (-τίθεσθαι, t- Cor. x. 19 Lev. xxvi. 32 al. w Acts xvii. 33. Isa. lii. 11 (free).

στοις· τίς γὰρ ἰμετοχή δικαιοσύνη καὶ ἁνομία, ἣ τίς κοινωνία φωτὶ πρὸς σκότος; 15 τίς δὲ συμφώνησις χριστοῦ πρὸς βελίαν, ἣ τίς μερὶς πιστῶ μετὰ ἀπίστων; 16 τίς δὲ συγκατάθεσις ναφῶ θεοῦ μετὰ εἰδώλων; ὑμεῖς γὰρ ναὸς θεοῦ ἐστε ζῶντος, καθὼς εἶπεν ὁ θεὸς ὅτι ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονται μοι λαός. 17 διὸ ἐξέλθατε

δικαιοσύνης καὶ ἀδικίας D¹, also (but -νη κ. -ια) D³: δικαιοσύνης μετὰ (καὶ Orig₁ [Tert₁ Cyr₁]) ἀνομίας F latt arm Orig₁ (and int₁) [Lucif Ambrst Aug^{al}]. rec (for η τις) τις δε, with K rel syr æth Chr₁ Thdrt Cosm₁ Thl Ec Tert₁: txt BCDFLPN d m 17 latt Syr syr-mg copt goth arm Clem₂ Orig₁ (and int₁) [Ephr₁ Bas₁ Euthal-ms] Damasc₂ Cyr₁ Lucif Ambrst Jer. φωτος (addg η) D¹ [and lat] Cyr₁ Lucif₁ Hil.

15. rec χριστῶ (prob corr^a for conform^a to φωτὶ preceding), with D-gr F-gr KL rel [G-lat syr goth] Clem-ed, Orig₁ (and int₁) Can-apost-ed [Chr₁ Nys₁ Bas₁ Euthal-ms Thdrt Damasc₁] Tert₂: txt BCPN 17 vulg (and F-lat) D-lat copt Clem₁ (-ms,) Orig₂ Can-apost-mss, Damasc₂ [h. Ephr₁ Procop₁ Lucif₁ Ambrst Aug^{al}]. elz βελιαν, with vulg [F-lat] G-lat Clem₁ [-ed] Tit-ed, Orig-int₁ Tert₁ Lucif₁: βελιαν D-gr K m 47 syr-mg-gr goth (Beliam) many-mentioned-by-Jer ("corrupte") Thdrt₁: βελιαβ F[-gr] D-lat: txt BCLPN rel fild (and harl¹) syr copt æth arm Orthod₁ Clem₁ [-ms, ?] Orig₁ Nys₁ [Cyr-p₁] Bas₂ Ephr₁ Chr₁ [Euthal-ms] Thdrt₂ Damasc. πιστου B 17 8-pe copt.

16. ἡμεῖς and εσμεν BD¹LPN¹ 17 D-lat copt [æth] (Clem₁) Did₂ Aug₁: txt C D³ [-gr] FK(N³) rel vulg syr goth arm Ath₁ Chr₁ [Euthal-ms] Thdrt Damasc Orig-int₁ Lucif₁ Tert₁ [Ambrst].—ναοι N¹ Clem₂.—εστε bef θεου N³ for καθως ειπεν, λεγει γαρ D¹ (and lat) F [not F-lat], dicat enim G-lat goth Tert₁ Aug₁. for αυτων, αυτοις F (and G-lat) P Orig₂. for μοι, μου BCPN m 17 arm [Clem₁ Orig₁] Eus₂ Damasc: txt DFKL rel [latt syr copt goth] Orig₁ [-ms, int₁ Eus₁] Ath₁ Cyr-jer, Thdrt [Tert Lucif].

..17. (εξέλθατε, so BCFN 17. 47 [Euthal-ms] Damasc.)

fication) with unbelievers (Winer explains the construction, edn. 6, § 31. 10, Remark 4, thus, μὴ γίν. ἑτερογούντες, καὶ οὕτως ὁμογούντες ἀπίστοις: better, as De W., μὴ γίν. ὁμοζ. ἀπίστοις κ. οὕτως ἑτερογούντες). μετοχή] 'share in the same thing,' community.

δικαιοσ. is the state of the Christian, being justified by faith: he is therefore excluded from ἀνομία, the proper fruit of faith being obedience. φωτὶ, of which we are the children, 1 Thess. v. 5, and not of darkness.

Meyer remarks, that the fivefold variation of the term to express partnership,—μετοχή, κοινωνία, συμφώνησις, μερίς, συγκατάθεσις, shews the Apostle's command of the Greek language. The construction of κοινωνία with a dat. and πρὸς, is illustrated by Wetst. from Stobæus, S. 28, εἰ δὲ τις ἐστι κοινωνία πρὸς θεοῦς ἡμῖν, —and Philo, leg. ad Caium, § 14, vol. ii. p. 561, τίς οὖν κοινωνία πρὸς Ἀπολλῶνα, τῷ μηδὲν οἰκεῖον ἢ συγγενὲς ἐπιτετηδευκότη; 15.] After a question beginning with πῶς, τίς, and the like, a second question is regularly introduced by δέ.

Thus Hom. Od. a. 225, τίς δαίς, τίς δὲ ὄμιλος, ὅδ' ἔπλετο; see Hartung, Partikellehre, i. 169. βελίαν] Heb. בְּלִיָּה,

'contemptibleness,' 'wickedness.' found 1 Sam. ii. 12 al., and variously translated by the LXX. Theod. has retained the original form in Judg. xix. 22. It appears to have been subsequently personified, and used, as here, for a name of the Evil One (see Stanley). The termination -ap. is stated by Meyer to have arisen from the frequent permutation of λ and ρ in the dialect of the Grecian Jews. 16.] συγκατάθεσις, 'agreement in opinions'; see reff., and cf. Plato, Gorg. § 122, σὺ δὲ δὴ πότερον συγκατατίθεσαι ἡμῖν περὶ τούτων τὴν αὐτὴν δόξαν ἢ ἀντιφῆς; ναφῶ θεοῦ, between you, the Church of God,—see below, and 1 Cor. iii. 16;—εἰδώλων, idols, as the lords and ἐπώνυμοι of the heathen world. ὑμεῖς γάρ] explanation of ναφῶ θεοῦ as applying to them, and justification of it by a citation from the prophetic Scriptures. The words cited are compounded of Levit. xxvi. 12, and Ezek. xxxvii. 26, 27. 17.] The necessity of

^ω ἐκ μέσου αὐτῶν καὶ [×] ἀφορίσθητε, λέγει κύριος, καὶ ^γ ἀκαθάρτου μὴ ἄπτεσθε· καὶ γὰρ ^z εἰσδέχομαι ὑμᾶς. ¹⁸ καὶ ^a ἔσομαι ὑμῖν ^a εἰς πατέρα, καὶ ὑμεῖς ^a ἔσεσθέ μοι ^a εἰς υἱούς καὶ θυγατέρας λέγει κύριος ^b παντοκράτωρ. VII. ¹ ταύ-
τας οὖν ἔχοντες τὰς ^c ἐπαγγελίας, ^d ἀγαπητοί, ^e καθαρί-
σωμεν ^f ἑαυτοὺς ἀπὸ παντὸς ^g μολυσμοῦ ^h σαρκὸς καὶ ^h πνεύ-
ματος, ⁱ ἐπιτελοῦντες ^j ἁγιασμένην ἐν ^k φόβῳ ^θ θεοῦ.

² ¹ Χωρήσατε ἡμᾶς· οὐδένα ἡδίκησαμεν, οὐδένα ^m ἐφθεί-

c Acts i. 4 reff.
e Acts xv. 9 reff.

viii. 83 (80). 2 Macc. v. 27 only. (—νύν, 1 Cor. viii. 7.)

i ch. viii. 6 reff.

j = Matt. xix. 11, 12. (Gen. xiii. 6.)

d Rom. xii. 19. ch. xii. 19. Phil. iv. 1. 1 Pet. ii. 11. 1 John ii. 7 al.
f 1st pers. ch. iii. 1 reff.

(—νύν, 1 Cor. viii. 7.)

j Rom. i. 4 (reff.). 1 Thess. iii. 13 only.

m 1 Cor. iii. 17 reff.

x Acts xix. 9
reff.

y = Acts x. 14
reff. l. c.

z here only.

Ezek. xi.

34. Zeph.

iii. 20.

a Matt. xix. 5

b Luke iii. 5.

(Rev. xxi. 7.)

2 Kings vii.

14. Jer.

xxxviii.

(xxxi.) 33.

b here only.

exc. Rev. i. 8

al. 8. 2 Kings

vii. 8.

h so Matt. xxvi. 41 || Mk.

k Rom. iii. 18 (reff.).

CHAP. VII. 2. *υμας* F[-gr](not G) [add *fratres mei* Syr].

separation from the heathen enforced by another citation,—Isa. lii. 11,—freely given from memory; καὶ γὰρ εἰσδέξ. ὑμ. being moreover substituted, from Ezek. xx. 34, for προπορεύεται γὰρ πρότερος ὑμῶν κύριος, κ. ὁ ἐπισυνάγει ὑμᾶς θεὸς Ἰσραήλ. The ἀκάθαρτον must be understood of the *pollutions of heathenism generally*, not of any one especial polluted thing, as meat offered to idols. 18.]

The citation continues, setting forth the blessings promised to those who do thus come out from heathendom. Various passages of the O. T. are combined. In 2 Kings vii. 14 (LXX), we have ἐγὼ ἔσομαι αὐτῷ εἰς πατ., κ. αὐτὸς ἔσται μοι εἰς υἱόν—the expression of υἱοί μου and αἱ θυγατέρας μου is found Isa. xliii. 6: and τὰδε λέγει κύριος παντοκράτωρ begins the section from which the former clauses are taken, 2 Kings vii. 8 (LXX). VII. 1.] *Inference from the foregoing citations*:—seeing that we have such glorious (ταύτας in the position of emphasis) promises, we are to purify ourselves (not merely, ‘keep ourselves pure,’ purification belongs to sanctification, and is a gradual work, even after conversion).

σαρκός, as the actual instrument and suggester of pollution: πνεύματος, as the recipient through the flesh, and when the recipient, the retainer and propagator, of uncleanness. The exhortation is general: against impure acts and impure thoughts.

ἐπιτελ. ἁγίωσ., as De W. remarks, gives the positive side of the foregoing negative exhortation: every abnegation and banishing of impurity is a positive advance of that sanctification, in the fear of God (as its element) to which we are called.

2—16.] CONCERNING THE EFFECT ON THEM, AND RESULTS IN THEIR CONDUCT, WHICH HIS FORMER EPISTLE HAD PRODUCED. 2—4.] He introduces the subject by a friendly assurance of his love

and bespeaking of *theirs*, as before in ch. vi. 11—13.

2.] χωρήσ., see above on ch. vi. 13; δέξασθε ἡμᾶς πλατείως, κ. μὴ στενοχωρώμεθα ἐν ὑμῖν. Theophyl. De Wette, after Bengel, al., renders it, ‘understand us rightly,’ referring to ref. Matt.: but even there the meaning is ‘to take in,’ and only ‘to understand rightly,’ because τὸν λόγον τοῦτον follows. And as Meyer observes, there could not well be any *misunderstanding* as to what he here says.

οὐδένα ἤδ., κ τ.λ.] *Reasons why they should make room for him in their hearts*: We (when he dwelt among them,—the aorists refer to a set time, not to his course hitherto) **wronged no man** (in outward acts, namely,—in the exercise of his apostolic authority, or the like),—**we ruined no man** (this probably also of outward conduct towards others, not as Calv., al., of corrupting by false doctrine),—**we cheated no man**. To understand, with Rückert, these verbs as applying to the contents of the former Epistle, is very forced. If ἡδικ. had really referred to the severe punishment of the incestuous person,—ἐφθεῖρ. to the delivering him over to Satan,—and ἐπλεον. to the power which Paul gained over them by this act of authority,—surely we should have found more express indication of such reference in the text. But no allusion has as yet been made to the former Epistle; and therefore it is much better to understand the words generally of the time when he resided among them. “In how many ways of which history says nothing, may such ruining of others have been laid to the charge of Paul? How easily might his severe visitation of sin, his zeal for eleemosynary collections, his habit of lodging with members of the churches, and the like, have been thus unfavourably characterized!” Meyer: who remarks, that the emphatic position of οὐδένα thrice repeated is no confirmation of Rückert’s view.

n. ch. ii. 11 reff. ¹ ραμεν, οὐδένα ² ἐπλεονεκτήσαμεν. ³ οὖν πρὸς ⁴ κατάκρισιν οὐ
 35 reff. λέγω· ⁵ προείρηκα γὰρ ὅτι ἐν ταῖς ⁶ καρδίαις ἡμῶν ἐστε
 p. ch. iii. 9 only r. Num. xiii. 33. alius ⁷ εἰς τὸ ⁸ συναποθανεῖν καὶ ⁹ συνζῆν. ¹⁰ πολλή μοι ¹¹ παρ-
 in Hexapl. ῥησία ¹² πρὸς ὑμᾶς, πολλή μοι ¹³ καύχησις ὑπὲρ ὑμῶν
 'Montf. (not Ed. 11.) ¹⁴ πεπληρώμαι τῇ ¹⁵ παρακλήσει, ¹⁶ ὑπερπερισσεύομαι τῇ
 q. ch. xiii. 2 reff. χαρᾷ ¹⁷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. ¹⁸ καὶ γὰρ ἐλθόντων
 r. Phil. i. 7. s. Rom. iv. 11 reff. ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ¹⁹ ἐσχρηκεν ²⁰ ἄνεσιν ἢ σὰρξ
 t. Mark xiv. 31. 2 Tim. ii. 11 only r. Sir. xix. 10 only. ἡμῶν, ἀλλ' ²¹ ἐν παντὶ ²² θλιβόμενοι· ²³ ἔξωθεν ²⁴ μάχαι,
 u. Rom. vi. 8. 2 Tim. ii. 11 only r. v = Rom. v. 1 reff. w. ch. iii. 12 reff. x = ver.
 14. 1 Cor. xv. 31. (Rom. iii. 27 reff.) y constr., Luke ii. 40. Rom. i. 29 only. 2 Macc. vii. 21.
 z = ch. i. 3, 8c. reff. a Rom. v. 20 only r. (-ως, Mark vii. 37.) b = ch. iii. 14 reff.
 c. ch. i. 9 reff. d Acts xxiv. 23 reff. e ch. iv. 8 reff. f ch. i. 6 reff. part. constr.,
 ch. v. 6 reff. g Matt. xxiii. 25, 27, 28 al. h see Deut. xxxii. 25. i 2 Tim. ii. 23. Tit. iii. 9. James iv. 1 only. = Gen. xiii. 7.

3. rec ou bef *pros katakrisin*, with DFKL rel vss [Chr., Thdr̄t Damasc Ambrst] :
 txt BCPN 17(appy, from the space after κατακρι .) [Euthal-ms]. aft *oti* ins
 εστε (but marked for erasure) N¹. υμων N¹. om εστε B.

4. aft *pros umas* ins *εστιν* D¹ (and lat). [υπερπερισσευμαι (for -ευομαι) L d e
 47.] ins *εν* bef *τη χαρα* B (sic in cod). om 3rd *τη* F: aft *παση τη* ins
 πολλη D¹ [-gr]. for ημων, υμων F [-gr] (not G) K b c o. (so F [-gr] K ver 5.)

5. for *εσχηκεν, εσχεν* BFK: txt CDLPN rel Chrj [Euthal-ms] Thdr̄t Damasc.
ανεσιν bef *εσχ.* CF d [17 syrr] latt Thdr̄t, [Tertj Ambrj Ambrst]. θλιβο-
 μενος D¹ [tribulatio D-lat].

3.] I do not say it (ver. 2) for condemna-
 tion (with a condemnatory view, in a
 spirit of blame: there is no ὑμῶν ex-
 pressed, nor should it be supplied. He
 means, 'I do not say ver. 2 in any but a
 loving spirit'): for (and this shews it) I
 have said before (viz. ch. vi. 11 f. see note
 there) that ye are in our hearts (this was
 implied in ἡ καρδία ἡμῶν πεπλάτνυται, vi.
 11. In the qualifying words, εἰς τὸ συν.
 κ.τ.λ., Paul, as Meyer says, is his own
 commentator), to die together and live
 together. This is ordinarily understood,
 'so that I could die with you or live with
 you,'—as Hor., 'Tecum vivere amem,
 tecum obeam libens,' Od. iii. 9. 24: which
 Meyer controverts, owing to ὑμεῖς being
 the subject of the sentence, and renders,
 'in order to die and to live with us:' i. e.
 'if our lot is to die, in death,—and if our
 lot is to live, in life, never to be torn from
 our hearts.' But to this I would reply,
 that though ὑμεῖς is the subject of ἐν ταῖς
 καρδ. ἡμ. ἐστε, it is but an accidental and
 secondary subject as regards the whole sen-
 tence; that they are present in his heart,
 is a sign, not of their state of mind, but of
 his: therefore the purpose, εἰς τό, must
 refer logically to him, the main subject, of
 whom only the purposes can come into
 consideration.

4.] παρρησία, as in
 reff., confidence, which leads to and justifies
 καύχησις: not here *liberty of speech*,
 as Chrys., al. καύχ., to others, the
 speaking of them. τῇ παρ., the
 consolation (which I have received), viz.
 that furnished by the intelligence from you.
 Though this is anticipating what follows

vv. 7, 9, I cannot but believe it to have
 been already before the Apostle's mind,
 and to have been referred to by the articles
 before παρακλ. and χαρ. On the con-
 struction of πληρώω with an instrument-
 dative, see reff., and Winer, edn. 6, § 31.
 7. So Eurip. Herc. Fur. 372, πεινάσιν
 χέρας πληροῦντες,—and Bacchæ 18, μι-
 γάσιν Ἑλληνσι βαρβάροις θ' ὁμοῦ πλήρεις
 ἔχουσα καλλιπυργώτους πόλεις.

ὑπερπ.] I am made exceedingly to
 abound, see Matt. xiii. 12. The pres. in-
 dicates the abiding of the effect.

τῇ
 χαρᾷ, with the joy; see above. ἐπὶ
 πάσ. τῇ θλ. ἡμ., in (reff.) all our tribula-
 tion: refers to both preceding clauses.

What θλίψις he means, is explained in the
 next verse. πάσῃ here not of all tri-
 bulation, at all times, which the special
 reference of παρακλ. and χαρὰ forbids:
 but of various sorts of tribulation as speci-
 fied (ἐν παντί) below.

5—7.] The
 intelligence received from them through
 Titus, and its comforting effect on the
 Apostle's mind.

5.] γὰρ gives a
 reason for θλίψει above: καὶ connects
 with ch. ii. 12, 13, where he has spoken of
 the trouble which he had before leaving
 Troas. For also, after our coming to
 Macedonia, our flesh had no rest (there
 is a slight, but very slight, distinction from
 οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματι μου, ch.
 ii. 12. Titus was now present, so that
 that source of inquietude was removed;
 but the outward ones of fightings gene-
 rating inward fears (but see below), yet
 remained. No further distinction must
 be drawn—for ἔσωθεν φόβοι evidently

BCDFK
 LPNa1
 cdeifg
 hklmno
 17. 47

ἔσωθεν φόβοι. ὁ ἄλλ' ὁ ^{k1} παρακαλῶν τοὺς ^{im} ταπεινοὺς ^k ^{ch. i. 4} ^{reff.} ^{Isa. xlix. 13.} ^{m Matt. x. 29.} ^{Luke i. 52.} ^{Rom. xii. 16.} ^{ch. x. 1.} ^{James i. 9.} ^{iv. 6 & 1 Pet. v. 5 (from Prov. iii. 34) only.} ^{n = ch. iv. 8.} ^{o = 1 Cor. xvi. 17.} ^{Phil. i. 26.} ^{ii. 12 al. r} ^{2 Macc. viii. 12.} ^{xv. 21} ^{only.} ^{q Acts xiv. 27 reff.} ^{s Matt. ii. 18 only,} ^{u compare,} ^{x see 1 Cor. v. 9 reff.}

^{p = 1 Cor. xiii. 6. xvi. 17. 1 Thess. iii. 7. Judg. xxi. 15 B Ald.} ^{r ver. 11 only + Ezek. xxiii. 11 Aq. (-εἰν, Rom. i. 11. -ητος, Phil. iv. 1.)} ^{t = Rom. x. 2 reff.} ^{w ch. ii. 2 reff.} ^{x see 1 Cor. v. 9 reff.}

^{from Jer. xxxviii. (xxxix.) 15. 2 Macc. xi. 6 only.} ^{Acts xxv. 10 reff.} ^{v ver. 13.} ^{y here bis. Matt. xxi. 29, 32. xxvii. 3. Heb. vii. 21 (from Ps. cix. 4) only.} ^{Prov. xxv. 8. see ver. 10.}

6. om 2nd o C 4.

for ημ., υμας F[-gr] (not G).

for εν, επι C Chr, Thl-marg.

7. ην παρεκληθην D¹[-gr].

for εφ, εν L.

for ημ., υμιν D¹ B¹ (b¹ ?).

om υπερ μου K.

με aft μαλλον D Thdrt : aft χαρηναι F : om K m 31-5-9. 109-

14 lect-13.

8. aft επιστολη ins μου D¹ [and lat] F.

for 2nd ει και, ει δε και B.

om γαρ

B D¹ (and lat) Ambrst-us : *videns quod vulg.* (*The varr arise from attempts to clear the constr, making ει δε και μ. the beginning of a new sentence, and βλέπω, without γαρ, the apodosis,—or βλέπων κ.τ.λ. a qualifying clause : see also notes.*) om η F.

shews that *σάρξ* must be taken in a wide sense) ; without, fightings (the omission of *ἦσαν* renders the description more graphic), within, fears. Chrys., *ἔσωθ. μάχα* παρὰ τῶν ἀπιστῶν *ἔσωθ. φόβοι* διὰ τοὺς ἀσθενέις τῶν πιστῶν. Hom. xiv. p. 539. So Calv., Grot., Wetst., al., slightly varying in their assignment of each class. But it is better, as Paul speaks of *ἡ σὰρξ ἡμῶν*, to understand *ἔσωθεν* of the *state of things without him* [personally], contentions with adversaries either within or without the church, and *ἔσωθεν* of *that within [him personally]*, fears, for ourselves, for others, or for you, how you might have received our letter.

6.] τοὺς ταπεινοὺς, generally, those that are low : *ἡμᾶς*, as belonging to that class.

It was [the] *not finding Titus* which had given him such uneasiness in Troas, ch. ii. 12. *ἐν*, not 'by,' but *in*, as the conditional element or vehicle of the consolation. So also [twice] in next verse.

7. ἀλλὰ καὶ . . .] not only . . . but also with the comfort with which he was comforted concerning you : i. e. 'we shared in the comfort which Titus felt in recording to us your desire,' &c. see ver. 13. *He* rejoiced in announcing the news : *we* in hearing them. There is no inaccuracy of construction, as De W. supposes.

ἐπιπόθῃσιν, either longing to see me, or longing to fulfil my wishes. The former is the more simple.

δδυρμόν,—ἐπὶ τῇ ἐπιτιμῇ μου τῇ ἐν τῇ πρώτῃ ἐπιστολῇ, as Ecum.

ζῆλον ὑπὲρ ἐμοῦ] The art. is omitted after ζῆλον, as in τῶν ἀδελφῶν μου τῶν συγγενῶν κατὰ σάρκα, because the words ζῆλον ὑπὲρ ἐμοῦ cohere in the sense, and form as it were but one,

—see Col. i. 4 (iv. 13, v. r.) : and Winer, edn. 6, § 20. 2.

μᾶλλον, viz. 'than before, at the mere coming of Titus.' The emphasis is on *μᾶλλον* from its position.

8—11.] *He expresses his satisfaction at the effect produced on them, as superseding his former regret that he had grieved them.*

8.] For (reason of the *χαρῆναι*) though I even grieved you in (by means of) my epistle, I do not (now) repent (having written it), though I even did repent it (before the coming of Titus).

Erasm., al., take *εἰ καὶ μετεμ.* for 'even supposing I repented it before, which was not the case.' Calv., al. think 'verbum *pœnitendi* improprie positum pro *dolorem capere*.' The reason of these departures from grammatical construction and the meaning of words, is, for fear the Apostle should seem to have repented of that which he did under the inspiration of the Holy Spirit.

But there is no difficulty even on the strictest view of inspiration, in conceiving that the Apostle may have afterwards regretted the severity which he was guided to use ; we know that Jonah, being directed by inspiration to pronounce the doom of Nineveh, endeavoured to escape the unwelcome duty : and doubtless St. Paul, as a man, in the weakness of his affection for the Corinthians, was tempted to wish that he had never written that which had given them pain.

But the result shewed that God's Spirit had ordered it well, that he should thus write : and this his repentance was repented of again.

βλέπω γὰρ κ.τ.λ.] For I see that that letter, though but for a time, did grieve you. This seems the only admissible rendering of the words. Chrys. sees in them the

z (=) John v.
35. Gal. ii.
5. Philom.
15 only. see
1 Thess. ii. 17.
a Matt. iii. 11.
Rom. x. 10
al.
b = Rom. viii.
27. see ch.
xi. 17.
c ch. vi. 3 reff.
d 1 Cor. iii. 15
reff.
e = Mark i. 4
al. fr.
f Rom. xi. 29
only τ.
15 reff.

^z πρὸς ὥραν ^w ἐλύπησεν ὑμᾶς ⁹ νῦν χαίρω, οὐχ ὅτι ^{BCDF}
³⁵ ἐλυπήθητε, ἀλλ' ὅτι ^w ἐλυπήθητε ^a εἰς μετάνοιαν ^w ἐλυπή- ^{LPNa}
θητε γὰρ ^b κατὰ θεόν, ἵνα ^c ἐν ^c μηδενὶ ^d ζημιωθῇτε ἐξ ἡμῶν. ^{cdefj}
¹⁰ ἡ γὰρ ^b κατὰ θεὸν λύπη ^e μετάνοιαν εἰς σωτηρίαν ^{hklm}
^f ἀμεταμέλητον ^g ἐργάζεται, ἡ δὲ τοῦ κόσμου λύπη θάνατον ^{o 17. 47}
^b κατεργάζεται. ¹¹ ἰδοὺ γὰρ ⁱ αὐτὸ ⁱ τοῦτο ^k τὸ ^b κατὰ
θεὸν ^w λυπηθῆναι [ὑμᾶς] πόσῃν ^v κατεργάσατο ὑμῖν

g = Rom. ii. 10 reff.

k = Rom. viii. 26 reff.

h = Rom. iv. 15. v. 3. ch. iv. 17 al.

i Acts xxiv.

υμᾶς bef ἐλυπησεν F.

9. om νῦν D¹ (and lat) Syr. om ἀλλ' ὅτι ἐλυπηθητε N¹ (ins N-corr¹ obl) toll¹.
10. rec κατεργάζεται, with FKLN³ rel Orig., [Bas, Anteh,] Thdrt Thl Ec: txt
BCDPN¹ in Clem, (Orig³) Chr-mss [Cyr-p₃ Euthal-ms] Damasc. (om last clause
(homœotel) K 17. 31. 108¹-14-78.)

11. om υμᾶς (as unnecessary, υμῖν occurring below: and to express, as above, the
abstract and not the concrete) BC F [not F-lat] N¹ 17 [Bas, Euthal-ms] Ambrst: ins
DKL[P]N³ rel Clem, Bas, Chr, Thdrt Damasc Thl Ec. κατηγο. B¹D k¹ m.
ins εν bef υμῖν CFPN³ c d 47 vulg [Syr] syr Bas₃ [-2-mss,] Chr Thdrt Thl [Ambrst]:
om BDKLN¹ rel [arm (copt Euthal-ms)] Clem, Damasc Ec.

reason of οὐ μεταμέλομαι, and adds (Hom.
xv. p. 543) τὸ μὲν γὰρ λυπηρὸν βραχὺ, τὸ
δὲ ὠφέλιμον διηνεκές. It appears then
that he would render εἰ καὶ πρὸς ὥραν, 'if
even for a season,' = 'scarcely for any
time.' Rinek (lucubr. crit. p. 162) would
begin a new sentence with εἰ καὶ μετεμε-
λόμην, and parenthesizing βλέπω . . .
ὑμᾶς, regard νῦν χαίρω, κ.τ.λ. as the apo-
dosis. But this is very unnatural, with
so abrupt a beginning as εἰ καί. It would
certainly have been εἰ δὲ καί: and the
present, βλέπω, would give no reason for
the past, μετεμελόμην, which had passed
away. The best sense, as well as the most
legitimate rendering, is to regard βλέπω
. . . ὑμᾶς as the epexegetis of ἐλύπησα, as
above.

9.] νῦν, emphatic, as dis-
tinguishing χαίρω from μετεμελόμην: now
that I know not only of your grief, but of
its being grief which worked repentance.

κατὰ θεόν] as E. V., after a godly
sort: 'with reference to God,' see ref.
Rom. and note: "secundum, hic significat
sensus animi Deum spectantis et se-
quentis," Bengel. αὐτῇ γὰρ ἡ καλὴ λύπη,
ὥς τὸ γε κατ' ἀνθρώπον λυπεῖσθαι κακόν.
(Ecum. Cf. κατὰ ἀνθρώπον, 1 Cor. xv. 32.)

ἵνα, κ.τ.λ.] in order that ye might
in nothing be damaged by us: not ἐκ-
βατικῶς, so that ye did not . . ., as many
Commentators:—the divine purpose of
their grief is indicated; 'God so brought
it about, in order that your grief occasioned
by me might have, not an injurious, but
a beneficial effect.'

10.] How 'grief
according to God' produces such an effect.
For grief according to God works
(brings about, promotes, see ref.) repent-
ance unto salvation never to be regretted.
ἀμεταμέλητον best belongs to

σωτηρίαν, as Vulg., Theophyl., Aug., Est.,
Fritzsche, Meyer, De Wette; not to
μετάνοιαν, as most Commentators:—not
necessarily however from the position of the
words, as Meyer and De Wette maintain:
for what more common than for the predi-
cate of a substantive (εἰς σωτηρίαν) to be
placed between it and a qualifying adjective?
—but on account of the sense, and
the fact that not ἀμετανόητον, but ἀμετα-
μέλητον is chosen, so that the play in E. V.,
'repentance not to be repented of,' does
not seem to have been intended. De W.
well explains σωτηρία ἀμεταμέλητος—
'salvation which none will ever regret'
having attained, however difficult it may
have been to reach, however dearly it may
have been bought.

ἡ τ. κόσμου
λύπη] τί δέ ἐστι, κατὰ κόσμον; ἐὰν λυ-
πηθῇς διὰ χρήματα, διὰ δόξαν, διὰ τὸν
ἀπελθόντα. Chrys. ib. τοῦ κόσμ. is sub-
jective: 'the grief felt by the children of
this world.'

θάνατον] Death eter-
nal, as contrasted with σωτηρίαν: not
'deadly sickness,' or 'suicide,' as Theo-
phyl. (a part, πάντως μὲν τὸν ψυχικόν,
πολλάκις δὲ καὶ τὸν σωματικόν), al. The
grief which contemplates nothing but the
blow given, and not the God who chastens,
can produce nothing but more and more
alienation from Him, and result in eternal
banishment from His presence. So that
ἐργαζ. is rather works, 'contributes to,'
and κατεργάζ., works out, 'results in.'

11.] The blessed effects of godly
grief on themselves, as shewn by fact.

αὐτὸ τοῦτο, this very thing, of
which I have been speaking.

σπου-
δὴν, earnestness, as contrasted with your
former carelessness in the matter.

ἀλλά] nay, not σπουδὴν merely,—that is

¹ σπουδῆν, ^m ἀλλὰ ⁿ ἀπολογίαν, ^m ἀλλὰ ^o ἀγανάκτησιν, ^l — Rom. xii. 8, 11 ref.
^m ἀλλὰ φόβον, ^m ἀλλὰ ^p ἐπιπόθησιν, ^m ἀλλὰ ^q ἔζηλον, ^m — 1 Cor. iii. 2.
^m ἀλλὰ ^r ἐκδίκησιν. ^s ἐν ^s παντὶ ^t συνεστήσατε ^u ἑαυτοὺς, ⁿ = 1 Cor. ix. 3.
^v ἄγνοιους εἶναι ^w τῷ ^w πράγματι. ¹² ἄρα εἰ καὶ ἔγραψα ^{ref.} (Acts xxv. 16 ref.)
^v ἡμῖν, οὐχ ἔνεκεν τοῦ ^x ἀδικήσαντος οὐδὲ ἔνεκεν τοῦ ^y ἀδικηθέντος, ἀλλ' ἔνεκεν τοῦ ^y φανερωθῆναι τὴν ¹ σπου- ^{vi. 10 only.}
^δ ῆν ἡμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ^z ἐνώπιον τοῦ θεοῦ. ^o here only.
¹³ διὰ τοῦτο ^a παρακεκλήμεθα. ἐπὶ δὲ τῇ ^b παρακλήσει ^{(-τείν, Matt}
^{xx. 24.)}
^p ver. 7 only + ^q — ver. 7. ^r Rom. xii. 19 ^{ref.}
^s ch. iv. 8 ref. ^t = ch. vi. 4 ^{ref.}
^u 2nd pers., ^v ch. xi. 2. ^w Phil. iv. 8. ^x 1 Thess. v. 22. ^y Tit. ii. 5. ^z James iii. 17. ¹ Pet. iii. 2. ² 1 John iii. 3 only. ^{Prov.} xx. 9. ^(-νώς, Phil. i. 17. -νότης, ch. vi. 6.)
^w see 1 Thess. iv. 6. ^x Eur. Med. 261. ^y = ch. ii. 14. ^{iii. 3, &c.} constr. here only. ^z Acts iv. 19 ref. ^{Rom.} xii. 17. ^a = ch. i. 4, &c. ref. ^b ch. i. 3, &c. ref.

ανακτησιν (so 17) and επιποθίαν N¹. (αλλα (last), so BD¹FLP⁸ a b d f m o 17. 47 [Clem, Bas, Thdr̄t].) rec ins εν βεφ τω πραγματι, with D²⁻³ [and lat] KLP rel [arm Bas,] Chr, Thdr̄t Ambrst: txt BC D¹[-gr] FN 17 vulg goth Clem, [Euthal-ms] Damasc, Pel Bede.

12. (ενεκεν (3ce), so BCDFK L(2nd and [3rd]) P⁸ a d f k 17.) [D¹-gr transposes ἀδικήσαντος and ἀδικηθέντος.] ins αλλ' βεφ ουδε BN³ m 73. elz
 ημων την υπερ υμων (see notes), with d 47 vulg (and F-lat) goth arm-use Chr, Thdr̄t Ambrst: υμ. τ. υπ. υμ. D¹[-gr] F-gr N: ημ. τ. υπ. ημ. nostram quæ est pro nobis G [D¹-lat]: txt BCD²⁻³KLP rel D²-lat E-lat syrr copt æth [arm-zoh Euthal-ms] Damasc.

saying too little;—but . . . ἀπολο-
 γίαν] viz. to Paul by means of Titus,—
 asserting their innocence in the matter;
 see below.

ἀγανάκτησιν] πρὸς τὸν
 πεπορευκότα. Theophyl. φόβον] 'ne
 cum virga venirem,' Bengel: fear of
 Paul: not here of God. The context is
 brought out well by Chrys. and Theophyl.
 The latter says, on ἐπιπόθησιν,—πρὸς
 ἐμέ. εἰπὼν δὲ φόβον, ἵνα μὴ δόξῃ αὐθεντεῖν,
 συντόμως διαρθρώσας, ἐπιπόθησιν εἰπὼν
 ὑπερ ἔνδεικτικὸν ἀνάγκης, οὐκ ἐξουσίας.
 ζῆλον] on God's behalf, to punish
 the offender;—ἐκδίκησιν being the inflic-
 tion of justice itself. Bengel remarks,
 that the six accusatives preceded by ἀλλά
 fall into three pairs: ἀπολογ. and ἀγανάκτ.,
 relating to their own feelings of shame,—
 φόβος and ἐπιπόθ. to Paul,—ζῆλος and ἐκ-
 δίκη. to the offender. ἐν παντί must be
 understood only of participation of guilt:
 by their negligence, and even refusal to
 humble themselves (1 Cor. v. 2), they had
 in some things made common cause with
 the offender. Of this, now that they had
 shewn so different a spirit, the Apostle
 does not speak.

συνεστήσατε] have
 commended yourselves by proving that
 ye are; a pregnant construction. τῷ
 πρ., the dat. of regard: see Rom. vi. 20,
 and Winer, edn. 6, § 31. 1. k,—the matter,
 —perhaps, as in ref., not only, 'of which
 I have been speaking,'—but with allusion
 to the kind of sin which was in question.
 ἄγνοιους, pure of stain. 12.] He
 shews them that to bring out this zeal in
 them was the real motive of his writing to
 them, and no private considerations.

ἄρα, accordingly,—in accordance with

the result just mentioned.' εἰ καὶ
 ἔγραψα ὑμ. is parallel with εἰ καὶ ἐλύθησα
 ὑμᾶς, ver. 8,—though (i. e. assumed that)
 I wrote (severely) to you. The ἀδικη-
 θεῖς would be the father of the incestuous
 person, who γυναῖκα τοῦ πατρὸς εἶχεν,
 1 Cor. v. 1. Theodoret imagines it to
 mean the stepmother, who was the adul-
 teress; and thinks that the father was
 dead. But there is no ground for this in
 1 Cor. v., and the masculine participle,
 though not decisive against it, is at least
 more naturally explained on the other
 view. Others (as Wolf, Bleek, al.) suppose
 Paul himself to be meant, which however
 would be in direct contradiction to ch. ii. 5:
 Bengel, al., the Corinthians, 'singularis pro
 plurali, per euphemiam,' which is forced:
 Theophyl., al., both the persons concerned
 (—ἀμφότεροι γὰρ ἀλλήλους ἡδίκησαν):—
 and Neander, al., take τοῦ ἀδικηθέντος
 as = τοῦ ἀδικήματος, 'the fault com-
 mitted':—which however would not be
 true, for the Apostle certainly did write on
 account of the committal of the fault.

It would be easy for any of the Apostle's
 adversaries to maintain that the reproof
 had been administered from private and
 interested motives. ἀλλ' ἔνεκεν . . .
 But he wrote, in order to bring out their
 zeal on his behalf (i. e. to obey his com-
 mand), and make it manifest to themselves
 in God's sight. The other reading, ἡμῶν
 τὴν ὑπὲρ ὑμῶν, has been an alteration
 owing to not understanding τ. σπουδ. ὑμ.
 τ. υπ. ἡμ., and is inconsistent with the
 fact: it was not to exhibit to them his
 zeal for them that he wrote, but to make
 manifest to (πρὸς 'among,' 'chez' them,

c ch. i. 12 reff. double com-
par., Mark
vii. 36. Phil.
i. 23.
d ver. 7.
e 1 Cor. xiii. 6
reff.
f = Acts xiv. 3.
ch. i. 9 al.
g = 1 Cor. xvi.
18 reff.
h = Acts ii. 22
reff.
i constr., ch. ix.
2 (xii. 5).
k Rom. v. 5.
ix. 33. x. 11
al. Ps. cxviii.
116.
l ver. 4.
m w. gen. =
Acts xxiii. 30 reff.
1 Cor. iv. 17 reff.
t 1 Cor. ii. 3 reff.
n = 1 Cor. i. 30.
r Rom. i. 5 reff.
u ch. v. 8 reff.
o = ch. vi. 12 reff.
s = Matt. xxviii. 8. Mark iii. 5. 1 Chron. xxix. 22.
p = ch. viii. 13, 14 reff.
q ch. v. 6, 8 reff.

BCDFK
LPN ab
c d e f g
h k l m n
o 17. 47

ἡμῶν ^cπερισσότερως ^dμᾶλλον ^eἐχάρημεν ^{ef}ἐπὶ τῇ χαρᾷ
Τίτου, ὅτι ^gἀναπέπνυται τὸ ^hπνεῦμα αὐτοῦ ⁱἀπὸ πάντων
ὑμῶν ¹⁴ὅτι εἴ τι ⁱαὐτῷ ⁱὑπὲρ ὑμῶν ⁱκεκαύχημαι, οὐ
^kκατησχύνθη, ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν
ὑμῖν, οὕτως καὶ ἡ ¹καύχησης * ὑμῶν ἡ ^mἐπὶ Τίτου ἀλήθεια
ⁿἐγενήθη, ¹⁵καὶ τὰ ^oσπλάγχνα αὐτοῦ ^cπερισσότερως
^pεἰς ὑμᾶς ἐστὶν ^qἀναμιμνησκομένου τὴν πάντων ὑμῶν
^rὑπακοήν, ὡς ^sμετὰ ^tφόβου καὶ ^tτρόμου ἐδέξασθε αὐτόν.
¹⁶χαίρω, ὅτι ^uἐν ^uπαντὶ ^vθαρῶ ἐν ὑμῖν.

13. rec places δε aft περισσότερως (apply to conform to the εχαρημεν επι below, by joining παρακεκλ. επι: then also the change of ημ. into υμ. became necessary), with rel αθη (Ec: om e 32-6-9. 71 [arm Euthal-ms] Thdrt: txt BCDFKLPN d 17 latt syrr copt goth Chr-comm., and Mtt's ms.) Damasc (has επειδη for επι δε) Thl, [Ambrst].

rec υμων, with F-gr KL rel syr-w-ast copt Chr, Thdrt [Euthal-ins Damasc] Bede: txt BCDGKPN 17 latt syrr goth aeth arm Ambrst Pel.

14. αυτων R. κεκαυχημαι bef υπερ υμων F[not F-lat] Syr copt Chr, Thl. αλλα C. παντοτε C F[-gr] syr copt Chr[-txt₁], omnia aut omnino G-lat. υμιν bef εν αλ. ελαλ. CDP vulg goth (aeth) [Ambrst]: om υμιν N¹(txt R-corr¹ obl). * rec ἡμῶν (see note), with DGKLPN rel latt syrr goth [arm Euthal-ms] Chr, Thdrt [Damasc] Ambrst: υμων B F-gr c copt Thl. (C def.) om last ἡ BN¹ 115-9¹ [Euthal-ms]. for επι τιτου [so syr-mg], προς τιτον ad Titum DFP m [latt syrr] Damasc.

15. om παντων N¹.

16. elz aft χαίρω ins ουν, with m syr-mg goth arm: om BCDFKLPN rel latt Syr copt [Euthal-ms Thdrt Damasc Ambrst].

to bring out among them, their zeal to regard and obey him.

13.] On this account (on account of the fulfilment of this purpose) we are comforted: but in addition to (or, on the occurrence of) our comfort, we rejoiced very much more (reff.) at the joy of Titus, because his spirit has been refreshed by you all. A similar declaration to that in ver. 7, where not only the arrival of Titus, but his comfort wherewith he was comforted by them, is described as the ground of the Apostle's joy. According to the received reading, the sense is: 'Therefore we are consoled on account of your consolation (either gen. subj., 'that which you feel on account of the good issue of the affair,'—or gen. object, 'the consolation received from you'): but we rejoiced very much more,' &c. This however would hardly represent the real state of things.

14.] This increased joy was produced by the verification which my former boasting of you to Titus now received. εἴ τι . . .] see one particular in which he boasted of them, ch. ix. 2. οὐ κατησχ.: I was not put to shame, viz. by being shewn, on Titus's coming to you, to have boasted in vain. ἀλλ' ὡς . . .] 'But truthfulness was shewn to be my constant rule of speech, to whomsoever I spoke.' But as

we spoke (generally, not merely in our teaching, as Theodoret, al.) all things in truth (truthfully) to you, so also our boasting concerning you (gen. obj.: the rec. ἡμῶν agrees better with the comparison, of 'our words' in general, with 'our boasting' in particular: but on that very account it is probably an alteration: and this is the implied meaning at all events) before Titus was (was proved to be: was, as shewn by proof) truth. De W. suggests that the Apostle had described (by anticipation) to Titus in glowing terms the affection and probable prompt obedience of the Corinthians, as an encouragement to his somewhat unwelcome journey.

15.] enlarges ἀλήθεια ἐγενήθη. And his heart is more abundantly (turned) toward you, remembering as he does the obedience of you all, how (i. e. which was shewn in the fact, that) with fear and trembling ye received him. 'Fear and trembling,' i. e. 'lest ye should not pay enough regard to my injunctions, and honour enough his mission from me.'

16.] I rejoice (more expressive than with a connecting particle) that in every thing I am (re-)assured by you; 'am of good courage, in contrast to my former dejection, owing to your good conduct.' The ordinary rendering, 'I can have confidence in you,'

VIII. ¹ ὡς Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν ^x χάριν τοῦ θεοῦ τὴν ^{xy} δεδομένην ^y ἐν ταῖς ^z ἐκκλησίαις τῆς Μακεδονίας, ² ὅτι ἐν πολλῇ ^a δοκιμῇ θλίψεως ἡ ^b περισσεία τῆς χαρᾶς αὐτῶν καὶ ἡ ^c κατὰ ^{cd} βάθους ^e πτωχεία αὐτῶν ^f ἐπερίσσευσεν ^f εἰς τὸ ^g πλοῦτος τῆς ^h ἀπλότητος αὐτῶν, ³ ὅτι ⁱ κατὰ δύναμιν ^k μαρτυρῶ καὶ ^{lm} παρὰ ^m δύναμιν, ⁿ αὐθαίρετοι, ⁴ ὁ μετὰ πολλῆς ^p παρακλήσεως δέομενοι ἡμῶν τὴν ^q χάριν καὶ τὴν ^r κοινωνίαν τῆς ^s διακονίας τῆς ^t εἰς τοὺς ^u ἁγίους, ⁵ καὶ οὐ καθὼς ἡλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν ^v διὰ θελήματος θεοῦ,

w 1 Cor. xii. 3
reff. xv. 1.
x 1 Cor. i. 4
reff.
y ver. 16 reff.
z plur., Rom.
xvi. 16 reff.
a Rom. v. 4 reff.
b Rom. v. 17.
ch. x. 15.
James i. 21
only. Eccles.
i. 3 al.
c here only.
d Strabo ix.
419. Winer,
edn. 6, § 51. 2.
e Rom. xi. 33
reff.
f ver. 9. Rev.
ii. 9 only.
g Job xxx. 27.
h Rom. iii. 7
reff.
i Matt.
xiii. 12.
l = Luke xiii.
m here only. παρὰ δύν. μετέχειν, Thucyd.
Exod. xxxv. 5 Sym. (-τως, 2 Macc. vi. 19.)
q = Acts xxiv. 27. xxv. 3, 9. Sir. xxx. 6.
u = Acts ix. 13 reff.

g neut., Eph. i. 7. ii. 7. iii. 8, 16. Phil. iv. 19. Col. i. 27. ii. 2. h Rom. xii. 8 reff. i Matt.
xxv. 15. 1 Chron. xxix. 2. k Rom. x. 2. Gal. iv. 15. Col. iv. 13. l = Luke xiii.
2, 4. Rom. xiv. 5. Heb. xi. 11. Ps. cxxxiv. 5. m here only. παρὰ δύν. μετέχειν, Thucyd.
iii. 54. ὑπέρ δ., ch. i. 8. n ver. 17 only t. Exod. xxxv. 5 Sym. (-τως, 2 Macc. vi. 19.)
o = ch. vii. 15 reff. p = Rom. xii. 8 reff. q = Acts xxiv. 27. xxv. 3, 9. Sir. xxx. 6.
r ch. vi. 14 reff. s Acts vi. 1 reff. t = 1 Cor. xvi. 1 reff. u = Acts ix. 13 reff.
v Rom. xv. 32 reff.

CHAP. VIII. 2. βαθος (for -thous) D¹ [(k)] o. rec τον πλουτον, with DFKL⁸
rel: txt BCPN¹ 17. 31.

3. rec (for παρα) υπέρ (see ch i. 8), with KLP rel Chr, Thdrt [Damasc]: txt BCDFN
17 [Euthal-ms].—homœotel in 47 δυν. to δυν.

4. ins της bef παρα. C¹(appy). rec at end adds δεξασθαι ημας, with [b²] h k :
aft κοινωνιαν ins δεξασθαι c: om BCDFKL⁸ rel latt syr copt [æth Chr, Euthal-ms
Thdrt Damasc Orig-int, Aug].

5. ηλπικαμεν B 80. αλλα CD¹ 17: και 47.

is wrong in not giving the indic. θαρρῶ, and still more, in making θαρρῆν ἐν mean 'to have confidence in,' which is unexampled. Meyer, who remarks this, does not notice, that the strongest reason against it is not mere want of usage, but the psychological meaning of θαρρῆν, which is not like πεποιθέναι, descriptive of a relative, but of an absolute state of mind,—to be of good courage: and this admits only of qualification as to the ground of that good courage; thus we have θαρρῆν ὑπέρ, περί, ἐπί, in the sense of 'rejoicing at,' 'feeling confident concerning:' but θαρρῆν ἐν for 'to trust in,' as πεποιθέναι ἐν, would, I think, be inadmissible. Meyer quotes ἐν σοὶ πᾶς ἔγωγε σώζομαι, Soph. Aj. 519, where, as here, ἐν gives the ground of the verb as in the person spoken of.

CHAP. VIII. 1—IX. 15.] SECOND PART OF THE EPISTLE: CONCERNING THE COLLECTION FOR THE SAINTS. 1—6.] *He informs them of the readiness of the Macedonian churches to contribute for the poor saints (at Jerusalem), which led him also to beg of Titus to complete the collection at Corinth.* See some interesting geographical and historical notices in Stanley's introduction to this section, edn. 2, pp. 479 f.

1.] Δέ is transitional,—passing on to new matter: so 1 Cor. vii. 1; viii. 1 al. fr. χάριν] For every good gift and frame of mind comes by divine grace, not by human excellency: and this occasion was most opportune for resting

the liberality of the Macedonian churches on God's grace, that he might not be extolling them at the expense of the Corinthians, but holding out an example of the effusion of that grace, which was common to the Corinthians also, if they sought and used it.

It is a mistake, with Orig., Erasm., al., to understand ἐμοὶ or ἡμῖν after δεδομένην 'quemadmodum adfuerit mihi Deus in ecclesiis:' see the construction διδόναι ἐν, in reff.:—given among,—shed abroad in, the churches of Macedonia.

2.] how that (depends on γνωρίζομεν) in much proof of tribulation (though they were put to the proof by much tribulation) (was) the abundance of their joy (i. e. their joy abounded), and their deep poverty (κατὰ βάθους, lit. 'down into the depth,' as καθ' ὅλον, 'throughout the whole') abounded to ('abunde cessit in,' as Meyer, &c. or rather perhaps, 'abounded,' produced abundant fruit, 'so as to bring about' . . .) the riches (τὸ πλ. the riches which have actually become manifest by the result of the collection of their liberality (see ref. Rom. and note).

3—5.] Proof of this. There is no difficulty, and no ellipsis, in the construction. For according to their power, I testify, and beyond their power, voluntarily, with much exhortation beseeching of us the grace and fellowship of the ministry to the saints (i. e. to allow them a share in that grace and fellowship), and not as we expected (i. e. far beyond our expectation),

6 ^w εἰς τὸ ^x παρακαλέσαι ἡμᾶς Τίτον, ^x ἵνα καθὼς ^y προενήρ-
 ξατο, οὕτως καὶ ^z ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν ^a χάριν
 ταύτην. 7 ^b ἀλλ' ὥσπερ ^c ἐν ^e παντὶ ^d περισσεύετε, πίστει
 καὶ ^e λόγῳ καὶ ^e γνώσει καὶ ^f πάσῃ ^g σπουδῇ καὶ τῇ ^h ἐξ
 ὑμῶν ^h ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ ^a χάριτι
^d περισσεύητε. 8 οὐ κατ' ⁱ ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς
 ἐτέρων ^g σπουδῆς, καὶ ^k τὸ τῆς ὑμετέρας ἀγάπης ^{kl} γυνήσιον
^m δοκιμάζων 9 (γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν
 Ἰησοῦ χριστοῦ, ὅτι δι' ὑμᾶς ⁿ ἐπτώχευσεν πλούσιος ὢν,
^o ἵνα ὑμεῖς ἐν τῇ χάριτι καὶ τῇ ἀγάπῃ τοῦ κυρίου ἡμῶν
 Ἰησοῦ χριστοῦ περισσεύετε. 10 ἡ χάρις τοῦ κυρίου ἡμῶν
 Ἰησοῦ χριστοῦ μετὰ ὑμῶν πάντοτε. ἀμήν.)

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c d e f g
h k l m n
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6. for προεν., ενηρξατο B: προηρξ. 47.

7. περισσευητε CP Chr-montff., ins εν bef πιστει N¹(N³ disapproving).

εξ ημων εν υμιν B a b m 31. 73-4. 80. 238 Syr (copt) arm Orig-int.; εξ υμ. εν υμ. n o :
 εξ υμων εις ημας 17: txt CDFKLPN rel [latt syr goth æth Chr Euthal-ms Thdr̄t
 Ambrst-mss Aug]. περισσευσητε D¹F.

8. δια την εν. σπουδην D: propter D-lat G-lat Ambrst Aug., elz ημετερας
 [with k¹(?)]: txt BCDFKLPN rel. δοκιμαζω D¹[-gr] F[-gr] Chr-ms.

9. om χριστον B Ambr., ημας CK a k l¹ m o 19. 41. 55. 65. 74. 89. 93. 109-
 15. 238 arm-mss Orig₁(-int.) Eus₄.

but themselves they gave first (i. e. *above all* : as the inducing motive : not first in point of *time*, but in point of *importance*, see Rom. ii. 9, 10) to the Lord, and to us by the will of God (the Giver of grace, who made them willing to do this : not = κατὰ τὸ θέλ. τ. θ., which only expresses (whatever it may imply) *consonance with the divine will* : διὰ τοῦ θελ. τ. θ. makes the divine will the *agent*). 6.] So that we besought Titus (not, Titus besought us, see ver. 17), that (the aim, and purport as well, of our request), as he had previously (before the Macedonians began to contribute : 'during his visit from which he had now returned') begun it, so he would also complete among you (the construction is pregnant—ἐλθὼν εἰς ὑμᾶς καὶ ἐπιτελέσῃ) this grace also (this act of grace or mercy, reff. καὶ,—as well as other things which he had to do among them. It does not belong to ταύτην, 'this grace also, as well as other *graces*,' but to τὴν χάριν ταύτην altogether). 7—15.] Exhortations and inducements to perform this act of charity. 7.] ἀλλὰ marks the transition to an exhortation, as in reff. It at the same time implies, as Herm. ad Viger. p. 812 (in Meyer), 'satis argumentorū allatum esse.'

πίστει, see ch. i. 24. λόγῳ κ. γνώσει, see reff. and for γν., 1 Cor. viii. 1. πάσῃ σπουδῇ, because σπουδῇ may be manifold even in a good sense. Grot. well explains it, 'studium ad agendas res bonas.' τῇ ἐξ ὑμ. ἐν ἡμ. ἀγ. your love to us;—the love which, arising

from you, has us for its object: see reff. According to the reading, ἐξ ἡμῶν ἐν ὑμ., the only meaning agreeing with the context is, 'the love (to God and man) which, arising from our teaching, is planted in you.' ἵνα καὶ κ.τ.λ.] the sense is *imperative*,—κελεύω, or βούλομαι, —(or βλέπετε, see 1 Cor. xvi. 10).—being omitted. So Soph. Œd. Col. 156, ἀλλ' ἵνα τῷδ' ἐν ἀφθέγκτῳ, μὴ προσέσσης νάπει. See Hartung, Partikellehre, ii. 148, 9. ταύτην is emphatic here, although ταύτην is not in ver. 6: 'this grace also;—other graces having been enumerated. Grotius remarks, 'non ignoravit Paulus artem rhetorum, movere laudando.'

8.] Lest his last words should be misunderstood, he explains the spirit in which they were said : not as a command, but by way of inducement, by mention of the earnestness of others, and to try the genuineness of their love. κατ' ἐπιτ.] not, 'in consequence of a command from God,' as Dr. Burton,—but, by way of command (1 Cor. vii. 6). διὰ τῆς is not = διὰ τῇ, 'by occasion of,' as E. V.:—but treats the ἐτέρων σπουδῇ as the instrument by which, in the way of emulation, the effect was to be produced. The participial construction is as in 1 Cor. iv. 14.

9.] Explanation of 'trying the genuineness of your love,' by upholding His example in the matter, Whom we ought to resemble. τ. χάριν, the (act of) grace :—the beneficence. ὅτι consisting in this, that . . . πλ. ὢν] The participle refers to the time when

ἵνα ὑμεῖς τῇ ἐκείνου ^ο πτωχείᾳ ^ρ πλουτήσητε) ¹⁰ καὶ ^{στ} γνώ-
 μην ἐν τούτῳ ^τ δίδωμι. τοῦτο γὰρ ὑμῖν ^ς συμφέρει, ^τ οὔτινες
 οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν ^υ προενήρξασθε
^ν ἀπὸ ^ν πέρουσι. ¹¹ νυνὶ δὲ καὶ τὸ ποιῆσαι ^ω ἐπιτελέσατε,
o ver. 2 reff.
 p = Rev. iii.
 18. (Luke xii.
 21. 1 Cor.
 iv. 8.)
 q = 1 Cor. i. 10
 (reff.).
 r 1 Cor. vii. 25.
 s 1 Cor. vi. 12
 v ch. ix. 2

reff.

t =

Acts x. 41 reff. Rom. i. 25 al.

u ver. 6.

only t. πρό πέρουσι, Demosth. 467. 14.

w ver. 6 reff.

[τῇ εκ. πτ. bef υμεις D¹⁻³ F latt Ambrst.
 illius latt.]

for εκεινου, αυτου D-gr F-gr Orig, Eus.,

10. for οιτινες, οτι F Syr.

for προεν., ενηρξασθε D¹ F.

the historic act implied in the aorist ἐπτώχευσεν took place. He, being rich, became poor:—not, as De W., merely by His renunciation of human riches during His life on earth, but by His *exinanition of His glory* (Phil. ii. 6, 7), when, as Athanas. (contra Apol. ii. 11, vol. ii. (Migne), p. 757), τὴν πτωχεύσαν φύσιν ἐν ἑαυτῷ ἀνελάβετο. The stress is on δι' ὑμᾶς, to raise the motive of gratitude the more effectually in them. τῇ εκ. πτωχ. πλουτήσητε] that by His poverty (as the efficient cause) ye might become rich: viz. with the same wealth in which He was rich,—the kingdom and glory of Heaven, including τὰ μυρία ἅπερ παρέσχεν ἡμῖν ἀγαθά, as Chrys. (Hom. xvii. p. 559): who had just before said, εἰ μὴ πιστεύεις, ὅτι ἡ πτωχεία πλούτου ἐστὶ ποιητικὴ, ἐννόησόν σου τὸν δεσπότην, καὶ οὐκέτι ἀμφιβάλῃς (al. -λεῖς). See the various possible meanings discussed in Stanley's note. 10.] ver. 9 was

parenthetic: he now resumes the οὐ κατ' ἐπιταγὴν λέγω And I give my opinion [not 'judgment,' as rendered in the Version of the Five Clergymen, which is objectionable here, as conveying the very idea which the Apostle wishes to negative, that of an authoritative decision] in this matter, the stress being on γνώμην, as distinguished from ἐπιταγὴν. τοῦτο γὰρ] For this (viz. 'my giving my opinion, and not commanding,'—as Billroth and Meyer. De Wette controverts this, and would make τοῦτο refer

to the *proof of their love* in the act of charity, contending that τοῦτο must refer to the same as ἐν τούτῳ. But Meyer rightly answers that this need not be, for ἐν τούτῳ is altogether unemphatic and insignificant, and the whole sense of the clause is in the words γνώμην δίδωμι) is expedient for you (better than "befitting," or "suitable," as suggested by Bloomf. after the Schol. ἀρμόζει, συνάδει. This sense of συμφέρει is not found in the N. T., and is very doubtful elsewhere. See Palm and Rost's Lex.), seeing that you ('quippe qui,' οὔτινες is decisive for the above meaning of τοῦτο. 'My giving my opinion, rather than commanding, is expedient for you, who have already shewn

yourselves so willing.' A command from me would be a *lowering* of you, and depreciation of your zeal) began before them (the Macedonian churches, see below) not only the act, but also the mind to act, from a year ago: i. e. 'not only were you before them in the deed itself, but also in the will to do it.'

The sense has been missed by many of the Commentators, from not observing the *comparison* implied in προ-ενήρξασθε, and applying it only to the *Corinthians themselves* beginning. In that case, as the *will* comes before the *deed*, to say, you began *not only to do, but also to will*, would be unmeaning. Some, in consequence, as Grot., al., and the Peschito, have arbitrarily assumed an *inversion of terms*, so that 'non solum facere, sed velle' should = 'non solum velle, sed facere.' Others, as Chrys., Theodoret, al., Erasm., Calv., Beza, al., Billroth, Olsh., Rückert, al. m., have taken θέλειν = 'to do with a good will,' which is certainly not its sense in ver. 11. The above explanation is that of Cajetan, Estius, De Wette, Winer, Meyer, and Wieseler, and puts the climax in its right order, making it a backward one of comparison. For as Wieseler remarks (Chron. Apost. Zeit. p. 364, note), there are *three steps* in the collection for the saints,—the wishing it (θέλειν), the setting about it (ποιῆσαι), and the completion of it (ἐπιτελέσαι). And the Corinthians had begun *not only the second, but even the first* of these, before the Macedonians. Long employed as they had then been in the matter, it was more creditable to them to receive *advice* from the Apostle, than *command*. "θέλειν is not a historic act like ποιῆσαι, but a permanent state: hence the pres. inf." Meyer.

In saying ἀπὸ πέρουσι 'from last year,' it seems probable that Paul would speak as a Jew, regarding the year as beginning in Tisri.

11.] But (contrast of your former zeal with your present need to be reminded of it) *now* complete the act itself also (καὶ can hardly apply to the whole τὸ ποι. ἐπιτ., as De Wette, but must be taken with ποιῆσαι; *now* shew not only the completion of a ready will in the act begun, but complete the act also,—

^z Rom. iv. 6 reff.
^y Acts xvii. 11. ver. 19. ch. ix. 2. only T. Sir. xiv. 23 only. (—μὸς, Rom. i. 15.)
^z constr., Acts xiv. 9 reff.
^a = John iii. 34.
^b Heb. vi. 18. xii. 1, 2. Jude 7 only. Levit. xiv. 7 al.
^c here bis.
^z Rom. viii. 26. 1 Pet. iv. 13 only. Levit. ix. 5 B.
^g here bis. Col. iv. 1 only. Job xxxv. 29. Zech. iv. 7 only.
ⁱ epp., here bis only. Matt. xii. 34 || L. Mark viii. 8 only. Eccles. ii. 15 (only?).
ⁱⁱⁱ 14. Eph. i. 8. iii. 2. 1 Cor. xvi. 17 reff.
^e u Rom. v. 20 reff.
^e Acts xiv. 23 reff.
^f = 1 Cor. vii. h Rom. iii. 26 reff.
^k = Rom. iii. 22. Gal. m and constr., Exod. xvi. 18. Winer, o here only. l. c. trans., Prov. xiv. 34.

11. for του, το D¹.

12. for εαν, αν D¹ FLN f Chr-ms Damasc.

for εχη, εχει L f [Euthal-ms].

rec adds τις, with C²L rel [syr-w-ast copt Chr]: om BC¹DFKPN 17 latt [syr-txt] goth æth arm Clem₁ [Chr₁ Euthal-ms Thdrt Damasc Cyp₁ Ambrst]. (so D[-gr] F [not F-lat] aft εχει.)

13. om δε BCN¹ 17 D-lat æth [Euthal-ms].

om νυν F[-gr(and G²)].

14. (the τ of 1st τo is written over the line by N¹(appy).)

εμου K.

15. om 2nd δ F b g¹ h k o 47. 80. 93. 106-14-15-22. 238.

as Meyer), that, as (there was) (with you) readiness of will, so (there may) also (be) completion according to your means (ἐκ τοῦ ἔχειν, not 'out of that which ye have,' as E. V., but 'after the measure of your property,' as in ref. The verbs substantive must be supplied, as in ver. 13).

12.] Explanation of ἐκ τοῦ ἔχειν,—that on it, προθυμία being presupposed, and not on absolute quantity, acceptability depends. For if a willing mind is present,—according to what it may happen to possess, it is acceptable, not according to what it possesseth not. The construction of the sentence is simple enough: προθυμία being the subject throughout, quasi-personified: readiness in God's service is accepted, if its exertion be commensurate with its means,—and is not measured by an unreasonable requirement of what it has not. 13—15.]

Further explanation that the present collection is not intended to press the Corinthians καθὼς οὐκ ἔχουσι. For (it is) not (the collection is not made) that there may be to others (the saints at Jerusalem) relief, and to you distress (of poverty): 14.] but that by the rule of equality (ἐξ as in ἐκ τοῦ ἔχειν, above), at this present time (of their need: the stress is on ἐν τῷ νῦν καιρῷ as suggesting that this relation may hereafter be altered) your abundance may subserve (γέννηται, see next clause. γίνεσθαι εἰς, 'to be extended to,' see ref. Gal.) their deficiency; that also (supposing circumstances changed) their abundance may subserve your want. The reference is still, as is evident from the next verse, to

the supply of temporal wants, in respect of which there should be a mutual relieving and sharing among Christians. But the passage has been curiously misunderstood to mean, 'that their (the Jewish Christians') abundance in spiritual things may be imparted to you to supply your deficiency.' Thus Chrys., al.,—the ancients regarding this imparting as the Gospel-benefit received from them by the Gentiles (which however was past, not future, and is urged as a motive for gratitude, see Rom. xv. 27), and the modern Romanists introducing the monstrous perversion of the attribution of the merits of the saints to others in the next world. So Estius: "Locus hic apostoli contra nostræ ætatis hæreticos ostendit, posse Christianos minus sanctos meritis sanctorum adjuvari etiam in futuro sæculo. Denique notanda virtus eleemosynæ, quæ facit hominem participem meritorum ejus in quem confertur."

15.] that there may be equality, as it is written (i. e. according to the expression used in the Scripture history: παράγει παλαιὰν ἱστορίαν, Chrys.,—of the gathering of the manna) He that (gathered) much, did not exceed (the measure prescribed by God): and he that (gathered) little, did not fall short (of it). The fact of equality being the only point brought into comparison as between the Israelites of old and Christians now, it is superfluous to enquire minutely how this equality was wrought among the Israelites. The quotation is according to the reading of the LXX generally supported by MSS.; except that ἐλαττον appears for ὀλίγον in A a secunda manu. Grabe (not F) and the

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16 ^p Χάρις δὲ τῷ θεῷ τῷ ^a διδόντι τὴν αὐτὴν ^r σπουδὴν ^p = Rom. vi. 17 reff.
 ὑπὲρ ὑμῶν ^a ἐν τῇ καρδίᾳ Τίτου, ¹⁷ ὅτι τὴν μὲν ^s παρά- ^q constr., John iii. 35, ch. i. 22, ver. 1.
 κλησιν ⁱ ἐδέξατο, ^u σπουδαιότερος δὲ ^v ὑπάρχων ^w αὐθαί- ^q Ezra vii. 10
 ρετος ^x ἐξῆλθεν πρὸς ὑμᾶς. ¹⁸ ^y συνεπέμψαμεν δὲ μετ' ^B Ald. see
 αὐτοῦ τὸν ἀδελφόν, οὗ ^o ὁ ^z ἔπαινος ^a ἐν τῷ εὐαγγελίῳ διὰ ^{Luke i. 17.}
 ^b πασῶν τῶν ^{bc} ἐκκλησιῶν. ¹⁹ ^d οὐ μόνον δέ, ^d ἀλλὰ καὶ ^r vv. 7, 8.
 ^e χειροτονηθεὶς ὑπὸ τῶν ^c ἐκκλησιῶν ^f συνέκδημος ἡμῶν, ^s = Rom. xii. 8 al.
 ἐν τῇ ^g χάριτι ταύτῃ τῇ ^h διακονουμένη ὑφ' ἡμῶν, ⁱ πρὸς ^t = John iv. 45
 ^v Acts viii. 16 reff. ^w ver. 2 only (reff.). ^x = but w. εἰς, Acts xi. 25 reff.
 ^y ver. 22 only t. ^z Rom. ii. 29 reff. ^a Rom. i. 9. ch. x. 14 al. ¹ Cor.
 ^{vii. 17. xiv. 33. ch. xi. 28.} ^c plur., Rom. xvi. 16 reff. ^d Rom. v. 3. v. 23 reff.
 ^e Acts xiv. 23 only t. ^f Acts xix. 29 only t. (ἐκδημῶν, ch. v. 6, 8, 9.) ^g = vv. 6.
 ¹ Cor. xvi. 3. ^h ch. iii. 3 reff. ⁱ = Acts iii. 10. ch. x. 4. xi. 8. ¹ Tim. i. 16 al.
 ^{Tit. iii. 13.)}

16. for διδόντι, δοντι DFLN³ 47 syrr [arm] Chr₁, dedit vulg D-lat: danti G-lat. C tol¹ copt add ἡμιν.

18. τον αδελφον bef μετ αυτου PN¹ c [copt].

19. for 1st ἡμων, ὡμων F[-gr] (not G). add εγενετο D[-gr] b 91. 177 arm.
 rec (for εν) συν, with D F [not F-lat] KLN³ rel goth [Clem₁] Thdr¹ Aug: txt BCP d m
 17. 47 vulg copt æth [arm Euthal-ms] Damasc Ambrst Aug Pel. om 1st τη C.
 υφ ὡμων C b² 1 55. 73. 177. 238. homeotel in 17 from υφ' ὡμων in this
 ver to υφ' ὡμων in next.

Aldine edition have ϕ τὸ πολὺ and ϕ τὸ δλίγον, probably a correction. The context supplies σύλλεξας from the συνέλεξαν in the preceding verse,—and is presumed by the Apostle to be familiar to his readers.

16—24.] *Of Titus and two other brethren whom Paul had commissioned to complete the collection.*

16.] The sense is taken up from ver. 6. διδόντι ἐν, see reff. τὴν αὐτ. σπ., viz. 'as in myself.' This is evident from ὑπὲρ ὑμῶν.

17.] *Proof of this;* that Titus received indeed (μέν) Paul's exhortation to go to them (said, to shew his subordination,—or perhaps to authenticate his authorization by the Apostle), but in reality (δέ) was too ready to go, to need any exhortation;—and therefore went forth (the past tense of the epistolary style,—as 'dabam,' &c., indicating things which will have passed before the letter is received) of his own accord to them.

18—21.] *Commendation of a brother sent with Titus.*

18.] ὁ ἀδελφός cannot surely be, as some Commentators (Heumann, Rückert) have understood, 'the brother of Titus;' the delicate nature of the mission would require that there should be at least no family connexion between those sent to fulfil it. This and the other are called in ver. 23, ἀδελφοὶ ἡμῶν, and were unquestionably Christian brethren in the usual sense. Who this was, we know not. Chrys., Theodoret, Ecum., Luther, Calvin, suppose Barnabas to be meant; but there is no historical ground for this, and we can hardly suppose him put under Titus. Baronius and Estius suppose, Silas; to whom this last objection would also apply; besides that he was well known to the

Corinthians, and therefore would not need this recommendation. Orig., Jerome, τινές in Chrys., Ambrose, Pelagius, Primasius, Anselm, Cajetan, Grot., Olsh., al., suppose Luke:—and of these all before Grot. (who pointed out the mistake; which however I see reproduced in Mr. Birks's Horæ Apostolicæ, p. 242 f.) suppose οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ to refer to his gospel,—διὰ τὴν ἱστορίαν ἣν περ ἔγραψε, Chrys. Hom. xviii. p. 564;—but this is altogether without proof, as is the assumption that it was Mark (Lightfoot, Storr). It may have been Trophimus, who (Acts xx. 4) accompanied Paul into Asia, and (xxi. 29) to Jerusalem: so De Wette, Wieseler. If the expression whose praise in (the matter of) the Gospel is throughout all the Churches, is to be compared with any similar eulogium, that of Gaius in Rom. xvi. 23 seems to correspond most nearly: Γάιος ὁ ζήνους μου καὶ ὅλης τῆς ἐκκλησίας: but he was resident at Corinth, see 1 Cor. i. 14. A Gaius, a Macedonian, is mentioned Acts xix. 29, as one of the συνέκδημοι of Paul, as here, together with Aristarchus, which latter we know accompanied him to Jerusalem (but see below on ch. ix. 4). It must then rest in uncertainty.

19.] parenthetical (see on ver. 20) adding to his general commendation a particular qualification for this office.

οὐ μόν. δέ,—and not only so (i. e. praised in all the churches), but who was also appointed ('suffragiis designatus,' see ref. and note; and Stanley here) by the churches (of Macedonia? see ver. 1) as our fellow-traveller (to Jerusalem, from what follows) in (the matter of) this charity which is being ministered by us,

κ. v. 11, 12^{ref.} τὴν τοῦ κυρίου δόξαν καὶ κ. προθυμίαν ἡμῶν²⁰ ¹ στελ-
 12 Thess. iii. 6^{only. Mal.} λόμενοι τοῦτο, μή τις ἡμᾶς^m μωμήσῃταιⁿ ἐν τῇ^o ἀδρότητι
 in ch. vi. 3^{ref.} ταύτῃ τῇ^p διακονουμένη ὑφ' ἡμῶν. ²¹ ^p προνοοῦμεν γάρ
 n. - 1 Tim. v. 10. Heb. xi. 2. ^p καλὰ οὐ μόνον ^p ἐνώπιον κυρίου, ἀλλὰ καὶ ^p ἐνώπιον
 o here only τ. ἀνθρώπων. ²² ^q συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν
 (-pós, Jer. v. 5.) ἡμῶν, ὃν ^r ἐδοκιμάσαμεν ^s ἐν πολλοῖς πολλάκις ^t σπου-
 p Rom. xii. 17^(ref.). Prov. iii. 4. ^q δαῖον ὄντα, νυνὶ δὲ πολλὴ ^t σπουδαιότερον ^u πεποιθήσει
 q ver. 18 only. πολλῇ τῇ^v εἰς ὑμᾶς. ²³ ^w εἵτε ^x ὑπὲρ Τίτου, ^y κοινωνοὺς
 r = 2 Cor. iii. 13^{ref.} (1 Cor. xvi. 3.) ^v ἐμὸς καὶ ^v εἰς ὑμᾶς ^z συνεργός. ^w εἵτε ἀδελφοὶ ἡμῶν, ^a ἀπό-
 s see ch. iv. 8. vi. 3^{ref.} στολοι ἐκκλησιῶν, ^b δόξα χριστοῦ. ²⁴ τὴν οὖν ^c ἐνδειξιν
 t ver. 17^{ref.} u ch. i. 15^{ref.} 12, ix. 8. Gal. v. 10 al. w so 1 Cor. xiii. 8. xv. 11. x ch. i. 8^{ref.} y 1 Cor.
 x. 18, 20^{ref.} z Rom. xvi. 3^{ref.} a = John xiii. 16. Phil. ii. 25. (3 Kings xiv. 6 A,
 &c. [B def.] only. b = 1 Thess. ii. 20. c Rom. iii. 25, 26. Phil. i. 28 only τ.

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rec ins αυτού bef του κυριου, with D²⁻³ [-gr] K^N rel syrr Chr Thdr̄t Damasc: αυτην P
 a 6. 43. 67². 74 [fuld]: om BCD¹ FL d latt copt goth æth arm [Euthal-ms Ambrst
 Aug.]. rec (at end) υμων, with F [-gr] d: txt BCDGKL[P] N rel latt syrr copt
 goth [æth arm Chr Euthal-ms Thdr̄t Damasc]. add τελουςιν D¹.

20. υποστολλομενοι F: συσσελλ. 93: devitantes latt. υμας F [-gr] b g h m o
 73. for μωμήσῃται, μωμήται C² (C¹ uncert).

21. rec προνοουμενοι, with CKL rel copt goth Clem₁ Chr-ms [Cyr, Euthal-ms]
 Thdr̄t Damasc: txt BDFPN f latt syrr arm Chr, [Ambrst Aug.]. rec om γαρ,
 with KL rel Thdr̄t Damasc Thl: ins BCDFPN m 17. 47 latt syrr copt goth arm Clem₁
 Chr [Cyr, Euthal-ms Ambrst Aug.]. (Meyer thinks προνοουμενοι to have been a mere
 mistake originally, arising from στελλομενοι above: and thus the γαρ which was at
 first retained from oversight, as in C, was at last erased. Probably προνοουμενοι was
 introduced from Rom xii. 17, where the same words occur.) om 2nd ενωπιον N¹.

22. υμων F (not G: so ver. 23). om πολλη F [not F-lat] 67²-9: pref δε B.
 for eis, προς K c.

23. συνεργος bef eis υμας D [Syr] copt goth Ambrst. for χρ., κυριου CF [æth: dei tol].

—in order to subserve the glory of the Lord and our readiness (this clause refers not to διακον. ὑφ' ἡμ. as usually interpreted, but to the *fact related*, the union of this brother with Paul in the matter of the alms, which was done to avoid suspicions detrimental to Christ's glory, and to the zeal of the Apostle): 20.]

taking heed of this ('devitantes,' Vulg.—υποπεισαντες κ. δεδοικότες, Theophyl.: —the participle belongs to συνεπέμψαμεν, ver. 19 being parenthetical) that no one blame us (ref.) in the matter of this abundance (of contributions) which is being ministered by us. On ἀδρότης, Meyer observes, "from ἀδρός, 'compact,' 'solid';—is used in Homer (Il. χ. 363, π. 857, ω. 6) of a firm and succulent habit of body. Later, we have it in all the various references of the adjective, e.g. of abundance—of plants and fruits (Theophr.), of discourse (Diog. Laërt. x. 83), of tone (Athen. x. p. 415 A), &c. What kind of abundance is meant, the context therefore alone determines." Wetst. says, "ἀδρότης apud Zosimum quater pro ingenti largitione." 21.] 'And such caution is in accordance with our general practice.' See ref. Rom. and

Prov. 22.] Still less can we determine who this *second* brother is. Every possible person has been guessed. Several would answer to the description, 'whom we have many times in many matters proved to be earnest.' By our uncertainty in these two cases, we may see how much is required, to fill up the apostolic history at all satisfactorily.

πεποι-
 θήσει . . .] through the great confidence which he has towards you: belongs to σπουδαιότερον, and to the brother, not to συνεπέμψαμεν and to Paul. The brother had, by what he had heard from Titus, conceived a high opinion of the probable success of their mission. 23.] General

recommendation of the three. εἵτε
 ὑμ. Τίτου] Whether concerning Titus (we may supply λέγω or γράφω, or as in E. V., 'any enquire:' or we need not supply any thing), he is my partner and (especially) my fellow-worker towards you: whether our brethren (be in question:—viz. the two mentioned—but generalized by the absence of the article—'whether [any] brethren of ours'), they are Apostles (in the more general sense of Acts xiv. 14; 1 Thess. ii. 6; Phil. ii. 25) of the churches (i. e. 'are of the churches,

τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν ^d καυχήσεως ὑπὲρ ὑμῶν, εἰς ^d αὐτοὺς ^e ἐνδεικνύμενοι ^f εἰς ^f πρόσωπον τῶν ἐκκλησιῶν.
 IX. ¹ περὶ ^g μὲν γὰρ τῆς ^h διακονίας τῆς ^h εἰς τοὺς ^h ἁγί-
 οὺς ⁱ περισσόν μοι ἐστὶν τὸ γράφειν ὑμῖν ² οἶδα γὰρ τὴν ^f
^k προθυμίαν ὑμῶν ¹ ἢν ^m ὑπὲρ ὑμῶν ^{lm} καυχῶμαι ^m Μακεδό-
 σιν, ὅτι Ἀχαΐα ⁿ παρεσκεύασται ^o ἀπὸ ^o πέρυσι καὶ ὁ
 [^p ἐξ] ὑμῶν ^q ἕξλος ^r ἡρέθισεν ^s τοὺς ^s πλείονας. ³ ἔπεμψα δὲ

(not A) &c.
 m constr., ch. vii. 14.
 vili. 10 only (ref.).
 r Col. iii. 21 only. Prov. xiv. 7.

k ch. viii. 11, 12 reff.
 n here bis. 1 Cor. xiv. 8. Acts x. 10 only. Jer. xii. 5.
 p = ch. vii. 7. see Luke xi. 13. ch. v. 2.
 s i. 1 Cor. ix. 19 reff.

1 constr., ch. xi. 30.
 o ch.
 q Rom. x. 2 reff.
 d Rom. iii. 27 reff.
 e = Rom. ii. 15. ix. 22 al.
 (Gen. i. 15, 17.) constr., see note.
 f = here (ch. xi. 20) only. see Num. xx. 6. g so 1 Cor. v. 3. xi. 18.
 h ch. vii. 4.
 i = Matt. v. 47. Prov. xiv. 23. 2 Macc. xii. 44 B, F.
 l = Matt. v. 47. Prov. xiv. 23. 2 Macc. xii. 44 B, F.

24. (ν of την is written above the line by B¹ or -corr¹.) ^{υπερ ημων} D¹[-gr] G.
 rec (for ενδεικνυμενοι) ενδειξασθε, with CD²⁻³KLPS rel vulg (and F-lat) syr copt
 arm [æth Chr, Euthal-ms Thdrt Damasc Ambrst]: txt B D¹[and lat] F[-gr] 17 goth.
 rec ins και bef eis προσωπον: om BCDFKLPS rel latt syr copt goth æth arm
 gr-lat-ff.

CHAP. IX. 1. om γαρ C 2. 41. 115 arm. εμοι B. om το C 17. 73: του F
 109 Thdrt-ms Damasc. ημιν F(not G).

2. παρεσκευασται (but corrd) B¹. for ο, το B⁸ 17. for περυσι, περσυ D¹F:
 περιου D² [c] 17. (simly ch viii. 10.) om εξ BCP⁸ a 17 vulg (and F-lat) Syr copt arm
 [Euthal-ms] Orig-int, Ambrst Pel: ins D F[-gr] KL rel fuld syr goth Chr Thdrt Damasc.
 3. επεψαμεν D-gr arm [demid copt Pel] Aug¹.

what we are of the Lord'—persons sent out with authority), the glory of Christ (i. e. men whose work tends to Christ's glory).

24.] Shew then to them the proof of your love ('to us,' or perhaps, 'to your poor brethren' (Meyer):—but the word has not been so used throughout this passage, see verse 7: χάρις has been the word), and of our boasting concerning you, in the sight of the churches. I may remark, (1) that the participial construction is elliptic, as in Rom. xii. 16 al. (2) That πρόσωπον τῶν ἐκκλησιῶν does not actually import 'the representatives of the churches,' as Meyer (which would be τὸ πρόσωπον or τὰ πρόσωπα, without εἰς), but as above, it being implied that they, being the ἀπόστολοι τ. ἐκκλ., are such representatives. And this is all that Theodoret seems to mean, whom Meyer quotes in support of his view:—τὸ πρόσωπον γὰρ τῶν ἐκκλησιῶν ἐπεχρυσιν οὕτοι τῶν πεμψασῶν αὐτοῖς.

IX. 1—5.] He recurs to the collection itself, and prays them that they would make good before the brethren his boasting of them, and prepare it before his own coming.

1.] The μὲν γάρ connects with the last verse, thus, 'I beseech you to receive the brethren whom I send, courteously; for concerning the duty of ministration to the saints, it is surely superfluous for me to write to you who are so prompt already.' No new subject begins, as some have supposed; nor is there any break in the sense at all. Some obscurity has been introduced unnecessarily, by taking τῆς διακ. τ. εἰς τ. ἁγ. for merely this collection which is now making:

whereas the Apostle chooses such general terms as a mild reproof to the Corinthians, who, well aware as they were of the duty of ministering to the saints, were yet somewhat remiss in this particular example of the duty: There is an emphasis on γράφειν: 'nam testes habebitis presentes,' Bengel. Theophyl. well remarks: τοσαῦτα καὶ πρότερον εἰπὼν καὶ πάλιν μέλλων εἰπεῖν, ὅμως περὶ τούτων αὐτῷ λέγει τὸ περὶ τούτων γράφειν. σοφῶς δὲ τοῦτο ποιεῖ, ὥστε μάλλον αὐτοὺς ἐπισπάρσασθαι. ἀσχυνθήσονται γὰρ εἴ γε τοιαύτην ὑπόληψιν περὶ αὐτῶν ἔχοντος τοῦ Παύλου, ὅτι οὐ δέονται συμβουλῆς πρὸς τὸ ἐλεεῖν, εἰτα φανῶσιν ἐλάττους τῆς ὑπολήψεως.

2.] For (ground of περισσόν ἐστί) I am aware of your readiness of which (reff.) I am in the habit of boasting concerning you to Macedonians (Bengel remarks on the pres., 'adhuc erat Paulus in Macedonia') that Achaia (not ὑμεῖς—he relates his own words to the Macedonians) has been ready (viz. to send off the money: καὶ οὐδὲν λείπει εἰ μὴ τὸ ἐλθεῖν τοὺς δεξομένους τὰ χρήματα, Theophyl. The Apostle, judging by their readiness, had made this boast concerning them, supposing it was really so. That this is the sense is shewn by ἀπαρασκευάστους below, ver. 4) from last year (reff.):—and the zeal which proceeds from you ('which has its source in you' so ὁ ἐκ Πελοποννήσου πόλεμος, οἱ ἐκείθεν, and the like) stirred up the greater number of them (but not only the example of your zeal: see ch. viii. 1).

3.] But (contrast, not to μὲν in ver. 1, but to καυχῶμαι above;

† Rom. iv. 2
 u Rom. iv. 14
 v ch. iii. 10 reff.
 w constr., Acts
 xxv. 10 reff.
 x 1 Cor. ix. 27
 reff.
 y here only †.
 z ch. vii. 14
 reff. w. εν,
 here only.
 a = ch. xi. 17.
 Heb. i. 3; iii.
 14. al. l.
 only. Ps.
 xxxviii. 7.
 b Acts xiii. 46
 reff.
 c Phil. ii. 25.
 2 Macc. ix. 21.
 13. Gen. xxxiii. 14.
 29. xvi. 18. Ezek. xxxiv. 26.
 d = Acts xxvi. 2 reff.
 g here only †.
 j 1 Cor. iii. 15 reff.
 e 1 Cor. i. 10 reff.
 h Rom. i. 2 only †.
 k = here only. (Rom. i. 29 al.)
 † Acts xx. 5.
 i = Rom. xv.

τοὺς ἀδελφούς, ἵνα μὴ τὸ [†]καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν
^uκενωθῇ ^vἐν ^vτῷ ^vμέρει τούτῳ, ἵνα καθὼς ἔλεγον ^{uw}παρ-
 εσκευασμένοι ^wἦτε, ^xμή ^xπως, εἰάν ἔλθωσιν σὺν ἐμοὶ Μακε-
 δόνες καὶ εὐρωσιν ὑμᾶς ^yἀπαρασκενύστους, ^zκαταισχυ-
 θῶμεν ἡμεῖς (ἵνα μὴ λέγωμεν ὑμεῖς) ἐν τῇ ^aὑποστάσει
 ταύτῃ. ^bἀναγκαῖον οὖν ^{cd}ἡγησάμην ^eπαρακαλέσαι τοὺς
 ἀδελφούς, ^eἵνα ^fπροέλθωσιν εἰς ὑμᾶς, καὶ ^gπροκαταρτί-
 σωσιν τὴν ^hπροεπηγγελμένην ⁱεὐλογίαν ὑμῶν ταύτην
 ἐτοίμην εἶναι ^jοὕτως ^jὥς ⁱεὐλογίαν καὶ μὴ ὥς ^kπλεονεξίαν.

for ημων, υμων B¹(see table) om το υπερ υμων F[not F-lat] 45 Chr¹.

ελεγων(appy: but corrd) N¹.

4. om πως D¹ [latt Ambrst Aug.]. om εαν BD² Syr: αν D¹. ευουσιν F.
 ins και bef καταισχυνωμεν D¹⁻²(and lat) L (Syr) arm. for λεγωμεν, λεγω
 C¹D F[not F-lat] goth Ambrst Aug; om ινα μη λεγ. υμ. K. for υμεις, ημεις B¹
 [Euthal-ms]. rec at end adds της καυχσεως (see ch. xi. 17), with D³KLPN³ rel
 syrr goth arm [Chr Thdrt Damasc]: om BCD¹FN¹ 17 latt copt ath [Euthal-ms]
 Ambrst Aug, Pel.

5. προσελθωσιν F[-gr] 48 Thdrt-ms. for eis, προς BDF m: txt CKLN rel
 [Euthal-ms] Thdrt Damasc Thl Ec. (P uncert.) rec προκατηγγελημενην (oc-
 casioned probably by προκαταρτ. above), with KL rel Thdrt Damasc Ec: txt BCDFPN
 d 17 vulg arm [Euthal-ms] Thl Ambrst Aug Pel. om υμων D¹(and lat) vulg
 [spec] Pel. om ταυτην F[not F-lat] arm (Chr). om και FN¹ 52 latt Syr
 Chr-comm₁ [Ambrst Aug.]. rec (for 2nd ωs) ωσπερ, with b l: txt BCDFKLPN
 rel [Chr Euthal-ms Thdrt Damasc].

implying fear lest he should have been making a vain boast concerning them) I sent (epistolary past, as in ch. viii. 18, 22) the brethren, in order that our matter of boasting concerning you (καύχημα, our whole 'materies gloriandi,' not = καύχσις) may not in this particular be proved empty (ἐν τῷ μέρει τούτῳ does not belong to καύχημα, but to κενωθῇ—'that our boast of you, so ample and various—ch. vii. 4, may not break down in this one department.' Estius, in marg., well calls it 'acris cum tacita laude exhortatio apostolica'); that, as I said (when? in ver. 2? or, in his boasting to the Macedonians? or, in 1 Cor. xvi. 1? Most naturally, in ver. 2. If he had meant, to the Macedonians, it would probably have been λέγω. as καυχῶμαι above: if in 1 Cor. xvi., it would have been more clearly expressed. If so, ἔλεγον refers merely to the word παρεκ., ye may be prepared, (see above on ver. 2).

4.] lest perchance if Macedonians should come with me (to you:—to bring me on my way, or to hear the Macedonian collection. We may infer from this expression, that neither of the two brethren above mentioned, ch. viii. 18, 22, was a Macedonian), and should find you unprepared (with your collection, see ver. 2) we (who have boasted), not to say you (who were boasted of), should be put to shame, in the matter of this

confidence (respecting you. ὑπόστασις, as elsewhere in N. T. and LXX, see reff., subjective: the attempt to give it here the meaning of 'foundation,' 'matter boasted of,' as Chrys., Theophyl., Erasm., Grot., al., Rück., Olsh., is unnecessary, and has probably been induced by the gloss τῆς καυχ. inserted from ch. xi. 17: but see there also).

5.] I therefore (because of ver. 4) thought it necessary to exhort the brethren ('I' is the two others) that they would go before (my coming) to you, and previously prepare your long announced beneficence (i. e. long announced by me to the Macedonians, ver. 2).

εὐλογία, blessing; not used only of a blessing in words, but of one expressed by a present, as Gen. xxxiii. 11; Judg. i. 15. (See Stanley.) But beware of the blunder of connecting it with εὖ and λογία, 'a good collection.' This sense of blessing, combined with the primitive sense, affords the Apostle an opportunity for bringing out the true spirit in which Christian gifts should be given), that this same may be ready (the construction is unusual: ταύτην refers back to εὐλ. and the inf. must have ὥστε supplied. De W. compares Heb. v. 5. Perhaps the nearest is Col. iv. 6) in such sort as beneficence, and not as covetousness (i. e. as the fruit of blessing, poured out from a beneficent mind, not of a sparing

6¹ τοῦτο δέ, ὁ^m σπείρωνⁿ φειδομένωςⁿ φειδομένως και¹ see 1 Cor. vii. 29 reff.
^m θερίσει, καὶ ὁ^m σπείρων^o ἐπ' εὐλογίαις^o ἐπ' εὐλογίαις^m 1 Cor. ix. 11.
 και^m θερίσει. 7 ἕκαστος καθὼς^p προήρηται τῇ καρδίᾳ, Gal. vi. 7.
 μὴ^q ἐκ λύπης ἢ^q ἐξ^r ἀνάγκης^s ἰλαρὸν γὰρ^t δότην Prov. xxii. 8.
 ἀγαπᾷ^o ὁ θεός. 8^u δυνατεῖ δὲ ὁ θεός πᾶσαν^v χάριν^w περισ- n here bis
 only t. (-vos,
 Job xvi. 14.)
 o = Rom. v. 14.
 p here only.
 Prov. xxi. 25
 al.

q = 1 Cor. vii. 5 reff.

xii. 8.)

v Acts xi. 23 reff.

r Heb. vii. 12 only.

t here only. l. c. only.

w trans., ch. iv. 16.

s here only. Prov. xxii. 8.

u Rom. xiv. 4. ch. xiii. 3 only t.

1 Thess. iii. 12 only t.

6. for 1st *ἐπ' εὐλογίας*, *ἐν εὐλογία* in *benedictione* D¹[and lat] F[(not F-lat) spec]
 fuld copt goth Orig-int₁[(txt Orig₁) Ambrst Aug₁]. for 2nd *ἐπ' εὐλ.*, *ἐξ εὐλογίας*
 D¹(and lat) fuld goth Orig-int₁[(txt Orig₁) Ambrst] Cyp₁: *ἐπ' εὐλογία* F(not F-lat)
 copt Aug. om [lat] και D¹[-gr] æth.

7. *rec προαίρεται*, with D[-gr] KL rel Chr₁ [Euthal-ms Antch₁] Thdrt Damasc₂:
 txt BC(FP)X (17) Chr-ms(Wtst) (προαίρεται F¹, προαίρητ. F²G 17: προημιτ. P):
proposuit [D-lat spec Cyp₁ Aug₁, *destinavit* vulg F-lat, *propositum habet* Jer.].

8. *rec δυνατός* (see notes), with C²D²3KLP rel [Chr] Thdrt Damasc [*potens est*
 latt(not G-lat) Ambrst Aug₁]: txt BC¹D¹FX. for δέ, γὰρ D¹[-gr] 109-78 demid
 tol Syr.

covetous spirit which gives no more than it need. There is no need to alter the primitive meaning, or to make the *word signify* 'tenacity,' as Calv., De Wette, al.: he who defrauds the poor by stinting them *πλεονεκτεῖ*, in the literal sense. Still less must we with Chrys., al., refer *πλεονεξέ* to the Apostle,—*μὴ νομίσητε, φησὶν, ὅτι ὡς πλεονεκτοῦντες αὐτὴν λαμβάνομεν*, Hom. xix. p. 573,—which is inconsistent with the interpretation *φειδομένως* below, and with *εὐλογίαν*, the corresponding word, which applies to the *spirit* of the givers).

6, 7.] *He enforces the last words by an assurance grounded in Scripture and partly cited from it, that as we sow, so shall we reap.* τοῦτο Some supply *φημί*, as in

ref.: others, as Meyer, would take it as an accus. absol., 'as regards this,' viz. what has gone before. But I would rather take it as an imperfect construction, in which τοῦτο is used merely to point at the sentiment which is about to follow:—But this—is true, or But (notice) this . . .

ἐπ' εὐλογίαις] with blessings: ἐπὶ denoting the accompanying state or circumstances, as in ref.: not, 'with a view to blessings,' which will not suit the second ἐπ' εὐλ.: nor as Theophyl., (Ec., and E. V. μετὰ δαφιλίας, *bountifully*: which gives indeed the *sense*, but misses the meaning of the expression: see above. It refers to the *spirit* of the giver, who must be ἰλαρός δότης, not giving murmuringly, but with blessings, with a beneficent charitable spirit: such an one shall reap also with blessings, abundant and unspeakable. The only change of meaning in the second use of the expression is that the εὐλογίαι are poured on him, whereas in the first they proceeded from him: in both cases they are the element in which he works. So, we bestow the seed, but receive the harvest.

The spirit with which we sow, is of ourselves: that with which we reap, depends on the harvest. So that the change of meaning is not arbitrary, but dependent on the nature of things. 7.] Not, as Meyer and De W., a limitation of the foregoing, or else it would be expressed by some connecting particle,—but a continuation of the thought:—φειδομένως and ἐπ' εὐλογίαις referred to the *spirit* of the giver; so does this verse,—ἐκ λύπης ἢ ἐξ ἀν. corresponding to φειδομένως,—ἰλαρός, to ἐπ' εὐλογίαις.

καθὼς προήρηται] as he hath determined in his heart; supply, 'so let him give': i. e. let the προαίρεσις, the full consent of the free will, go with the gift; let it not be a reluctant offering, given ἐκ λύπης, out of an annoyed and troubled mind at having the gift extorted, nor ἐξ ἀνάγκης, out of necessity,—because compelled. Such givers,—that is implied,—God does not love.

δότης is not a classical word. δότηρ, δωτήρ and (Hes. Op. 353) δώτης, are used (Meyer).

8—11.] *He encourages them to a cheerful contribution by the assurance that God both can (vv. 8, 9), and will (vv. 10, 11) furnish them with the means of performing such deeds of beneficence.*

8.] δυνατεῖ has the emphasis. I adopt the reading because after all it is difficult to imagine how so easy a construction as δυνατὸς ὁ θεός, should have been altered to δυνατεῖ, as Meyer supposes, or why the transcriber need have written δυνατὸς ἔστιν if the latter were a correction for δυνατεῖ, seeing that the verb substantive is just as frequently omitted in such clauses as inserted.

πᾶσαν χάριν, 'etiam in bonis externis,' Bengel,—to which here the reference is: not excluding however the wider meaning of 'all grace.' περισσεῦσαι, to make to abound,—reff.

^x εἰς ὑμᾶς, ἵνα ^y ἐν ^y παντὶ πάντοτε ^z πάσαν ^a αὐτάρ-
 κειαν ἔχοντες ^b περισσέυητε ^b εἰς πᾶν ^c ἔργον ^c ἀγαθόν,
⁹ καθὼς γέγραπται ^d Ἐσκόρπισεν, ἔδωκεν τοῖς ^e πένησιν,
 ἡ δικαιοσύνη αὐτοῦ ^f μένει ^f εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ^g ἐπι-
 χορηγῶν σπέρμα τῷ ⁱ σπείρουσι καὶ ἄρτον εἰς ^k βρώσιν
¹ χορηγήσει καὶ ^m πληθυνεῖ τὸν ⁿ σπόρον ὑμῶν καὶ ^o αὐξήσει
 τὰ ^p γενήματα τῆς δικαιοσύνης ὑμῶν. ¹¹ ^q ἐν ^q παντὶ ^r πλου-
 τιζόμενοι εἰς ^s πᾶσαν ^t ἀπλότητα, ^u ἥτις ^v κατεργάζεται δι'
 ἡμῶν ^w εὐχαριστίαν τῷ θεῷ, ¹² ὅτι ἡ ^x διακονία τῆς ^y λει-
 σῆς ἐστὶν ἡμῶν.

^x = ch. ii. 9, 12. viii. 23. Gal. v. 10 al.
^y ch. iv. 8 reff.
^z = Acts xx. 19 reff.
^a 1 Tim. vi. 6 only t. (-κης, Phil. iv. 11. -κεῖν, Deut. xxii. 10.)
^b Rom. iii. 7 reff.
^c Acts ix. 36 reff.
^d Matt. xii. 30 || L. John x. 12. xvi. 32 only. 2 Kings xxii. 15. Psa. cxi. 9.
^e here only. 1 c. Exod. xxiii. 6 al. fr. xl. 8. 1 John ii. 17 only. Eph. iv. 16. Phil. i. 19.)
^f 11 Pet. iv. 11 only. 3 Kings iv. 7. Sir. xxxix. 33. 26, 27. Luke viii. 5, 11 only. Deut. xi. 10. iii. 7 || L. xii. 34. xxiii. 33. xxvi. 29 || Mk. L. Luke xii. 18 only. Deut. xiv. 22. Hosea x. 12. r ch. vi. 10. 1 Cor. i. 5 only. Gen. xiv. 23 al. participial constr., Acts xxiv. 10 reff. t Rom. xii. 8 reff. u = Acts x. 41 reff. v = Rom. iv. 15 reff. x Acts vi. 1 reff. y Luke i. 23. Phil. ii. 17, 30. Heb. viii. 6. ix. 21

om παντοτε F(not F-lat) 7.

9. at end ins του αιωνος FK 238 vulg(not am demid [fuld]) æth.
 10. for σπέρμα, σπορον (corn from σπορον below) BD¹F. σπειραντι L m 47.
 rec χορηγησαι πληθυναυ αυξησαι: (prob, as Meyer, corns, in the idea that a wish was intended, and so the futures have been changed to optatives: for such they are, not infinitives: cf 1 Thess iii. 11, 12; 2 Thess ii. 17; iii. 5,—and var readd, Rom xvi. 20), with D³[-gr] KN³ rel syr goth Chr [Cyr.] Thdr Damase: χορηγησαι and πληθυναι F[-gr]: χορηγησαι and αυξησαι L: txt BCD¹PN¹ m 17 [latt] copt æth arm [Euthal-ms] Cyp^r, Ambrst Aug., rec γεννηματα, with e k: txt BCDFKLPN rel Chr-mss [Cyr., Euthal-ms].

11. ins ινα βαβ εν παντι F Chr^r[(and-2-mss) Aug.]. υμων C²P 66²-7. 71-4. 91.
 119-20 syr-mg Damase. for τω θ., θεου B: om τω D¹.

[ἵνα κ.τ.λ.] in order that, having at all times in every thing all sufficiency (of worldly substance; αὐτάρκ. is objective; not contentedness, subj.) ye may abound towards ('have an overplus for,' which is not inconsistent with αὐτάρκεια, seeing that αὐτ. does not exclude the having more, but only the having less than is sufficient: the idea of a man's having at all times and in all things a sufficiency, would presuppose that he had somewhat to spare) every good work: 9.]

as it is written (i. e. fulfilling the character described in Scripture),—He scattered abroad (metaph. from seed: μετὰ δαφιλίας ἔδωκε, Chrys.), he gave to the poor: his righteousness remaineth for ever. In what sense is δικαιοσύνη used? Clearly in the only one warranted by the context—that of 'goodness proved by beneficence,'—'a righteous deed, which shall not be forgotten,—as a sign of righteousness in character and conduct.' To build any inference from the text inconsistent with the great truths respecting δικαιοσύνη ever insisted on by Paul (as Chrys., p. 574, καὶ γὰρ δικαίους ποιεῖ (ἡ φιλανθρωπία), τὰ ἀμαρτήματα καθάπερ πῦρ ἀναλίσκουσα, ὅταν μετὰ δαφιλίας ἐκχέχεται) is a manifest perversion. 10.] Assurance that God will do this. But (introduces the new as-

surance) He that ministers seed to the sower and bread for eating (in the physical world:—from ref. Isa., LXX. The Vulg., E. V., Luther, Calv., Grot., al., commit the mistake of joining κ. ἄρτον εἰς βρώσιν with χορηγήσαι, or -ει. βρώσις, the act of eating: not = βρώμα), shall supply and multiply your seed (i. e. the money for you to bestow,—answering to σπέρμα τῷ σπείρουσι, and will increase the fruits of your righteousness (from ref. Hos.—the everlasting reward for your bestowals in Christ's name, as Matt. x. 42;—answering to ἄρτον εἰς βρώσιν, which is the result of the sower's labours). 11.] Method in which you will be thus blessed by God. In every thing being enriched (the construction is an anacoluthon, as in ref. and in ch. i. 7 al.: nothing need be supplied) unto all liberality (i. e. in order that you may shew all liberality. On ἀπλ. see note, Rom. xii. 8), which (of a sort which) brings about by our means (as the distributors of it) thanksgiving (from those who will receive it) to God. 12.] Explanation of the last clause. Because the ministration (not on our part who distribute, though it might at first sight seem so: the next verse decides διακονία to mean, 'your administering by contribu-

BCDFK
 LPN a b
 c d e f g
 h k l m n
 o 17. 47

τουργίας ταύτης οὐ μόνον ^z ἐστὶν ^a προσαναπληροῦσα τὰ ^z constr., ser.
^b ὑστερήματα τῶν ^c ἀγίων, ἀλλὰ καὶ ^d περισσεύουσα διὰ ^a Acts ii. 5 reff.
πολλῶν ^w εὐχαριστιῶν τῷ θεῷ. ¹³ διὰ τῆς ^e δοκιμῆς τῆς ^a ch. xi. 9
^x διακονίας ταύτης ^f δοξάζοντες τὸν θεὸν ^f ἐπὶ τῇ ^g ὑποταγῇ ^b i Cor. xvi. 17
τῆς ^h ὁμολογίας ὑμῶν ⁱ εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ ^c Acts ix. 13
καὶ ^j ἀπλότῃ ^{kl} κοινωνίας ^{lm} εἰς αὐτοὺς καὶ ^m εἰς ^d Acts xvi. 5
πάντας, ¹⁴ καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ⁿ ἐπιποθούντων ^e Rom. v. 4 reff.
ὑμᾶς διὰ τὴν ^o ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν. ^f Luke ii. 20.
¹⁵ ^p χάρις τῷ θεῷ ^q ἐπὶ τῇ ^r ἀνεκδιγητῇ αὐτοῦ ^s δωρεᾷ. ^g Acts ix. 21.
^h (=) 1 Tim. vi. 12, 13. Heb. iii. 1. iv. 14. x. 23 only. P.H.† (Deut. xii. 17.) gen. of reference, Rom. vii. 2 reff.
ⁱ = Acts xx. 21. ^j ver. 11. ^k Rom. xv. 26 reff. ^l Phil. i. 5.
^m 1 Cor. xvi. 1 reff. ⁿ Rom. i. 11 reff. ^o James iv. 5. constr., Phil. i. 8. ii. 26. ^p 1 Pet. ii. 2. Ps.
^q cxviii. 174. ^r ch. iii. 10 reff. ^s Rom. vi. 17. vii. 25. 1 Cor. xv. 57. ch. ii. 14. viii. 16.
^q so ver. 13 reff. ^r here only †. ^s John iv. 10. Acts ii. 38 al. † Wisd. vii. 14 xvi.
²⁵. 2 Macc. iv. 30 only. (Dan. ii. 6. v. 17 Theod.)

12. for θεω, χριστω B 46: in Domino vulg [F-lat].

13. ins και bef δια B. εαντ. P.

14. for υμων, ημων B N¹ (but with υ written above) [ιμων F-gr(not G)]. aft
umas ins ιδιν N³ [Ambrst, pref ιδειν 17].

15. rec aft χαρις ins δε, with C² D²⁻³ [-gr] KLPN³ rel [syrr copt arm Chr, Euthalms] Ambrst Sedul: om BC¹ D¹ F¹ N¹ a 17 latt goth Aug, Pel Bede.

tion,' as in ver. 1) of this public service (λειτ. here seems to approach more nearly to its proper sense, serving the public by furnishing the means of outfit for some necessary purpose) not only serves the end of supplying by its help the wants of the saints, but of abounding (περισσ. may be transitive as in ver. 8, not only filling up, but 'causing to overflow,' what were ὑστερήματα. But the usual intransitive sense is preferable. The emphasis is on προσαναπλ. and περισσεύουσα) by means of many thanksgivings to God (τῷ θεῷ with εὐχαρ., as in ver. 11, not with περισσεύουσα, which would not, as Meyer observes, give the sense of abounding towards God,—this would be εἰς τ. θεόν, see Rom. v. 15, or εἰς τ. δόξαν τ. θεοῦ, as in ch. iv. 15,—but the objectionable one of περισσεύει μοί τι, as John vi. 13; Luke ix. 17); 13.] they (the recipients) glorifying God (the participle as in ver. 11, an anacoluthon) by means of (the proof, &c., is the occasion, by means of which) the proof (i. e. the tried reality—the substantial help yielded by) of this (your) ministration, for the subjection of your confession as regards the Gospel of Christ (i. e. that your ὁμολογία, (= 'you who confess Christ,') 'is really and truly subject in holy obedience, as regards the gospel of Christ.' But εἰς must not be joined with ὑποταγῇ, as 'obedience to,' or (E. V.) 'subjection unto,'—which is unexampled, and would more naturally have the art., τῇ εἰς: it is towards, 'in reference to,' as in ref.) and liberality of your contribution as regards them and as regards all men (the same remarks apply to

εἰς as above). Meyer would render ἀπλότῃ τῆς κοινωνίας, 'the genuineness of your fellowship:' but see note on Rom. xii. 8, and Rom. xv. 26. He also makes τῇ ὑποταγῇ τῆς ὁμολ., 'your subjection to your confession,' which perhaps may be, but disturbs the parallel of ἀπλότῃ τ. κοινων.

14.] The construction is very difficult. δεήσει may depend on περισσεύουσα, ver. 12 (but then we should expect διὰ as there),—or on δοξάζοντες (but then it should also depend on ἐπὶ—and they could not be said to glorify God for their own prayers. If on δοξάζοντες as the instrument whereby, it seems strange that αὐτῶν should be expressed), or αὐτῶν δεήσει ὑπὲρ ὑμ. ἐπιτ. ὑμ. may be (as Meyer) a gen. absol., 'while they desire you in prayers for you' (but this seems forced, and as De W. observes, would require τῇ either before or after δεήσει). In the midst of these difficulties I see no way but this: the datives preceding, ὑποταγῇ and ἀπλότῃ, have occasioned this also to be expressed in the dative, as though it depended on ἐπὶ, whereas it is in reality parallel with διὰ πολλῶν εὐχαριστιῶν and dependent on περισσεύουσα. Again, the words in another point of view are parallel with τῇ ὑποταγῇ and ἀπλότῃ, inasmuch as these are ὑμῶν, and this δέησις is αὐτῶν. Amidst such complicated antitheses and attracted constructions, it may suffice if we discover the clue to the original formation of the sentence: the meaning is obvious enough, viz. that glory also accrues to God by the prayers of the recipients, who are moved with the desire of Christian love

t Rom. xii. 1
u 1 Cor. iv. 21
v Acts xxiv. 4
w ver. 7. Luke
x. 31. Act. xiii.
13. 2 Chron.
xiii. 8.
a constr., 1 Cor. iv. 6. Phil. ii. 6. Winer, edn. 6, § 44. 3. b.

X. ¹ Αὐτὸς δὲ ἐγὼ Παῦλος ἡ παρακαλῶ ὑμᾶς ἡ διὰ
τῆς ἡ πρᾶντητος καὶ ἡ ἐπικεικίας τοῦ χριστοῦ, ὃς ἡ κατὰ
ἡ πρόσωπον μὲν ἡ ταπεινὸς ἐν ὑμῖν, ἡ ἀπὸν δὲ ἡ θάρρῳ εἰς
ὑμᾶς. ² δέομαι δὲ ἡ τὸ μὴ ἡ παρὼν ἡ θάρρῃσαι τῇ ἡ πεποι-
x Rom. xii. 16 reff. y 1 Cor. v. 3 reff. z ch. v. 6, 8 reff.
b ch. i. 15 reff.

BCDFK
LPNab
cdefg
hklm
n
o 17.47

CHAP. X. 1. rec πραστητος, with CDKLN³ rel: txt BFPN¹ 17..

for eis, δι' B.

for eis υμας, εν υμιν P [in vobis latt].

2. aft τη πεποιθισει ins ταυτη C² (hence to σπλα της, ver 4, C is rewritten) copt.

(reff.) to you, on account of the grace of God which abounds eminently towards (over) you (ἐφ' ὑμ. belonging to ὑπερβ. not to χάριν, which would, but not of absolute necessity, require τήν).

15.] Having entered, in the three last verses, deeply into the thankful spirit which would be produced in these recipients of the bounty of the Corinthians, *he concludes with an ascription*, in the spirit also of a thankful recipient, of *unfeigned thanks to Him, who hath enriched us by the gift of His only Son, which brings with it that of all things else* (Rom. viii. 32), and is, in all its wonders of grace and riches of mercy, truly *ineffable*, ἀνεκδιήγητος. It is impossible to apply such a term, so emphatically placed as here, to any gift short of THAT ONE. And the ascription, as coming from Paul's fervent spirit, is very natural in this connexion. This interpretation is preferred by Chrys. Hom. xx. p. 579 f. (δωρεὰν δὲ ἐνταῦθα λέγει καὶ τὰ τοσαῦτα ἀγαθὰ τὰ διὰ τῆς ἐλεημοσύνης γινόμενα καὶ τοῖς λαμβάνουσι καὶ τοῖς παρέχουσιν ἢ τὰ ἀπόρρητα ἀγαθὰ τὰ διὰ τῆς παρουσίας αὐτοῦ τῇ οἰκουμένη πάσῃ μετὰ πολλῆς δωρηθέντα τῆς φιλοτιμίας· ὃ καὶ μάλιστα ἐστὶν ὑποπεύσαι. ἵνα γὰρ καὶ καταστείλῃ, καὶ θαψιλεστέροισ ἐργάσῃται, ὧν ἔτυχον παρὰ τοῦ θεοῦ, τούτων αὐτοὺς ἀναμνησκει. καὶ γὰρ μέγιστον τοῦτο εἰς προτροπὴν ἀρετῆς ἀπάσης· διὸ καὶ ἐν ταῦθα τὸν λόγον ἀπέκλεισεν), and Thl. (who, after beginning as Chrys., proceeds: ἡ καὶ τῶν ἀγαθῶν ἀναμνησκει ὧν ἡξιώθημεν διὰ τῆς σαρκώσεως τοῦ χριστοῦ, ὡς ἀνελ τοιαῦτα λέγων Μηδὲν μέγα νομίσῃτε ὑμεῖς ποιεῖν ἀνεκδιήγητα γὰρ εἰσι τὰ ἀγαθὰ ἃ ἐλάβομεν παρὰ θεοῦ καὶ εἰ ὀλίγα καὶ φθαρτὰ δώμεν, τί μέγα;) It is also given by Bengel ("Deus nobis dedit abundantiam bonorum internorum et externorum, quæ et ipsa est incenarrabilis, et fructus habet consimiles"), Meyer, al. The other explanation (see Chrys. above) is that of Calv., Grot., Est., al.

CHAP. X. 1—XIII. 13.] THIRD PART OF THE EPISTLE. DEFENCE OF HIS APOSTOLIC DIGNITY, AND LABOURS, AND SUFFERINGS, AGAINST HIS ADVERSARIES: WITH ANNOUNCEMENT OF HIS INTENDED COURSE TOWARDS THEM ON HIS ENSUING

VISIT. X. 1—6.] *He assures them of the spiritual nature, and power, of his apostolic office: and prays them not to make it necessary for him to use such authority against his traducers at his coming.*

1.] δέ marks the transition to a new subject,—and αὐτός points on to the personal characteristics mentioned below, 'Ego idem Paulus, qui . . .,' the words ἐγὼ Παῦλος setting his Apostolic dignity in contrast with the depreciation which follows. Sometimes however we have αὐτός used, where the only object seems to be to bring out the personality more strongly: so 1 Thess. iii. 11; iv. 16; v. 23; 2 Thess. ii. 16; iii. 16. See also Rom. vii. 25: and ch. xii. 13:—and such may be the case here:—but the ὅς rather favours the former interpretation.

διὰ τ. πρ. κ. ἐπ.] as in Rom. xii. 1, using the meekness and gentleness of Christ (Matt. xi. 29, 30) as a motive whereby he conjures them. And most appropriately: he beseeches them by the gentleness of Christ, not to compel him to use towards them a method of treatment so alien from that gentleness: "Remember how gentle my Master was, and force not me His servant to be otherwise towards you."

πραΐτης, lenitas, virtus magis absoluta: ἐπιείκεια, æquitas, magis refertur ad alios," Bengel. See many examples in Wetst. δς κατὰ πρόσ.] Who in personal appearance indeed (am) mean among you (he appropriates concessively, but at the same time with some irony,—so Chrys. Hom. xxi. p. 583, κατ' εἰρωνείαν φησὶ, τὰ ἐκείνων φθελγόμενος,—the imputation by which his adversaries strove to lessen the weight of his letters.

κατὰ πρ. is not a Hebraism: Wetst. quotes several instances of its usage by Polybius, but when absent am bold (severe, outspoken in blame) towards you;

2.] but (however this may be, assuming this character of me to be true or not, as you please;—or, notwithstanding that I may have been hitherto ταπεινός among you) I pray (you) (not, God, as Bengel (1), al.) that I may not (τὸ μὴ sets the object of δέομαι in a stronger light, see reff.) when present ('as I intend to be:—'at my next visit') have to be beld (see above) with the con-

θήσει ἡ ^c λογίζομαι ^d τολμῆσαι ἐπὶ τινὰς τοὺς ^e λογιζομέ- ^c here only.
 νους ἡμᾶς ^e ὡς ^{fg} κατὰ ^{fg} σάρκα περιπατοῦντας. ^{3 h} ἐν
^h σαρκὶ γὰρ ⁱ περιπατοῦντες οὐ ^g κατὰ ^g σάρκα ⁱ στρατενό-
 μεθα ⁴ τὰ γὰρ ^k ὅπλα τῆς ^l στρατείας ἡμῶν οὐ ^m σαρκικά,
 ἀλλὰ δυνατὰ ⁿ τῷ θεῷ ^o πρὸς ^p καθαίρεισιν ^q ὀχυρωμάτων
^{5 r} λογισμοὺς ^s καθαιροῦντες καὶ πᾶν ^t ὑψωμα ^u ἐπαυρόμε-
 νον κατὰ τῆς γνώσεως ^v τοῦ θεοῦ, καὶ ^w αἰχμαλωτίζον-
 τες πᾶν ^x νόημα εἰς τὴν ^y ὑπακοὴν τοῦ χριστοῦ, ⁶ καὶ

h = Gal. ii. 20. Phil. i. 22, 24. Col. ii. 1. 1 Tim. iii. 16. Philem. 16.
 j 1 Cor. ix. 7 reff. k = ch. vi. 7 (reff.). l 1 Tim. i. 18 only +.
 n dat., Acts vii. 20 reff. o = ch. viii. 19 reff. p ver. 8 reff.
 xxi. 22. 1 Macc. v. 65. r Rom. ii. 15 only. Prov. vi. 18. Jer. xi. 19.
 xix. 27. Lam. ii. 2. t Rom. viii. 39 only. Job xxiv. 24. Judith x. 8. xiii. 4 only.
 u = ch. xi. 20. Ezra iv. 19. Dan. xi. 14 Theod. v gen. object., ch. ii. 14.
 reff. x ch. ii. 11 reff. y and constr., Rom. i. 5 reff.
 i ch. iv. 2 reff.
 m 1 Cor. iii. 3 reff.
 q here only. Prov. s = Acts
 w Rom. vii. 23

om τινὰς C².

3. περιπατοῦντας F.

4. στρατίας (for -ειας) [B²?(Tischdf)] CDFKLP⁸ e l¹ m n 47: txt B[-corr(appy, Tischdf)] 17.

5. καθαιρουτων D¹ Orig[?](and int₃: txt₄) Meth₁. om 2nd και F[(not F-lat) D-lat spec]. at end ins αγωντες D F[not F-lat] goth.

fidence (official peremptoriness, and reliance on my authority) with which I reckon (*am minded*: not passive, '*am reckoned*,' as Vulg., Luther, Beza, Estius, Bengel, al., which, as Meyer remarks, would naturally require ἀπὸν with τολμῆσαι) to be bold towards [against] some, (namely) those who reckon (of) us as walking according to the flesh (περιπατεῖν κατὰ σάρκα is well explained by Estius, '*hoc est, secundum carnales et humanos affectus vitam et actiones instituere Putabant enim Paulum, quando præsens erat, sive captandæ gratiæ causa. sive quod timeret offendere, vel simili affectu humano prohibitum fuisse, ne potestatem exerceret, quam absens per literas venditabat*'). 3.] The γὰρ here shews that this verse is not the refutation of the charge κατὰ σάρκα περιπατεῖν, but a reason rendered for the δέομαι above; and ἐν σαρκί and κατὰ σάρκα allude only to the charge just mentioned. This indeed is shewn by the use, and enlargement in vv. 4—6, of στρατενόμεθα, instead of περιπατούμεν:—they who accuse us of walking after the flesh, shall find that we do not *war* after the flesh: therefore compel us not to use our weapons. ἐν σαρ. γ. περιπ.] Although we walk in the flesh, i. e. are found in the body,—yet we do not take our apostolic weapons from the flesh—do not make its rule our rule of warfare.

4.] Enlargement of the idea in στρατενόμεθα. If the warfare were according to the flesh, its weapons would be carnal; whereas now, as implied, they are spiritual, δυνατὰ τῷ θεῷ,—powerful in the sight of God (i. e. '*in His estimation*,' '*after His rule of warfare*.' It is not a Hebraism; see on ref. Acts; and for the

dat., Winer, edn. 6, § 31. 4. Some render it, '*by means of God*,'—Beza, Grot., Estius, Bengel, al.: others, '*for God*,'—God's means of shewing his power,—Billroth, al., but wrongly) in order to pulling down of strongholds (see ref. Prov. So Philo de Abrah. § 38, vol. ii. p. 32, τὸν ἐπιτειχισμὸν τῶν ἐναντίων δοξῶν καθαιρεῖν,—see also de Confus. ling. § 26, vol. i. p. 424. Cf. Stanley: who thinks that recollections of the Mithridatic and piratical wars may have contributed to this imagery. The second of these, not more than sixty years before the Apostle's birth, and in the very scene of his earlier years, was ended by the reduction of 120 strongholds, and the capture of more than 10,000 prisoners).

5.] The nom. καθαιροῦντες refers to ἡμεῖς, the implied subject of ver. 4;—this verse carrying on the figure in ὀχυρωμάτων. By λογισμοὺς he means, as Chrys., p. 585, τὸν τύπον τὸν Ἑλληνικόν, καὶ τὸν σοφισμὸν κ. τῶν συλλογισμῶν τὴν ἰσχύν:—but not only these:—every towering conceit κατὰ σάρκα is also included. κ. πᾶν ὑψ.] And every lofty edifice (fortress or tower) which is being raised (or, raising itself) against the knowledge of God (i. e. the true knowledge of Him in the Gospel; not subjective here, but taken objectively, the comparata being human knowledge, as lifted up against the knowledge of God, i. e. the Gospel itself), and leading captive every intent of the mind (not '*thought*,' as E. V.: not intellectual subjection here, but that of the will, is intended) into subjection to Christ (in the figure he treats ἡ ὑπακοή τ. χριστοῦ, the new state into which the will is brought by its subjection, as the country into which

^c alone only.

Polych. ii. 41.

2. (-ως ἔχειν

Acts xxi. 13

ref.)

b Rom. xii. 19

ref.

a Rom. v. 19.

Heb. ii. 2

only γ.

(-οὐκ, Matt. xviii.

17.)

c = John iii. 29.

al. fr. Dan. viii. 23.

dat., Phil. i. 14.

h constr., Rom. ii. 3

l ch. ii. 17.

^z ἐν ^z ἐτοίμῳ ^z ἔχοντες ^a ἐκδικῆσαι πᾶσαν ^b παρακοήν, ὅταν ^c πληρωθῇ ὑμῶν ^d ἡ ὑπακοή.

τὸ κατὰ ^e πρόσωπον βλέπετε; εἴ τις ^f πέποιθεν ἑαυτῷ ^g χριστοῦ εἶναι, τοῦτο ^h λογιζέσθω ⁱ πάλιν ^j ἄφ' ἑαυτοῦ, ^h ὅτι καθὼς αὐτὸς χριστοῦ, οὕτως καὶ ἡμεῖς.

8 εἰάν ^k [τε] ^k γὰρ ^{lm} περισσότερόν ^m τι καυχῆσθαι περὶ

d w. gen. subj., Rom. v. 19. xv. 18. xvi. 19 al.

e ver. 1.

f constr.

g = 1 Cor. i. 12. iii. 23.

h constr., Rom. ii. 3 reff.

i = 1 Cor. xii. 21.

j ch. iii. 5 reff.

k Luke xii. 4 only.

6. for εν ετοιμω, ετοιμως D¹ Orig¹.

η υπακοη bef υμων D¹⁻³ F[(not F-lat) Ambrst Aug].—ημων D¹ F(not G).

7. for πεποιθεν, δοκει πεποιθεναι B. aft χριστου ins δουλος D¹ F flor fuld Ambrst-
ms. παλιν bef λογιζεσθω P [d]. for αφ, εφ B L N; apud vulg D-lat F-lat;

intra G-lat. rec aft ημεις ins χριστου, with D³[-gr] KL rel copt-wilk Damasc Ec:
om BCD¹FPN 17 latt syrr goth aeth arm Chr [Euthal-ms] Thdrt Thl Ambrst Pei.

8. om τε BF d 17 [arm] Chr Thl: ins CDKLPN rel [syrr aeth] Thdrt Damasc
Ambrst. rec ins kai bef περισσότερον, with D³[-gr] KLN³ rel Syr syr-mg Chr

Thdrt Damasc: om BCD¹FPN¹ c latt copt goth aeth arm [Euthal-ms Ambrst].

τι bef περισσ. F[(not F-lat) D-lat] Ambrst Vig¹: om τι m¹ arm Sedul. καυχησομαι
LPN c f k Thl: -σωμεθα 17.

it is led captive: compare Luke xxi. 24).

6.] But perhaps some will not thus be subjected. In that case we are ready to inflict punishment on them: but not till every opportunity has been given them to join the ranks of the obedient; when your obedience (stress on ὑμῶν) shall have been completed. He does not mention any persons—not the disobedient, but every (case of) disobedience, and throws out ὑμεῖς into strong relief, as charitably embracing all, or nearly all, those to whom he was writing. Lachmann, strangely, and as it seems to me most absurdly, puts a period at παρακοήν, and joins ὅταν πληρωθῇ ὑμ. ἡ ὑπακοή, τὰ κατὰ πρόσωπον βλέπετε. More complete ignorance of the Apostle's style, and non-appreciation of the fine edge of his hortatory irony, can hardly be evinced, than this.

7—XII. 21.] A digression, in which he vindicates his apostolic dignity, his fruitfulness in energy and in sufferings, and the honour put on him by the Lord in revelations made to him.

7—11.] He takes them on their own ground. They had looked on his outward appearance and designated it as mean. Well then, he says: 'do ye regard outward appearance? even on that ground I will shew you that I am an Apostle—I will bear out the severity of my letters: I will demonstrate myself to be as much Christ's, as those who vaunt themselves to be especially His.' This rendering suits the context best, and keeps the sense of κατὰ πρόσωπον in ver. 1. The imperative rendering of Vulg., Ambrose, Theophyl., Billr., Rück., Olsh., De Wette, al.,—'look at the things before your eyes,'

is objectionable (Meyer), (1) from altering the meaning of κατὰ πρόσωπον: (2) because it gives too tame a sense for the energy of the passage: (3) because βλέπετε generally in such sentences, in Paul's style, comes first, see 1 Cor. i. 26; x. 18; Phil. iii. 2 (3ce); Col. iv. 17. Another way, is to take it as said without a question, but indicatively. So Chrys., Calvin, 'Magni facitis alios qui magnis ampullis turgent,—me, quia ostentatione et jactantia careo, despicitis.' But in that case, surely some further intimation would have been given of such a sentiment than merely these words,—the break after which, without any connecting particle, would thus be exceedingly harsh. Others again fancifully mix up with κατὰ πρόσωπον the supposed characteristics of the (?) Christ-party, the having seen Christ in the flesh: the being headed by James the brother of the Lord, &c. &c.

εἴ τις . . .] If any one believes himself to belong to Christ (lit. 'trusts in himself to belong.' From 1 Cor. i. 12, it certainly was one line taken by the adversaries of the Apostle to boast of a nearer connexion with, a more direct obedience to, Christ, in contradistinction to Paul: and to this mind among them he here alludes), let him reckon this again out of his own mind (i. e. let him think afresh, and come to a conclusion obvious to any one's common sense (ἄφ' ἑαυτοῦ) and not requiring any extraneous help to arrive at it), that as he is Christ's, so also are we (that whatever intimate connexion with or close service of Christ he professes, such, and no less, is mine).

8.] This is shewn to be so. Even more boasting than he had ever yet made of his apostolic

BCDFK
LPNab
cdefg
hklmn
o 17.47

τῆς ἑξουσίας ἡμῶν ὅς ἔδωκεν ὁ κύριος εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεισιν ὑμῶν, οὐκ αἰσχυνθήσομαι, ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν. ὅτι αἱ μὲν ἐπιστολαὶ φησὶν βαρεῖται καὶ ἰσχυραί, ἡ δὲ παρουσία τοῦ σώματος ἀσθενὴς καὶ ὁ λόγος ἐξουθενούμενος. τοῦτο λογιζέσθω ὅς τοιοῦτος, ὅτι οἰοί

5.) s Luke xvi. 3. Phil. i. 20. 1 Pet. iv. 16. 1 John ii. 28 only. Ps. xxxiv. 4. here only. μεγάλα χρήματα ὡς ἂν εἶναι ῥοδώπιος, Herod. ii. 135. u here only. Levit. xxvi. 6. (-βος, Mark ix. 6.) v see note. w = Matt. xxiii. 23. Acts xxv. 7 (reff.). x 1 Cor. i. 25 reff. iv. 10. y 1 Cor. xvi. 17 reff. z see 1 Cor. i. 25. a Rom. xiv. 3 reff. b ver. 7. c Acts xxii. 22 reff. t w. inf., 1 Macc. iii. 43 only. (-ρεῖν, ver., 1 Macc. iii. 43 only.)

om ἡμων C'P [115-9] Syr copt Chr. for κυριος, θεος D¹(and lat) F(-gr and lat) G-lat fri [Vig]. rec adds ἡμιν, with D³[-gr] F[-gr] KLN⁸ rel goth Thdrt [Damasc]: μοι Syr copt Chr, Thl: pref ἡμιν P 73 [vulg-clem F-lat am² syr arm Ambrst Vgr]: om BC D¹(and lat) N¹ 17 am¹(with tol al) æth [Euthal-ms]. for υμιν, ἡμων F[-gr](not G). om ως αν D¹[-gr].

9. δοξωμεν D¹[and lat] F(not F-lat) Ambrst.

εκφοβουντες D G-lat(altern): εκφοβων P.

10. επιστ. bef μεν BN¹.

φασιν B latt(exc D-lat) syrr goth.

εξουθενημενος B.

power, would not disgrace him, but would be borne out by the fact. For if we were to boast (ἐάν is not concessive, but hypothetical, as in 1 Cor. xiii. 1. τε γάρ generally has a corresponding clause following, with τε, καί, δέ, or ἤ, as Eur. Phoen. 1313, ἐμός τε γὰρ παῖς γῆς ὅλωλ' ὑπερβανάν, . . . βοᾷ δὲ δῶμα πάν, so in reff. and Thucyd. i. 12 bis,—but sometimes the corresponding clause is wanting, being understood, or, as apparently here and in Heb. ii. 11, allowed to pass out of mind while following out the thought of the first clause. See Hartung, Partikellehre, i. 115. 5) somewhat more abundantly (than we have ever done: or than in vv. 3—6) concerning our power which the Lord has given for building you up and not for pulling you down (καὶ πῶς φησι, λογισμοὺς καθαιροῦντες; ὅτι αὐτὸ τοῦτο μάλιστα οἰκοδομῆς εἶδος ἐστὶ, τὸ τὰ κωλύματα ἀναιρεῖν, καὶ τὰ σαθὰ διελέγειν, καὶ τὰ ἀληθῆ συντιθεῖναι ἐν οἰκοδομῇ. Chrys. Hom. xxxi. p. 589). I shall not be put to shame (οὐ δειχθήσομαι ψευδόμενος οὐδὲ ἀλαζονεύομενος, Chrys. ib.).

9.] follows on ver. 8, but requires some clause to be supplied such as 'And I say this,' or the like. Meyer would join it immediately to αἰσχυθῶ, and regard it as the purpose to be served by the fact verifying his boast. But as De W. observes, a particular result like this can hardly be bound on to a general assertion like that of ver. 8. To suppose the purpose of Paul's boast of apostolic power being borne out, to be merely ἵνα μὴ δόξω, &c., would be out of keeping with the importance of the fact. So that ἵνα μὴ δόξω is much better taken subjectively—I say this, because I wish not to seem, &c. ὡς ἂν,—as Vulg. 'tanquam terrere vos.' It takes off the harshness of ἐκφοβεῖν. "ὡς ἂν in later (? see ref.) Greek, has the sense

of 'quasi, tanquam,'—ἂν losing its proper force, in a commonly current expression; and the sense is much the same as that of ὡς alone." Meyer. Winer takes ὡς ἂν ἐκφοβεῖν as = ὡς ἂν ἐκφοβοῖμαι, edn. 6, § 42. 6 (but see Moulton's note, p. 390, 1, who prefers the account given above), and is followed by Olsh., but this, in the presence of the above idiom, is unnecessary.

διὰ τῶν ἐπιστολῶν] He had written two before this, see 1 Cor. v. 9; but this is not necessarily here implied: for he may reckon this which he is now writing. Still less can we infer hence that a third had been written before this (Bleek). 10.] φησίν, taken by Winer (edn. 6, § 58. 9. ὁ. [β.]), De W., and Meyer, as impersonal—'heißt es, 'men say:' but why should not the tis of ver. 7, and ὁ τοιοῦτος of ver. 11, be the subject?

βαρεῖται] see in Wetst., definitions from the rhetoricians of βαρύτης in discourse. Among other illustrations of it, Aristides mentions ὅταν τι ἄποπον ἑαυτῷ καταράσῃ οἶον, τεθνάναι μάλλον ἢ ταύτ' εἰρηκέναι βούλομαι (see 1 Cor. ix. 15), and ὅταν εἰς κρίσιν ἀγάγῃς τῶν τεθνεώτων ἐνδόξω, . . . οἶον, πηλίκον ἂν στενέξαιεν οἱ πρόγονοι (see 1 Cor. xv. 18).

παρουσία . . . ἀσθενής] No countenance is given by these words to the idea that Paul was of weak physical constitution, or short in stature. His own explanation of them is sufficient as given in 1 Cor. ii. 1 ff. It is, that when he was present among them, he brought, not the strength of presence or words of the carnal teachers, but abjured all such influence and in fear and trembling preached Christ crucified. It was this, and not weakness of voice, which made his λόγος to be ἐξουθενούμενος. At the same time, the contrast being between his epistles and his word of mouth, his authority

εσμεν ^a τῷ λόγῳ δι' ἐπιστολῶν ^e ἀπόντες, τοιοῦτοι καὶ ^{BDFK} ^{LPNab} ^{cdefg} ^{hklm} ^{no17.47}
^e παρόντες ^d τῷ ἔργῳ. ¹² οὐ γὰρ ^f τολῶμεν ^g ἐγκρίναι ἢ
^h συγκρίναι ⁱ ἑαυτοὺς τισὶν τῶν ^j ἑαυτοὺς ^k συνιστανόντων
^l ἀλλὰ αὐτοὶ ^m ἐν ἑαυτοῖς ἑαυτοὺς ⁿ μετροῦντες, καὶ ^h συγ-
^g κρίνοντας ἑαυτοὺς ἑαυτοῖς οὐ ^m συνιάσιν. ¹³ ἡμεῖς δὲ οὐκ
^{8. 7, εἰς τὸν ὁμιλον ἐγκρίνεται.} ^h here bis. 1 Cor. ii. 13 only †. Gen. xl. 8 al. = Wisd. vii. 29. xv.
^{18.} ⁱ 1st pers., ch. iii. 1 reff. ^j ch. iii. 1 (reff.). ^k Matt. vii. 2 bis. Mark
^{iv. 24 bis only.} ^l as above (k). Luke i. 38. Rev. xi. 1, 2. xxi. 15, 16, 17 only. Exod. xvi. 18.
^m Rom. xv. 21 reff.

12. *τολῶ* (for *-μῶμεν*) B: *τολῶν* m. for *εγκρ., κρίναι* F n. add *εαυτους*
D¹[and lat]. om *τισιν* D¹[-gr]. *αλλ'* D¹L a m 17 [Chr.]. om 3rd
εαυτους N¹(us N-corr¹ obl). 2nd *εαυτοις* bef 4th *εαυτους* DK in Chr, Thdr.
rec *συνισσιν*, with D³KLP rel: *συνισσιν* N¹ [93]: txt B N-corr¹⁻³ m 17 [Euthal.ms]
Thdr-ed.—om *ου* *συνισσιν* *ημεῖς* δε D¹(and lat) F vulg[but ins ημ. δε] Ambrst Sing-
cler, Sedul Vig. (*Perhaps the transcriber's eye passed from ou above to ouk follg. and*
so omitted all between: or perhaps on acct of the difficulty of the words. See the
readings discussed in Stanley's note.)

13. om *ημεῖς* δε [see above] D¹F.

rec *ουχι*, with D³ rel Ec: txt BD¹FKLPN

as *unaccompanied* or *accompanied* by his presence, it must be assumed, that there was *something* (see on ch. xii. 7) which discommended his appearance and delivery. See the traditional authorities for the Apostle's personal appearance, in Winer's *Realw.* vol. ii. p. 221, note. 11.] *λογι-ζέσθω*, as in ver. 7. *ὁ τοιοῦτος*, viz. who thus speaks. The introduction of the verse without any connecting particle gives force and emphasis.

After *παρόντες* supply *ἔσμεν*, not *ἐσόμεθα*. Not only the conduct of the Apostle on his next visit, but his *general character*, is in question.

12.—18.] The difficulty of this passage is universally acknowledged. In early times Theodoret wrote: *ἀσαφὲς ἅπαν τὸ χάρημα τοῦτο γέγραπεν*, and adds as a reason, *ἐπαργῶς ἐλέγχει τοὺς αἰτίους οὐ βουλόμενος*. He substantiates what has just been said, by shewing how unlike he is to those vain per ones who boast of other men's labours;—for he boasts of what God had really done among them by him, and hopes that this boast may be yet more increased.

12.] disclaims resemblance to those false teachers who made *themselves* their only standard. For we do not venture (ironical;—"dum dicit quod non faciat, notat quid isti faciant." Bengel) to number ourselves with (*συναριθμῆσαι*, Theophyl., Œcum., 'inserere,' Vulg.: see examples of this usage, with *εἰς* principally, but also with *μετά* and *ἐπὶ* w. gen., in Wetst.), or compare ourselves with (*συγκρίναι* is properly, in classical Greek, 'to compound,' or 'unite:' but in later Greek, 'to compare:'); *ὁ συγκριτικός τρόπος*, with the grammarians, is the *comparative degree*) some of those who commend themselves (the charge made against him, *ἑαυτὸν συνιστάνει*, see ch. iii. 1; v. 12, he makes a true one against the false teachers);—but (they), *themselves measuring them-*

selves by themselves, and comparing themselves with themselves, are not wise. The renderings are very various. Chrys. al., read *συνισσιν*, and make it a participle, *τοῦτέστι, μὴ αἰσθανομένοις πῶς εἰσι καταγέλαστοι τοιαῦτα ἀλαζονόμενοι*, p. 590: and see again below. Others, reading the same, take it rightly, as = *συνιάσιν*, but make *μετροῦντες*, &c., the object of *συνισσιν*: 'know not that they are measuring,' &c.: but the corresponding sentence, *ἡμεῖς δὲ κ.τ.λ.*, shews that this sense would be irrelevant; for the Apostle does not oppose their ignorance of their foolish estimate of themselves to his own practice, but that foolish estimate itself.

Others again, as Emmerling and Olshausen, take *ἀλλὰ—συνισσιν* (or *-ἄσιν*) to apply to the *Apostle himself*, as contrasted with the *τινές*: 'We do not venture, &c.,—but we ourselves measure (supply *ἔσμεν*, 'are in the habit of measuring') ourselves by ourselves (i. e. as ver. 18, by what the Lord has really made us to be), and compare ourselves with ourselves, foolish as we are (reputed to be:—*συνισσιν* being a participle). But foolish we are not: we will not boast ourselves,' &c. But (1) this rendering would absolutely require the article before *οὐ συνισσιν*, which, anarthrous, would imply, not an imputation, but the fact: (2) the mode of expression (*αὐτοὶ ἐν ἑαυτοῖς ἑαυτ. μετρ.*) would be a most extraordinary one to convey the meaning supposed:—and (3) the meaning itself would be irrelevant when obtained. Another variety of this rendering is to take (as Bos, Schrader, al.) *ἑαυτοῖς, οὐ συνισσιν, = ἑαυτοῖς, οὐ τοῖς συνισσιν*—with ourselves, not with the wise: which is also inadmissible.

Others again (see var. read.) would omit *οὐ συνιάσιν* (or *-οῦσιν*): *ἡμεῖς δὲ*,—which has been an evident correction, on the suppo-

M -σο-
μεθα...
B D F K L
M P S ab
c d e f g
h k l m n
o 17. 47

ⁿ εἰς τὰ ^ο ἄμετρα ⁿ καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ ⁿ κανόνος ^q οὐ ^r ἐμέρισεν ἡμῖν ὁ θεός ^r μέτρον ^s ἐφικέσθαι ⁿ ἄχρι καὶ ὑμῶν. ¹⁴ οὐ γὰρ ὡς μὴ ^s ἐφικνούμενοι εἰς ^p ὑμᾶς ^u ὑπερεκτείνομεν ^v ἑαυτούς, ^t ἄχρι γὰρ καὶ ὑμῶν ^w ἐφθάσαμεν ^x ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ. ¹⁵ οὐκ

v. r.) only. Mic. vii. 4. Judith xlii. 6 only. = Job xxxviii. 5 Aq. (σπαρτίον, LXX.)
(ver. 8.) 1 John ii. 25. r Rom. xii. 3 (reff.). s here bis only t. Sir. xliii. 27 C
Ed-vat. compl. 30 Ed-vat. &c. (C def. αἶ. ABN) only. t = Acts xi. 5 reff. u here
only t. v 1st pers., ver. 12. w Rom. ix. 31 reff. 2 Chron. xxviii. 9. Dan. viii.
7 Theod. x Rom. i. 9. ch. xiii. 18 al. (Phil. iii. 16)

c m 17 Chr, [Euthal-ms] Thdrt Damasc Thl. το αμετρον D¹F: *immensum* (and
so ver 15) latt. καυχωμενοι F Sing-cler: om D¹(and lat). οσου M [67?].
for ἐμερισεν, ἐμετρησεν M a 49. 64-72. 74 [so latt(exc fri) Sing-cler Vig].
om ημιν F[not F-lat] L. for θεος, κυριος D Epiph, Vig. ἀφικεσθαι F 109
[Epiph,] Chr-ms.
14. for ου γαρ ως, ως γαρ B 114-6: ου γ. μη ως P [Chr]. for ἐφικνουμενοι,
αφικν. K: αφικομενοι F: αφικουμενοι 106: εφικομενοι Chr₁. om 2nd γαρ N¹(ins
N-corr¹) d.

sition that ἀλλὰ αὐτοὶ κ.τ.λ. belonged to the *Apostle*, to expunge words so much in the way of such an interpretation.

I may observe that much of the difficulty has arisen from taking αὐτοὶ with ἀλλὰ as the subject to οὐ συνιᾶσιν, whereas it belongs to what follows, ἀλλὰ αὐτοὶ ἐν ἑαυτ. ἐαυτ. μετρ. κ.τ.λ., as in the version given above: the subject of συνιᾶσιν being to be supplied, and the construction being an inaccurate one. Calvin well illustrates the *sense*, by the reputation which any moderately learned man gained among the ignorant monks of his day—"Si quis tenuem modo gustum elegantioris literaturæ habeat, . . . spargitur de eo mirabilis fama, adoratur inter sodales . . . Inde præcipue monachis insolentissimus ille fastus quod se metiuntur ex seipsis: quum in eorum claustris nihil sit præter barbariem, illic nihil mirum, si regnet luscus inter cæcos. Tales erant isti Pauli æmuli: sibi enim intus plaudabant, non considerantes quibus virtutibus constaret vera laus, quantumque a Pauli et similium excellentia distarent." 13.] But we

(opposed to those spoken of in last verse) will not (ever: will never allow ourselves to) boast without measure (lit. 'boast as far as to things unmeasured.' εἰς with an adj. and the art. is used to signify the extent to which; so Herod. vii. 229, κατεκέατο ἐν Ἀλπηνοῖσι ὀφθαλμῶντες ἐς τὸ ἔρχατον: as ἐπὶ with the same denotes the direction towards which, as ἐπὶ τὸ μείζον κοσμοῦντες, . . . ἐπὶ τὸ μυθῶδες ἐκνευκῆκότα, Thucyd. i. 21,—without measure, scil. as they do who compare themselves with themselves and measure themselves by themselves,—for there is no standard for, no limit to, a man's good opinion of himself. The plur. τὰ ἄμετρα, instead of τὸ ἄμετρον, seems to be chosen to generalize the negative—'we adopt no such vague

standard for our boasting'), but according to the measure of the rule (τὸ μέτρον τοῦ καν.—'the measure pointed out by the rule,' gen. subj.) which God apportioned to us as a measure, to reach as far as to you—οὐ ἐμέρισεν ἡμῖν ὁ θ. μέτρον = ἐν ἐμέρ. ἡμ. ὁ θ. μέτρον, which (κανὼν) God apportioned to us as a measure,—or, as De W., τοῦ μέτρον δ' ἐμέρ. ἡμ. ὁ θ., in which latter case μέτρον is in appos. with κανόνος: but I prefer the former. Mr. Green, Grammar of the N. T. dialect, p. 269, makes μέτρον governed by ἐφικέσθαι, as in οὕτως τάρβους ἀφικόμενι, Eur. Phæn. 361; τοῦ βίου εὖ ἤκοντι, Herod. i. 30. My objections to this construction are, (1) that ἐφικνούμενοι εἰς ὑμᾶς is used absolutely in the very next clause, which makes it probable that the same usage is found here:—(2) that an unnecessary harshness is introduced, which I cannot persuade myself that the Apostle would have used, and which is apparent even in Mr. G.'s English, 'of advancing in standard as far as even you.' See Stanley's note.

ἐφικέσθαι is the inf. of the purpose, that we should reach: or perhaps (but not so well) of the result, 'so that we reach.' 14.] Further explanation of ἐφικ. ἄχρι κ. ὑμ. For we are not stretching ourselves beyond (our bounds), as (we should be doing) if we did not reach to you (not, as if we had not reached to you, as Luth., Beza: the pres. betokens the allotment of the field of apostolic work as his own, 'ut si non perveniamus.' The μή shows that the case is only a supposed one: so also 1 Cor. iv. 18, but compare 1 Cor. ix. 26, ὡς οὐκ ἄρα δέπων, where the case is the real one; see Winer, edn. 6, § 55. 1 [a]: for even as far as [unto] you did we advance (the proper meaning of φθάνω must hardly be pressed here: the Apostle would not introduce a

^y Rom. ii. 17. ⁿ εἰς τὰ ^ο ἄμετρα ^γ καυχώμενοι ^γ ἐν ^z ἄλλοτρίοις ^a κόποις, BDFKL
^z Matt. xiv. 4. ^{relf.} ^{relf.} ^{ch. vi. 5 reff.} ^b ἐλπίδα δὲ ἔχοντες ^b αὔξανομένης τῆς πίστεως ὑμῶν MPN a b
^{32. Mark iv.} ^{32. Col. i. 6.} ^{10. 1 Pet. ii.} ^{2 only.} ^{Exod. i. 7.} ^{trans., 1 Cor.} ^{iii. 6 reff.} ^c ἐν ἱμῶν ^c μεγαλυνθῆναι κατὰ τὸν ^d κανόνα ἡμῶν εἰς c d e f g
^{h k l m n} ^{o 17. 47} ^e περισσεΐαν, ^{16 f} εἰς τὰ ^g ὑπερέκεινα ὑμῶν ^f εὐαγγελίσα-
^{σθαι, οὐκ ἐν ^z ἄλλοτρίῳ ^d κανόνι ^h εἰς τὰ ἔτοιμα ^h καυχή-}
^{σασθαι. 17 i} ὁ δὲ καυχώμενος ^γ ἐν κυρίῳ ^γ καυχάσθω
¹⁸ οὐ γὰρ ὁ ἐαυτὸν ^k συνιστάνων, ¹ ἐκεῖνός ἐστιν ^m δόκιμος,
^{ἀλλ' ὃν ὁ κύριος ^k συνίστησιν.}
XI. ^{1 n} Ὁ φελον ^ο ἀνείχεσθε ^{μου} ^r μικρόν ^r τι ^q ἀφροσού-
^{f 1 Pet. i. 25. see Heb. ii. 3. g here only t. h ver. 13.}
^{k -ἀνευ, ver. 12. -ἀνατ, Rom. iii. 5 reff. 1so Mark vii.}
^{15. John i. 18, 33 al. m = Rom. xiv. 18 reff. n 1 Cor. iv. 8 reff. o = Acts xviii.}
^{14. 2 Tim. iv. 3. Heb. xiii. 22. Job vi. 26. p ver. 16 only. see Heb. ii. 7. q Mark vii.}
^{22. vv. 17, 21 only. Job iv. 6.}

15. om δε LM c l n. for υμων, ημων B d.

for ημων, υμων N.

18. for ου γαρ ο, ο γαρ (but corrd) N¹. rec (for συνιστανω) συνιστων, with
D³KL rel Eus, Dial, Mac, Chr₁: συνισταν d: txt BD¹FMPN m 17 Orig₁ Ephr₁
[Euthal-ms Antch.] Thdrt Damasc[and ms₂]. δοκιμος bef εστιν DN¹ [latt]:
εστιν ο δοκ. F. αλλα B M[appy].

CHAP. XI. 1. ωφελον D³FKL m n 17 [47 Euthal-ms] Chr-ms Ec: txt B D¹(οφιλον)
MPN rel Chr, Thdrt Damasc Thl. elz ηρειχεσθε, with Chr-ed, Thl: ανεχεσθε
K d m n¹ Chr-ms [Euthal-ms] Thdrt: txt B(Tischdf, expr) DFLMPN rel Chr-2-mss,
Damasc Ec Thl-ms. μου aft μικ. τι app. F latt [Lucif, Ambrst]. Steph om τι,
with F[-gr] KLP rel D-lat(with G-lat fri) Chr₂ [Euthal-ms] Thdrt Damasc Ec Lucif
[Ambrst]: ins B D-gr MN n 17 vulg(and F-lat) goth [syrr Chr₁] Thl. elz ins της
bef αφροσυνης, with F a d [Chr.] Thl: om BDPN n 17.—Steph τη αφροσυνη, with

distinct thought by a word of secondary
importance in the sentence) in the gospel
(the element in which our advance was
made: 'the gospel' = 'the promulgation
of the gospel'). 15.] in apposition
with οὐ γὰρ κ.τ.λ. ver. 14, and carrying
out the thought. Not boasting without
measure in other men's labours (the
element of the boasting), but having a
hope if (or, as) your faith grows, to be
enlarged (not as many Commentators,
'celebrated': the metaphor of *measure*
still remains) among you (so Chrys.,
Theophyl., Est., Meyer. ἐν ὑμ. is not to
be joined with αὐξ., as Luth., Calv., Beza,
Olsh., De W., in which case it would be
superfluous) according to our rule (i. e.
our apportionment of apostolic work, for
we seek not ὑπερεκτείνειν ἑαυτοῖς) unto
abundance ('so as to abound more than
we now do,' viz. as ver. 16 explains),
16.] [so as] (with a view) to preach the
gospel as far as (see on εἰς τὰ ἔκμ., ver.
15) the parts beyond you (Wetstein
quotes from Thomas Magister, ἐπέκεινα
ῥήτορες λέγουσι . . . ὑπερέκεινα δὲ μόνον
οἱ σύρφακες, la canaille),—not (with a
view) to boast ourselves within another
man's line (κανὼν throughout seems to be
used of a measuring line: according to
the metaphor so common among us, 'in
his line,'—i. e. 'within the line which
Providence has marked out for him')

with regard to (or, 'to the extent of;'
to extend our boasting to) things ready
made to our hands. 17.] *He sets*

forth to them, in contrast (δὲ) to this
boasting themselves in another's line,
which was the practice of his adver-
saries, *wherein the only legitimate boast-*
ing must consist: viz. in the Lord, the
Source of all grace and strength and suc-
cess in the ministry; see 1 Cor. xv. 10.

18.] The reason of this being, that
not the self-commender but he whom
the Lord commends, by selecting him as
His instrument, as He had the Apostle,
and giving him the ἐπιστολὴ συστατική,
to be known and read by all men, of souls
converted and churches founded, is δόκιμος,
approved, i. e. really and in the end abiding
the test of trial. ἐκεῖνος brings out

the distinction of the man who is δόκιμος,
—see reff. and Winer, edn. 6, § 23.

4. We have the usage in English in
affirmative sentences, e. g. 'The Lord, he
is the God,' 1 Kings xviii. 39: but not in
negative ones. XI. HIS BOASTING

OF HIMSELF: and 1—4.] *apologetic intro-*
duction of it, by stating his motive,—viz.
jealousy lest they should fall away from
Christ.

1.] ἀνείχεσθε is the Hel-
lenistic form,—ἡνέχ. the Attic, not 'uti-
nam tolerassetis,' as Calv., al.: the imper-
fect is put after εἴθε, αἰ, ὅφελον, &c., 'ubi
optamus cum rerum conditionem, quam non

της. ἀλλὰ καὶ ὁ ἀνέχεσθέ μου. ² ἡ ζήλω γὰρ ὑμᾶς ³ θεοῦ
⁴ ζήλω· ἡ ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ ⁵ παρθένον ⁶ ἀγνήν
⁷ παραστήσαι τῷ χριστῷ. ⁸ φοβοῦμαι δὲ ⁹ μή ¹⁰ πως, ὥς
¹¹ ὁ ¹² ὄφιος ¹³ ἀξήπατησεν Εὐδαν ¹⁴ ἐν τῇ ¹⁵ πανουργίᾳ αὐτοῦ,
¹⁶ φθαρῇ τὰ ¹⁷ νοήματα ὑμῶν ¹⁸ ἀπὸ τῆς ¹⁹ ἀπλότητος καὶ
²⁰ τῆς ²¹ ἀγνότητος τῆς ²² εἰς τὸν χριστόν. ²³ εἰ μὲν γὰρ ὁ

w = Luke ii. 22. Rom. vi. 13, 16, 19. xii. 1. ch. iv. 14. Ps. v. 3.

y 1 Cor. ix. 27 reff.

iii. 19 (reff.).

(reff.).

z Rev. xii. 9. xx. 2.

c 1 Cor. iii. 17 reff.

f Rom. xii. 8 reff.

GEN. iii. 1 ff.

d ch. ii. 11 reff.

g ch. vi. 6 only r.

x ch. xii. 20. Gal. iv. 11.

a Rom. vii. 11 reff.

b 1 Cor.

e = Rom. vii. 2. ix. 3.

h = ch. viii. 22. Eph. i. 15 al.

r = Gal. iv. 17
 bis. Zech. i.
 14.
 s Rom. x. 2. see
 Acts xiii. 3.
 t here only.
 Prov. xix. 14.
 u see Rev. xiv.
 4. (1 Cor.
 vii. 25 reff.)
 v = Tit. ii. 5.
 1 Pet. iii. 2.
 Prov. xix. 13.
 (ch. vii. 11
 reff.)

KL rel copt [Chr₄ Euthal-ms Thdrt Damasc Ec]. (M def.)

ανασχεσθε N.

3. om δε L. for πως, ποτε F a Chr-comm₃[txt_{alic}]: om D¹(and lat) vulg fri
 Clem₁ Lucif₁ [Ambrst Jer₁]. om ωs L. rec evan bef εξηπατησεν, with DKL
 rel vulg(and F-lat) fri syr [goth arm] Clem₁ [Chr₂ Thdrt] Orig-int₁ Lucif₁ [Ambrst]:
 txt BFMP(N) m 17 (Syr) copt aeth Clem₂ Orig₁(-int₁) Eus₁ Damasc [Euthal-ms Gaud₁]
 Jer₂—for evan, υμιν N¹, but evan written above by N¹ or s. om εν D¹-gr vulg
 F-lat fri Orig-int₃ Lucif₁ [Ambrst Aug_{sape}]. rec ins ουτω bef φθαρη, with D³-3[-gr]
 KLM rel vulg(and F-lat) syrr Orig₁(-int₃) Chr₂ Thdrt Damasc Archel₁ [Ambrst
 Aug_{sape}]: om BD¹FPN old-lat copt [goth] arm Clem₂ Eus₁ [Euthal-ms] Gaud₁ Lucif₁.

rec om και της αγνο., with D³KLMP rel vulg(and F-lat) Syr Clem₂ Orig₁(-int₂)
 Eus₁ Chr₂ Thdrt [Euthal-ms (Lucif₁ Ambrst) Jer₂]: ins BF N¹N³ has it in brackets)
 a 17 tol syr-w ast copt goth aeth Archel₁ [Damasc] Aug_{sape}, and (but transp απλ. and
 αγν.) D¹(with lat) Epiph₁. (The omission appy arose from the similarity of endgs.
 Meyer and De Wette suppose αγν. to have been a gloss, to explain απλ., and after-
 wards to have found its way into the text.) om τον FMN d 80-9.

esse sentimus.' Klotz ad Devar. p. 516,
 cited by Meyer.

μου and ἀφοσύνης
 are not both genitives after μικρόν τι, as
 Meyer: nor is it so in the passage quoted
 by him, Job vi. 26, LXX: οὐδὲ γὰρ ὑμῶν
 φθέγμα ῥήματος (φθίγματος ῥήματος ὑμῶν,
 A) ἀνέξομαι. In both cases the personal
 pronoun is governed by the verb, as indeed
 here in ἀνέχεσθέ μου immediately fol-
 lowing—and μικρόν τι ἀφοσύνης is the
 accusative of remote reference, as in
 the double accus. construction.

ἀλλὰ κ.] But (why need I request this?
 for (you really [see note, ch. v. 3] do
 bear with me. The indicative is much
 better than the imperative rendering (as
 Vulg., Beza, Calvin, Grot., Estius, Bengel,
 al.),—which, after ὕφελον ἀνέχ., is very
 flat, and gives no account of the καί. He
 says it, to shew them that he does not
 express the wish as supposing them
 void of tolerance for his weakness, but
 as having experienced some at their
 hands, and now requiring more. 2.]

'That forbearance which you do really
 extend to me, and for more of which I
 now pray, is due from you, and I claim
 to have it exercised by you, because I
 have undertaken to present you to Christ
 as a chaste bride to her husband, and
 (ver. 3) I am jealous for fear of your fall-
 ing away from Him.'

θεοῦ ζήλω]
 so εἰλικρινεῖα τοῦ θεοῦ, ch. i. 12: a godly
 jealousy: see note there. Meyer after
 Chrys., al., would render it, 'with
 God's jealousy,' 'with such a jealousy
 as God has.' But though θεοῦ ζήλω

and τῷ τοῦ θεοῦ ζήλω are for most pur-
 poses identical, I cannot but think that
 the latter expression would have been
 chosen to express such an idea as 'with
 the zeal which God has.' And the ren-
 dering, 'with a godly zeal,' i. e. one which
 has God's honour at heart, satisfies well
 what follows: see below.

ἡρμο-
 σάμην] I betrothed you (viz. at your
 conversion: προμνήστωρ ὑμῶν ἐγεγρόμην
 καὶ τοῦ γάμου μεσίτης, Theodoret. Or-
 dinarily, the father, or the bridesman
 (παρὰνύμφιος) is said ἀρμόζειν: the middle
 voice is used of the bridegroom only.
 So among other examples in Wetst.,—
 εἶχεν ἐν δόμοις Αἰγίσθος, οὐδ' ἥρμοξε νυμ-
 φίω τινί, Eur. Electr. 24,—and ἀρροσα-
 μένον Δευτυχίδεω Πέρκαλον τὴν Χίλωνος
 θυγατέρα, καὶ σχῶν γυναῖκα . . . , Herod.
 vi. 65. But in Philo we have γάμος ὃν
 ἀρμόζεται ἡδονή, de Abr. § 20, vol. ii. p. 15)
 to one husband, to present (i. e. in order
 that I may present in you[. present you
 as]) a chaste virgin to Christ (viz. at His
 coming: ὁ μὲν οὖν παρὼν καιρὸς μνηστείας
 ἐστίν· ὁ δὲ μέλλων τῶν γάμων, ὅτε κραυγὴ
 γίνεται, ἰδοὺ ὁ νυμφίος. Theophyl.) τῷ
 χρ. is not in constructive apposition with
 ἐνὶ ἀνδρὶ, but explains and fixes it: the
 emphasis being on παρθένον ἀγνήν.

3.] But he fears their being seduced from
 their fidelity to Christ. ὁ ὄφιος] He
 takes for granted that the Corinthians re-
 cognized the agency of Satan in the (well-
 known) serpent: see vv. 13—15, where his
 μετασχηματισμός for the sake of deceit is
 alluded to. ἐν τῇ παν. αὐτοῦ] in

i partic.,
Gal. v. 8, 10.
1 Thess. v. 24.
k Acts ix. 20
reff.
l Acts viii. 15
reff.
m Gal. i. 6 al.
n ver. 1.
o constr., Rom. xiv. 14 reff.
r ch. xii. 11 only τ.

ἰ ἐρχόμενος ἄλλον κ' Ἰησοῦν κ κηρύσσει δι' οὐκ ἐκηρύξαμεν, BDFKL
MPN^a b
c d e f g
h k l m n
o 17. 47

ἡ ἰ πνεῦμα m ἕτερον ἰ λαμβάνετε ὁ οὐκ ἐλάβετε, ἡ εὐαγ-
γέλιον m ἕτερον ὁ οὐκ ἐδέξασθε, καλῶς n ἀνέχεσθε.

ᾠ λογίζομαι p γὰρ μηδὲν q ὑστερηκεῖν τῶν r ὑπερλίαν

p Acts xxiv. 5. 2 Tim. ii. 7. q constr., Rom. iii. 23. (ch. i. 7 reff.)

4. for ἰσ., χριστον F 4¹ vulg arm Ambrst Pel. for ελαβετε, εδεασθε F.
in N the 2nd ετερον is written twice, but marked for erasure by N¹ or corr¹. add
λαμβάνετε F [not F-lat]. rec ηνείχεσθε (see ver 1), with rel Chr.-ed Thdrt-ed :
α ειχεσθε D³GKLMPS b¹ e f g m o Chr.-ms, [Euthal.-ms] Damasc, ενειχεσται F: txt
B [D¹] 17 Cyr¹, patimini fri.

5. for γαρ, δε B 178 arm. aft ὑστερηκεν ins εν υμιν D¹ (and lat) fri (with fuld tol).

(i. e. *by means of*, as the *element* in which the deed was done) his *versatility* (or subtlety),—so (οὕτω has been a gloss from the margin) *your thoughts* ('*sentiments*,' ref. and ch. x. 5) *be corrupted* from (pregnant construction. = be corrupted, and seduced from) *your simplicity* (singleness of affection) and *your chastity towards Christ* (εἰς χρ. is not = ἐν χριστῷ, as Vulg., E. V., Beza, Calvin, al.).

4, 5.] The thought here seems to be this:—If these new teachers had brought with them a *new Gospel*, superseding that which I preached, they might have some claim to your regard. But, since there is *but one* gospel, that which I preached to you, and which they pretend to preach also, I submit that *in that one* no claim to regard is prior to mine. Observe, that *the whole hypothesis is ironical*: it is fixed and clear that *there can be no such new gospel*: therefore the inference is the stronger. For (the whole sentence is steeped in irony:—'the serpent deceived Eve by *subtlety*: I fear for you, but not because the new teachers use such subtlety—if they did, if the temptation were really formidable, there would be some excuse.' All this lies in the γάρ) if indeed (εἰ μὲν introduces a *reality*, and is full here of deep irony. Cf. II. a. 135, ἀλλ' εἰ μὲν δάσσοις γέρας μεγάλθυμοι Ἀχαιοί: 'if the Achæans shall really give me another gift;' and μ. 138—142, εἰ μὲν δὴ Ἀντιμάχοιο δαίφρονος υἱέες ἔστων . . . νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσεις λῶβην . . . , 'if ye really are, &c., . . . ye verily will.' . . . See Hartung, Partikellehre, ii. 414) *he that cometh* (viz. the false teachers generally thus designated: but here too perhaps there is irony: ὁ ἐρχόμενος was a ῥῆμα σεμνόν) *is preaching* (the indicative pres. carries on the ironical assumption, so λαμβ. below) *another Jesus* whom we preached not, or ye are receiving a different Spirit (ἄλλος, distinctive of individuality, ἕτερος of kind), *which ye received not* (from us), or *another gospel* which ye accepted not (ἐλάβ., ἐδέξ.,—'verba diversa, rei apta. Non concurrit

voluntas hominis in accipiendo Spiritu, ut in recipiendo evangelio.' Bengel. But singularly enough, in English, usage has attached the *voluntary act* to the verb 'accept') *ye with reason bear with him* (irony again: for they not only bore with, but preferred them to their father in the faith. The sense is: "there seems to be some excuse in that case,—but even in that, really there is none,—for your tolerating him." On the rec., Bengel remarks: 'Ponit conditionem, ex parte rei, impossibile: ideo dicit in imperfecto, *toleraretis*: sed pro conatu pseudapostolorum, non modo possibilem, sed plane presentem: ideo dicit in presenti, *prædicat*.' Similarly Meyer. See Winer, edn. 6, § 42. 2. That the rendering above given is right, seems to me beyond question. It is the only one which reaches the depth of the exquisite irony of the sentence, at the same time that it satisfies all grammatical requirements.

5.] See above. 'Seeing that there is *but one* gospel, and they and I profess to preach *one* Jesus and impart *one* Spirit, they have no such claim: mine is superior'): *for I reckon that in no respect do I fall short* of (the perf. sets forth the *past* and *present* truth of the fact) *these overmuch Apostles*. τῶν ὑπερλίαν ἀποστ. has very commonly been taken to mean bona fide '*the greatest Apostles*,' i. e. Peter, James, and John, or perhaps *the Twelve*: but (1) this hardly seems to suit the expression ὑπερλίαν, in which I cannot help seeing, with De W., some bitterness: (2) it would be alien from the spirit of the passage, in which he institutes no comparison whatever between himself and *the other Apostles*, but only between himself and *the false teachers*. (3) had any such comparison been here intended, the 'punctum comparationis' would not have been, *personal eminence in fruits of apostolic work and sufferings*, still less, seeing that the other Apostles were unlearned also, the distinction which immediately follows, between an *ιδιώτης*, and one pretending to more skill,—but priority of arrival and

ἀποστόλων. ⁶ εἰ δὲ καὶ ⁸ ἰδιώτης τῷ ¹ λόγῳ, ^u ἀλλ' οὐ τῇ ^s Acts iv. 13
^v γνώσει, ἀλλ' ^w ἐν ^w παντὶ ^x φανερώσαντες ^y ἐν ^y πᾶσιν εἰς ^{t = 1 Cor. ii. 1.}
¹ ὑμᾶς. ⁷ ^z ἢ ^a ἁμαρτίαν ^{ab} ἐποίησα, ἐμαυτὸν ^{cd} ταπεινῶν ἵνα ^{u 1 Cor. iv. 15}
¹ ὑμεῖς ^{ce} ὑψωθῆτε, ὅτι ^f ὠρεᾶν τὸ τοῦ ^g θεοῦ ^g εὐαγγέλιον ^{v = 1 Cor. xii.}
^h εὐηγγελισάμεν ὑμῖν; ⁸ ἀλλὰς ⁱ ἐκκλησίας ^k ἐσύλησα λαβὼν ^{w ch. iv. 8 reff.}
^{12.} Heb. xiii. 4. ^{z so 1 Cor. vi. 2.} ^a John viii. 34. ^{James v. 15.} ¹ Pet. ii. 22. ¹ John
^{iii. 4, 8, 9.} ³ Kings xvi. 19. ^{b so 1 Cor. vi. 18.} ^{Gen. xxxix. 9.} ^c Matt. xxiii. 12
^{bis.} ^{Luke xiv. 11 bis.} ^{xviii. 14 bis.} ^{James iv. 10.} ¹ Pet. v. 6. ^{Ps. lxxxvii. 15.} ^{d as above}
^{(c).} ^{Matt. xviii. 4.} ^{Luke iii. 5,} ^{from Isa. xl. 4.} ^{ch. xii. 21.} ^{Phil. ii. 8.} ^{iv. 12 only.} ^{e Acts ii.}
^{23.} ^{xiii. 7 al.} ^{Deut. xvii. 20.} ^{f = Rom. iii. 24 reff.} ^g Rom. xv. 16 reff. ^{Ep. Jer. 15 only.} ^{see}
^h constr., ¹ Cor. xv. 1 reff. ⁱ plur., ^{Rom. xvi. 16 reff.} ^k here only. ^{Ep. Jer. 15 only.} ^{see}
^{Acts xix. 37.} ^{Rom. ii. 22.} ^{Col. ii. 8.} ^{(=εὐεῖν, Exod. iii. 22 Symm. ? [rather Aq.]}

6. om δε D¹(and lat) am(with demid [tol] F-lat G-lat) copt goth arm. aft
 ιδιωτης ins εμῖ D¹(and lat) G-lat [demid (Ambrst)]. rec φανερωθεντες, with
 D³[-gr] KLPN³ rel fri syrr copt Chr₁ Thdrt [Euthal-ms Damasc] Sedul(*manifesti*
sumus [so vulg-clem harl toll]: φανερωθεις (*manifestus* or -*status sum*) D¹⁻²(and lat)
 G-lat(altern) am(with demid flor F-lat) lat-ff: -ρωθεντι 1. 108: txt B F[-gr] N 17
 and, adding εαυτους, M 108² 8-pe goth arm: φανερωσαι εαυτους 67². (The variety
 appears to have arisen from the difficulty of φανερωσαντες, which became φαν. εαυτους,
 and then -ρωθεντες.) om εν πασιν F vulg fri Syr Ambrst [Pel].

7. aft ἡ ins μη F vulg fri [Ambrst Pel].

for εμαυτον, εαυτον DFLP h 93.

teaching in Corinth. (4) the expression
 ψευδαπόστολος ver. 13, seems to me to
 refer to, and give the plain sense of, this
 ironical designation of ὑπερίαν ἀπόστολοι.
 (5) the same expression ch. xii. 11 appears
 even more plainly than here to require this
 explanation. The above explanation is
 that of Beza, Michaelis, Schulz, Fritzsche,
 Billroth, Rückert, Olsh., Meyer, De Wette.

ὑπερίαν is not found in classic Greek:
 but Wetstein cites from Eustath. Od. a.
 p. 27, 35: ἔστι γὰρ ποτε καὶ τῷ λίαν
 κατὰ τὴν τραγῳδίαν χρῆσθαι καλῶς, καθ'
 ὃ σημαίνόμενον λέγομέν τινα ὑπερίαν
 σοφόν. Meyer instances as analogous,
 ὑπεράγαν (2 Macc. x. 34), ὑπέρευ (ὑπέρευ
 πεπολιτευμαι, Demosth. 228. 17), and the
 frequent use by Paul of compounds of
 ὑπέρ. It has been the practice of Pro-
 testant Commentators (e. g. Bengel, Mac-
 knight) to adduce this verse against the
 primacy of Peter, and of the Romanists
 (e. g. Corn.-a-Lapide) to evade the in-
 ference by supposing the pre-eminence to
 be only in gifts and preaching, not in
 power and jurisdiction. All this will fall
 to the ground with the supposed reference
 to the other Apostles. 6.] Explains
 that, though in one particular he may
 fall short of them, viz. in rhetorical finish
 and word-wisdom, yet in real knowledge,
 not so.

ἰδιώτης] a laic,—a man not
 professionally acquainted with that which
 he undertakes, see reff. The Apostle dis-
 claims mere rhetorical aptitude and power
 in 1 Cor. ii. 1 ff. ἀλλά brings out the
 contrast, see reff.:—εἰ τοι σύ γε σεαυτοῦ
 μὴ προορᾷς, ἀλλ' ἡμῖν τοῦτο ἔστι οὐ
 περιουτέον, Herod. v. 39. τῇ γνώσει]
 the depth of his knowledge of the mystery
 of the gospel, see Eph. iii. 1—4.

ἀλλ' ἐν παντί] But in every matter we
 made things manifest (i. e. the things of
 the gospel, thereby shewing our γνῶσις;—
 not, τὴν γνῶσιν. Meyer and De W. su-
 ppose φανερώσαντες to have been a gloss
 for φανερωθέντες, especially as it is fol-
 lowed in some mss. by ἐαυτούς, and to
 have been the more readily received into
 the text, because it might easily be taken
 with γνῶσιν. But how improbable that
 the easy φανερωθέντες should have been
 replaced by the harsh -σαντες. Much
 rather would the latter be replaced by
 φανερωθέντες from ch. v. 11) before all
 men (ἐν πᾶσιν, being separated from ἐν
 παντί by the verb, cannot be coupled with
 it, as in ref. Phil., but must mean among
 all) unto you (i. e. with a view to your
 benefit: not = 'to you,' in which sense
 the dative is always found after φανερώ-
 σαι: see Rom. iii. 21, πεφανέρωται εἰς
 πάντας κ. ἐπὶ πάντας). 7.]

Another particular in which he was not
 behind, but excelled, the ὑπερίαν ἀπό-
 στολοι; viz. the gratuitous exercise of his
 ministry among them. On the sense, see
 1 Cor. ix. 1 ff. and notes. The supposition
 is one of sharp irony. ἐμ. ταπεινῶν]
 See Acts xviii. 3. The exaltation which
 they received by his demeaning himself
 was that of reception into the blessings
 of the gospel, which was more effectually
 wrought thereby: not merely, their being
 thus more favoured temporarily, or in
 comparison with other churches. ὅτι
 δωρ., &c., is exegetical of ἐμαυτὸν τα-
 πεινῶν;—in that I gratuitously, &c.:—
 not, as Meyer, ἁμαρτ. ἐποίησα ὅτι, making
 ἐμαυτὸν . . . ὑψωθ. parenthetical. It was
 his wish to preach to them gratuitously,
 which necessitated his ταπεινοῦν ἐαυτὸν,

1 Luke iii. 14. 1 Rom. vi. 23. 1 Cor. ix. 7. only t. Esdr. iv. 56. 1 Mac. iii. 28. xiv. 32. only. m = ch. viii. 19. refl. n = 2 Tim. iv. 11. Heb. i. 14. o Acts xii. 20. Gal. iv. 18. 20. only. p = Luke xv. 14. Phil. iv. 12. Heb. xi. 37. Sir. xiii. 4. r 1 Cor. xvii. 17. refl. u here only t. 7. 1 John i. 8. 31. 33. only. Hos. ii. 6. (ἐμφράττ., Dan. vi. 22 Theod.) 32. refl. q ch. xii. 13, 14 only t. (νορκᾶν, Gen. xxxii. 25, 32. Job xxxiii. 19.) s ch. ix. 12 only t. t ch. iv. 8. refl. w Acts xiii. 15. 1 Cor. viii. 13. Heb. y Rom. iii. 27. refl. a Rom. xv. 23. refl. b Rom. ix. 33. only. z Rom. iii. 19. Heb. 32. refl.

BDFKL
MPN a b
c d e f g
h k l m n
o 17. 47

1 ὁψώνιον ^m πρὸς τὴν ὑμῶν ⁿ διακονίαν, καὶ ὁπαρὼν ὁ πρὸς ὑμᾶς καὶ ^p ὑστερηθεὶς οὐ ^q κατενάρκησα οὐθενός ⁹ (τὸ γὰρ ὑστέρημά μου ^s προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας)· καὶ ^t ἐν ^u παντὶ ^v ἀβαρῇ ἐμαυτὸν ὑμῶν ^v ἐτήρησα καὶ ^v τηρήσω. 10 ^w ἔστιν ^x ἀλήθεια ^x χριστοῦ ^w ἐν ἐμοί, ὅτι ἡ ^y καύχησις αὕτη οὐ ^z φραγῆσεται εἰς ἐμὲ ἐν τοῖς ^a κλίμασιν τῆς Ἀχαΐας. 11 ^b διὰ τί; ὅτι οὐκ ἀγαπῶ

8. (οὐθενός, so BMPN m 17 [Euthal-ms] Damasc(appy).)

9. rec υμιν bef ἐμαυτον, with D-gr FLN³ rel [goth arm Thdrt Damasc]: om υμιν K m¹ Syr: txt BMPN¹ m² 17 vulg D-lat [F-lat Euthal-ms].

10. Steph (for φραγῆσεται) σφραγίζεται, with d: σφραγῆσεται 14. 74. 238: txt BD FKLMPN rel. for eis εμε, εν εμοι F a¹ 2. 120. om της F.

11. om οτι B om δ D¹ Thdrt. (M uncert.)

i.e. not exercising the apostolic power which he might have exercised, but living on subsidies from others, besides (which he does not here distinctly allude to) his working with his own hands at Corinth. See Stanley. 8.] The 'other churches' were the Macedonian, cf. ver. 9. Among them the Philippians were probably conspicuous, retaining as doubtless they did, their former affection to him; see Phil. iv. 15, 16.

ἐσύλησα is hyperbolic, to bring out the contrast, and shame them.

ὁψ., see refl., wages; more properly here subsidy.

πρὸς τ. ὑμ. διακ.] in order to (to support me in) my ministration to you, gen. obj.

ἄλλας and ὑμῶν stand in the emphatic positions, as contrasted. In the former sentence, he implied that he brought with him from Macedonia supplies towards his maintenance at Corinth: λαβὼν . . . πρὸς τ. ὑμ. διακ.: here, he speaks of a new supply during his residence with the Corinthians, when those resources failed.

κατενάρκησα] apparently = κατεβάρησα, ch. xii. 16. Hesych. interprets it ἐβάρυνα. Jerome, Ep. exxi. (cli.) ad Algasiam, quæst. 10, vol. i. p. 879, says, 'multa sunt verba, quibus juxta morem urbis et provinciae suae familiaris Apostolus utitur: e quibus ex. gr. pauca ponenda sunt. . . . Et, οὐ κατενάρκησα ὑμᾶς, hoc est, non gravavi vos . . . quibus et aliis multis usque hodie utuntur Cilices.' Theophylact and Beza mention a rendering, οὐκ ἡμέλησα, ἡ βαθυνοτέρως πρὸς τὸ κήρυγμα γέγονα: and Beza, following the etymology, interprets οὐκ ἐνάρκησα κατ' οὐδένος, 'cum onusquam incommodo.' But the former meaning suits the context better. The word is found no where else

in Greek. ἀποναρκῶ occurs in Plutarch, de Liber. Educatione, p. 8, F (Wetst.), ἀποναρκῶσι κ. φρίττουσι πρὸς τοὺς πόνους.

On the government of the genitive by verbs compounded with κατά, see Matthiæ, § 376.

9.] For (reason why he burdened no one) the brethren (who, he does not say: their names were well known to the Corinthians. Possibly, Timotheus and Silas, Acts xviii. 5) when they came from Macedonia (not as E. V., 'which came,' οἱ ἐλθόντες) brought a fresh supply of my want (or perhaps προσαν. is used without the idea of additional supply, as in ch. ix. 12, the πρὸς merely denoting direction): and in every thing I kept myself ('during my residence': not, 'have kept myself,' as E. V.) unburdensome to you, and will keep myself. 10.] The truth of Christ is in me, that . . .; i.e. 'I speak according to that truth of which Christ Himself was our example, when I say, that . . .';—there is no oath, nor even asseveration, as E. V. and most Commentators introduce. The expression is exactly analogous to Rom. ix. 1. ἡ καύχ.

. . . .] this boasting (not = καύχημα, here or any where else) shall not be stopped (supply τὸ στόμα, which is not expressed, because καύχησις being itself a matter of utterance, suits the sense of the verb without it) as regards (or against) me (καύχ., as it were personified—shall not have its mouth stopped as regards me) in the regions of Achaia (where the καύχησις is imagined as being and speaking).

11.] He presupposes, and negatives, a reason likely to be given for this resolution; viz. that he loves them not, and therefore will be under no obligation to them:

ὕμᾱς ; ὁ ἑθεὸς οἶδεν. ¹² ὁ δὲ ποιῶ, καὶ ποιήσω, ἵνα ^c ἑκκόψω τὴν ^e ἀφορμὴν τῶν θελούντων ^e ἀφορμὴν, ἵνα ^{fg} ἐν ^h ᾧ ^e καυχῶνται ^h εὐρεθῶσιν καθὼς καὶ ἡμεῖς. ¹³ οἱ γὰρ ⁱ τοιοῦτοι ^k ψευδαπόστολοι, ^l ἐργάται ^m δόλιοι, ⁿ μετασχη-
 reff. h = 1 Cor. iv. 2 reff. i Acts xxii. 22 reff. k here only †. see Rev.
 ii. 2. l Matt. ix. 37 al. † Wisd. xvii. 17 al. = Phil. iii. 2. m here only. Prov. xii.
 6. (-ιούν, Rom. iii. 13.) n here 3cc. 1 Cor. iv. 6. Phil. iii. 21 only †. 1 Kings xxviii. 8
 Symm. Jos. Antt. vii. 10. 5. c ch. xii. 2, 3.
 Josh. xxii. 22.
 d Rom. xi. 22,
 23 reff.
 e Rom. vii. 8
 reff.
 f ellips., Matt.
 xx. 23 al.
 g Rom. ii. 17

12. ὑμεῖς F[-gr(not G)] d.

13. for οἱ, οὐ F[-gr].

ψευδοαπ. D¹.

om εις F.

for we willingly incur obligations to those whom we love. οἶδεν. scil. ὅτι ὑμᾶς ἀγαπῶ.

12.] *The true reason:*—But that which I do, I will also continue to do (καὶ ποιήσω) must not, as Erasm., be coupled to ποιῶ, and διὰ τοῦτο ποιῶ supplied before ἵνα,—because it is for his resolution respecting the future that the reason is especially given) in order that I may cut off the occasion (τὴν, which would be furnished if I did not so) of those who wish for an occasion (viz. of depreciating me by misrepresenting my motives if I took money of you). Many (Chrys., Theophyl., Calv., Grot., Billroth; al.) take this occasion to be one of aggrandizing themselves above Paul if all took money, assuming that the false teachers, as well as Paul, took none: which is extremely unlikely, from the prominence which he gives to the boast of his own abstinence in this point,—and seems directly opposed to ver. 20 and to 1 Cor. ix. 12. ἵνα ἐν ᾧ κ.τ.λ.] that, in the matter of which they boast, they may be found even as we. Such appears generally acknowledged to be the rendering; but as to the meaning, there is great variety of opinion. (1) Many of the ancient Commentators assume that they taught gratis, and were proud of it,—and that Paul would also teach gratis, to put both on an equality and take this occasion of boasting from them. This would suit the sense of the present verse, but seems (see above) at variance with the fact. (2) Theodoret, whom Meyer, al., follow, supposes them to have pretended to the credit of self-denial, while really making gain, and that Paul means, that he will reduce them from pretended to real self-denial. But this too is inconsistent with the context. Paul's boast of disinterested teaching was peculiarly his own, and there is nothing to shew that the false teachers ever professed or made any boast of the like. His resolution did not spring out of an actual comparison instituted by them between their own practice and what they might falsely allege to be his, but was adopted even before his coming to Corinth,

arguing *a priori* that it was best to cut off any possible occasion of such depreciation of him from his probable adversaries. (3) Others, Cajetan, Estius, after Aug. de Serm. Dom. in Monte ii. 16 (54), vol. iii. p. 1292,—also Bengel,—join ἵνα . . . ἡμεῖς with ἀφορμὴν,—‘occasion that they may be found even as we,’ and explain ἐν ᾧ καυχ. as a parenthesis, ‘that they may be found (a point in which they boast) even as we:’ i. e. ‘that in point of selfishness and covetousness, we may be both on a level.’ But this meaning would require rather εὐρεθῶμεν καθὼς καὶ αὐτοί, ‘we may be reduced to their level.’ (4) Olsh., adopting in the main the last interpretation, would understand ἐν ᾧ καυχῶνται of the taking of money of which they boasted, accounting it an apostolic prerogative. But to this the last stated objection applies even more forcibly: and besides, the supposition is wholly arbitrary. (5) De Wette, believing the second ἵνα to be parallel with the first, as in (1) and (2), understands ἐν ᾧ καυχῶνται as applying to their boast of apostolic efficiency: ‘that they may, in their apostolic work which they vaunt with such pretension, be found even as we,’ and thinks the transition to what follows thus made easy. But the objection to this is, that the *punctum comparationis* in the rest of the chapter is not apostolic efficiency, but rather matters κατὰ σάρκα. (6) I cannot adopt any one of the above accounts of the sentence, for the negative reasons already given, and because all of them seem to me to have missed the clue to the meaning which the chapter itself furnishes. This clue I find in vv. 18 ff. The καυχῶνται is there taken up, described as being κατὰ σάρκα: the καθὼς καὶ ἡμεῖς is taken up by Ἑβραῖοί εἰσιν; κἀγώ &c. From this it is manifest to me, that his meaning in our present clause is, ‘that in the matter(s) of which they boast they may be found even as we;’ i. e. ‘we may be on a fair and equal footing:’ ‘that there may be no adventitious comparisons made between us arising out of misrepresentations of my course of procedure among you, but that in every matter of boasting,

ο Rev. xvii. 6 only. Job xvii. 8. xlviii. 20 only. p see Eph. v. 8. 1 Thess. v. 5 al. q = 1 Cor. ix. 11 only. Gen. xiv. 28. Isa. xlix. 6. r see Gal. ii. 17. s see ch. iii. 9. t = Rom. vi. 21 reff. u Rom. ii. 6. Rev. xx. 12, 13. Ps. xlviii. 4. v = 1 Cor. iii. 18 reff. 1. ix. 17. Luke v. 36, 37. x. i. xiii. 9. xiv. 32 only. w Luke xi. 40. Rom. ii. 20 al. L.P., exc. 1 Pet. ii. 15. Prov. passim. x Matt. vi. 1. ix. 17. Luke v. 36, 37. x. i. xiii. 9. xiv. 32 only. y Acts v. 15 reff. z see Matt. x. 14. ch. c see ch. vii. 9—11. d so John vii. 10. e ver. 1 reff. b absol., 1 Cor. i. 29. iv. 7 al.

14. rec (for θαυμα) θαυμαστον, with D²⁻³KLM rel: txt BD¹FP[R]N a 17 Orig¹ [Euthal-^{ms} Damasc-^{ms}]. for eis angelon, ws angelos D¹(and lat) Orig-int-mss¹, Cyr¹ Lucif, Ambrst [Promiss].

15. om ουν D¹(and lat) spec Syr goth arm Lucif, om διακονοι K. εαυτου K. for εσται, εστιν D¹(and lat) [spec] Lucif.

16. om γε D¹. rec μικρον τι bef καγω, with syr (Ec: txt BDFKLMP[R]N rel latt Syr goth æth arm [Euthal-^{ms} Thdrt Damasc]. καυχησονται DKLP[R] d¹ [Euthal-^{ms}].

17. rec λαλω bef κατα κυριον, with DLM rel vulg(not F-lat) fri syr copt goth: txt BFKP[R]N a d (m[κ. ανθρωπον]) 17. 47 Syr æth arm [Bas.] Chr¹ Damasc.

we may be fairly compared and judged by facts.' And then, before the γάρ of ver.

13 will naturally be supplied, 'And this will end in their discomfiture: for realities they have none, no weapons but misrepresentation, being false Apostles,' &c.

13.] For (see above: the γάρ implying also that the choice of the above line of conduct has been made in a conviction of their falsehood and its efficacy to detect it) such men are false Apostles (not, as Vulg. and most expositors, 'such false Apostles are εργ. δόλ.,' which destroys the whole emphasis of the sentence, wherein the υπερλίαν απόστολοι of ver. 5 are pronounced now to be ψευδαπόστολοι: and besides, suggests an irrelevant comparison between οί τοιοῦτοι ψ. and ψ. of some other kind. On the sense, see Rev. ii. 2. ο τοιοῦτος is a familiar designation with the Apostle, see reff.),—dishonest workmen (in that they pretend to be teachers of the Gospel, and are in the mean time subserving their own ends),—changing themselves into (in appearance: the pres. participle indicates their habit and continual endeavours to assume the shape) Apostles of Christ. By a fair comparison between us, this mask will be stripped off;—by the abundance of my sufferings, and distinctions vouchsafed by the Lord, my Apostolicity will be fully proved, and their Pseudapostolism shewn.

14, 15.] οὐ θαῦμα—so Aristoph. Plut. 99, καὶ θαῦμα γ' οὐδέν, οὐδ' ἐγὼ γὰρ ὁ βλέπων. αὐτὸς γὰρ ὁ σ.] If any definite allusion is here intended, it is perhaps to Job i. 6, &c.: but I would rather suppose the practice of Satan in tempting and seducing men to be intended.

14. ἀγγ. φωτός] God is light, and inhabits light, and His angelic attendants are surrounded with brightness, see Acts xii. 7; Ps. civ. 4: whereas Satan is the Power of darkness, see reff. and Luke xxii. 53.

15.] εἰ καί, if also, i.e. as well as himself, or perhaps better applying to the whole sentence, if, also . . . μετασχ. ὡς, i.e. μετασχ. καὶ γίνονται ὡς:—so Rom. ix. 29, ὡς Γόμορρα ἂν ὁμοιώθην.

αὐτός, the father of falsehood and wrong (John vii. 44), is directly opposed to δικαιοσύνη θεοῦ, Matt. vi. 33, that manifestation of God by which He is known to us in the Gospel, Rom. i. 17.

ὣν τὸ τέλ.] Of whom (notwithstanding this disguise) the end shall be correspondent to their works (not to their pretensions). 16—21.] Excuses for his intended self-boasting.

16.] πάλιν—referring to ver. 1, not repeating what he had there said, but again taking up the subject, and expanding that request. The ἀνέχομαι of ver. 1 in fact implies both requests of this verse:—the not regarding him as a fool for boasting, or even if they did (εἰ δὲ μήγε after a negative sentence implies 'but if it cannot be so,' 'if you will not grant this,' see reff. κὰν elliptical: the full construction would be κὰν ὡς ἄφρονα δέξασθαι

δέξ, δέξασθέ με: so in reff.) as a fool (i.e. yielding to me the toleration and hearing which men would not refuse even to one of whose folly they were convinced) receiving him. κἀγώ, as well as they. 17.] Proceeding on the ὡς ἄφρονα, he disclaims for this self-boasting the character of inspiration—or of being said in pursuance of his

[R xi. 14...]
BDFKL
MP[R]S
a b c d e
f g h k l
m n o 17.
47

ἐν ταύτῃ τῇ ὑποστάσει τῆς ^εκαυχήσεως. ¹⁸ ἐπεὶ πολλοὶ ^τ ^εκαυχῶνται ^hκατὰ ^hτὴν ^hσάρκα, καὶ γὰρ ^bκαυχήσομαι. ¹⁹ ἡδέως γὰρ ^kἀνέχεσθε τῶν ^wἀφρόνων, ^lφρόνιμοι ὄντες. ²⁰ ^kἀνέχεσθε γάρ, εἴ τις ^mυμᾶς ^mκαταδουλοῖ, εἴ τις ⁿκατεσθίει, εἴ τις ^oλαμβάνει, εἴ τις ^pἐπαίρεται, εἴ τις ^qεἰς ^qπρόσωπον ^rυμᾶς ^rδέρει. ²¹ ^sκατὰ ^tἀτιμίαν λέγω ^uὡς ^uὅτι ^uἡμεῖς

²⁴ ix. 17. (-διστα, ch. xii. 9.) ^k ver. 1. ^l Rom. xi. 25 al. ^{Prov.} xv. 21. ^{iron.} 1 Cor. ^{iv.} 10. ^m Gal. ii. 4 only. ^{Gen.} xviii. 21. ⁿ Mark xii. 40 || ^{L.} Gal. v. 15. ^{Rev.} xi. 5 ^{only.} Isa. ix. 12. ^o = ch. xii. 16. ^p = ch. x. 5 reff. ^q see Matt. xxvi. 67. ^r Acts v. 40 reff. ^s = 1 Cor. vii. 6. ^t Rom. i. 26 reff. ^u ch. v. 19. ² Thess. ii. 2.

18. for πολλοί, οἱοι P¹.

om την D¹F[R]S¹ 17 Chr, Damasc.

20. rec υμας bef eis προσωπον, with D²[-gr] KLM rel am[in vos faciem(sic, Tischdf)] Syr goth arm Chr, Thdrt: txt BD¹3FPN m o 17 latt syr æth [Euthal-ms] Damasc Orig-int, [Ambrst].

mission from the Lord. κατὰ κύρ.] as in reff., after the (mind of the) Lord, in pursuance, i. e. in this case, of θεοπνευστία from above: not as in 1 Cor. vii. 10, 25, 40.

ὡς ἐν ἀφρ.] as it were in folly, i. e. 'putting myself into the situation, and speaking the words of a foolish man vaunting of himself.' ὑποστάσει, as ch. ix. 4, in this present confidence, not as Chrys. 'subject,'—'this subject of boasting,' ἵνα μὴ νομίσης πανταχοῦ ἀνοηταίνειν αὐτόν, (Hom. xxiv. p. 607)—and so al.: but the sense would be insipid in the last degree: nor could such a meaning well be expressed without γε,—ἐν ταύτῃ γε τῇ ὑπ. De Wette also renders ὑπ. 'subject-matter,' and understands, 'since we are come to boasting;' but here again γε would be more naturally found. He objects to 'confidence,' that the boasting was not begun: but as Meyer replies, it is conceived of as having begun in Paul's mind, by the use of the present λαλῶ, I am speaking.

18.] Since many (viz. the false teachers, but not only they:—'since it is a common habit,'—for he is here speaking as εἰς τῶν ἀφρόνων, see Job ii. 10) boast according to the flesh (not = ἐν σαρκί, as Chrys., al., but 'in a spirit of fleshly regard,'—'having regard to their extraction, achievements, &c.' as below vv. 22 ff.), I also will boast (scil. κατὰ τὴν σάρκα. Rückert thinks these words are omitted purposely, thereby to imply that the Apostle's boasting was not fleshly; but this is distinctly contradicted by the context: he is speaking as one of the πολλοὶ of οἱ ἀφρονες, see next verse).

19.] Bitterly ironical. They were φρόνιμοι—as 1 Cor. iv. 8, κεκορεσμένοι—so full of wisdom as to be able to tolerate complacently, looking down from the 'sapientum templa serena,' the follies of others. This, forsooth, encourages him to hope for their forbearance and patronage. Compare the earnestness of 1 Cor. iii. 1—4. And the irony does not stop here: it is not only matter of presump-

tion that they would tolerate fools with complacency, but the matter of fact testified it: they were doing this: and more.

20.] for (proof that they could have no objection to so innocent a man as a fool, when they tolerated such noxious ones as are adduced) ye endure (them), if (as is the case) one brings you into slavery (the mere abstract act as regarded them, not the man's own selfish view, being in the Apostle's mind, the active, not the middle, is used. Thucyd. iii. 70, uses the active similarly: λέγοντες τοὺς Ἀθηναίους τὴν Κέρκυραν καταδουλοῦν. But the enslaving understood, is to the man himself, not to the law:—see ref. Gal.), if one devours you (by exaction on your property, see reff. Mk. L. So Hom. Od. γ. 315: μὴ τὰ κατὰ πάντα φάγωσι κτήματα, and Plaut., Ter., and Quintil., in Wetstein), if one catches you (as with a snare, ref.: not, 'takes from you'), if one uplifts himself (so freq. in Thucyd., e. g. vi. 11, χρῆ μὴ πρὸς τὰς τύχας τῶν ἐναντίων ἐπαίρεσθαι. See other examples in Wetst.), if one smites you on the face (in insult, see 1 Kings xxii. 24: Matt. v. 59; Luke xxii. 64; Acts xxiii. 2. This is put as the climax of forbearance. "That such violence might literally be expected from the rulers of the early Christian society, is also implied in the command in 1 Tim. iii. 3, Tit. i. 7, that the 'bishop' is not to be 'a striker.' Even so late as the seventh century the council of Braga (c. 7), A.D. 675, orders that no bishop at his will and pleasure shall strike his clergy, lest he lose the respect which they owe him." Stanley).

21.] By way of disparagement (κατ' ἀτιμίαν,—so κατὰ λήτῃν ἐκπλώσαντες, Herod. ii. 152; κατὰ θέαν ἦκεν, Thucyd. vi. 31) I assume that (ὡς ὅτι, see ch. v. 19, note,—does not positively state a fact, but assumes one, or states the import of a saying) we (emphatic) were weak (when we were among you). An ironical reminiscence of his own abstinence when among

v. — Rom. iv.
19 reff.
w ver. 12.
x = ch. x. 2.
y ver. 17.
z Acts vi. 1.
Phil. iii. 5
his only.
Gen. xxxix.
14 al.

a John i. 48. Acts ii. 22. Rom. xi. 1 al.
d here only. Zech. vii. 11 only. (—νία, 2 Pet. ii. 16.)

b Rom. ix. 7 reff.

c Col. i. 7. 1 Tim. iv. 6. see ch. vi. 4.
e as adv., here only. Winer, edn. 6, § 50, Remark 2.

ἡσθενήσαμεν^v ἐν ᾧ δ' ἂν τις^x τολμᾷ, (ἢ ἐν ἡ ἀφροσύνη^y λέγω) x τολμῶ καὶ γώ. 22 z Ἐβραῖοι εἰσιν; καὶ γώ. a Ἰσραηλιταὶ εἰσιν; καὶ γώ. b σπέρμα Ἀβραάμ εἰσιν; καὶ γώ. 23 c διάκονοι^z χριστοῦ εἰσιν; (d παραφρονῶν λαλῶ) e ὑπὲρ ἐγώ ἐν

BDFKL
MPN a b
c d e f g
h k l m n
o 17. 47

21. ἡσθενησαμεν bef ημεις F[not F-lat]: ἡσθενηκαμεν B^N m [17(Griesb)] 80 [Euthal-ms].—add ἐν τούτῳ τῷ μερεὶ D vulg-ed [demid](not am fuld [tol]) Ambrst. om δ' D¹(and lat) vulg syrr Ambrst. τολμω καγω bef εν αφρ. λεγω F[not F-lat].—om 2nd λεγω N¹(ins N-cor¹ obl).

them from all these acts of self-exaltation at their expense, q. d. (ironically), 'I feel that I am much letting myself down by the confession that *I* was too weak ever to do any of these things among you.' This I believe with Schrader, De Wette, and Meyer, to be the only satisfactory rendering. See also Stanley. Most expositors (1) refer λέγω back to ver. 20, '*I say it*,'—'*I speak*,' as E. V. So Chrys., Theophyl., Theodoret, Pelag., Erasmus, Calvin, al. (Chrys. remarks on ὡς ὅτι, —ἀσαφές τὸ εἰρημίζον. ἐπειδὴ γὰρ φορτικὸν ἦν, διὰ τοῦτο οὕτως αὐτὸ τέθεικεν, ἵνα κλέψῃ τὴν ἐπαχθειαν τῇ ἀσάφειᾳ, p. 609), and (2) understand κατὰ αἰμ., 'to your shame,' and (3) ὡς ὅτι, 'as though.' But (1) can hardly be, seeing that λέγω below and λαλῶ ver. 23 have a forward reference: (2) would require ὑμῶν, and even then would be exceedingly harsh,—cf. the similar meaning 1 Cor. xv. 34, where we have πρὸς ἐντροπὴν ὑμῶν λαλῶ; and (3) it may be doubted whether ὡς ὅτι ever can mean 'as though,' even in ref. 2 Thess., where Winer, edn. 6, § 65. 9 (see German edn.), renders it by wie daß: it is pleonastic, answering to our expression 'how that'—'I told him, how that' Winer, in a former edition, instances the use of wie daß in a somewhat similar way: wie daß ich gehört habe, . . . where either wie or daß would be enough. Besides the instances given on ch. v. 19, Meyer quotes from Dion. Hal. ix. (with no further ref.) ἐπιγινούς, ὡς ὅτι ἐν ἐσχάτοις εἰσιν οἱ κατακλεισθέντες. ἐν ᾧ δ' ἂν But in whatsoever matter any one (the τις of ver. 20) is bold (the ἂν signifies habit, recurrence: so Soph. Philoct. 290, ταῦτ' ἂν ἐξέρπων τάλας ἐμνησάνμην' εἶτα πῦρ ἂν οὐ παρῇ, and Eur. Phœn. 412, ποτὲ μὲν ἐπ' ἡμῶν εἶχον, εἴτ' οὐκ εἶχον ἂν, where see Porson). Throughout this passage, compare by all means Stanley's interesting notes. ἐν ἀφρ.] see ver. 17.

22.] "The three honourable appellations with which the adversaries magnified themselves,—resting on their Jewish extraction, are arranged so as to form a *climax*: so that Ἐβραῖοι refers to

the *nationality*,—Ἰσραηλιταὶ to the *theocracy* (Rom. ix. 4 ff.), and σπέρμα Ἀβρ. to the *claim to a part in the Messiah* (Rom. ix. 7; xi. 1, al.)." Meyer. The interrogative form of the sentence is much more lively and consistent with the spirit of the context than the affirmative, as given by Erasmus, Luther, Estius, al. 23.] Meyer remarks, that all three points of Judaistic comparison, of so little real consequence in the matter, were dismissed with the short and contemptuous καὶ γώ,—'*that am I too*.' But that is not enough, now that we are come to the *great* point or comparison; the consciousness of his real standing, and their nullity as ministers of Christ requires the ὑπὲρ ἐγώ, and the holy earnestness of this consciousness pours itself forth as a stream over the adversaries, so as to overwhelm their conceited aspirations to apostolic dignity.

παραφρ. λ.] stronger than ἐν ἀφροσ. λέγω:—*I say it as a madman*. Hardly, as Meyer, spoken from a consciousness of the verdict παραφρονεῖ which the opponents would pronounce on this ὑπὲρ ἐγώ,—but rather, as De W., from a deep sense of his own unworthiness, and conscious how utterly untrue was ὑπὲρ ἐγώ, in any boasting sense. He therefore repudiates it even more strongly than the τολμῶ καὶ γώ. ὑπὲρ ἐγώ must not be misunderstood. He concedes to them their being διάκ. χρ., and assumes (παραφρονῶν) for himself, *something more*, if more abundant labours and sufferings are to be any criterion of the matter. That this is the sense is obvious from the comparison being in the *amount* of labours and sufferings,—and not (as Meyer), that he denies to them the διάκ. χρ. and merely puts it hypothetically. 'Well, then, if *they* are to be considered διάκ. χρ., *I* must be *something more*.' If so, the comparison would be not in the *degree* of ministerial self-sacrifice, but in the *credentials of the ministry itself*. Both are now assumed to be ministers: but if so, Paul is a minister in a much higher degree, more faithful, more self-denying, richer in gifts and divine tokens, than they. The preposition is used ad-

^{fg} κόποις ^h περισσοτέρως, ἐν ^{fi} φυλακαῖς ^h περισσοτέρως, ἐν ^f ch. vi. 5.
^{fk} πληγαῖς ^l ὑπερβαλλόντως, ἐν ^m θανάτοις πολλάκις. ^g 1 Cor. iii. 8.
 24 ὑπὸ Ἰουδαίων πεντάκις ⁿ τεσσαράκοντα ^o παρὰ μίαν ^h ch. i. 12 reff.
 ἔλαβον, ²⁵ τρις ^p ἐραβδίσθην, ἅπαξ ^q ἐλιθάσθην, τρις ⁱ Matt. xxv. 36,
^r ἐνανάγησα, ^s νυχθήμερον ἐν τῷ ^t βυθῷ ^u πεποιήκα· ^{ac} Heb. xi.
 26 ^v ὁδοιπορίαις πολλάκις, ^w κινδύνους ^x ποταμῶν, ^w κιν- ^k Luke x. 30.
 only. (-βάλλειν, ch. iii. 10) ^m = ch. i. 10. Ps. lv. 13. see 1 Cor. xv. 31. ^{προσπο-}
 θνήσκω πολλοὺς θανάτους ὑπομένων ἀνθ' ἐνὸς τοῦ τελευταίου, Philo, Flacc. § 20, vol. ii. p. 542.
ⁿ ellipsis of πληγ., see Luke xii. 47, 48. ^o = here only. Herod. ix. 33. ^p Acts.
^s here only ^t here only. Exod. xv. 5. Ps. cvi. 24. (-θίζειν, Luke v. 7.) ^r 1 Tim. i. 19 only ^t.
^u = Acts
 xv. 33 reff. ^v John iv. 6 only ^t. 1 Macc. vi. 41. (-ρεῖν, Acts x. 9.) ^w here
 (8 times) and Rom. viii. 35 only. Ps. cxiv. 3. (-ρεύειν, 1 Cor. xv. 30.) ^x gen., = 1 Pet.
 i. 2, βαπτ. αἰμ.

23. for λαλω, λεγω DF e Did., ^{κονοις} F(not G). ^{rec} εν πληγαῖς υπερβ.
 hef εν φυλακαῖς περισσ., with D²[-gr] KL¹M³ rel syrr copt arm Orig¹ Chr¹ Thdr¹
 Damasc. and F[-gr(and G-lat)] ⁸¹ Orig¹ [Hil¹], which (and P) put περισσ. with πληγ.
 and υπερβ. with φυλ.: om εν πλ. υπ. Clem [Euthal-ms] Tert: txt B D¹(and lat) (P)
 [17] vulg(and F-lat) goth æth Orig¹ [Ambrst Aug¹]. ^{πολλοις} D¹[-gr].
 25. ^{rec} εραβδ., with M rel Chr [Thdr¹ Damasc]: txt BDFKL¹P¹ [a c d f k m n o]
 17. 47 Orig¹ Eus¹ Chr-ms Thl Ec.
 26. for πολλας (and in next ver), ^{πολλαις} D¹(with lat); so also vulg [F-lat Syr] in
 ver 27 [twice].

verbially, see reff. ^{ἐν κόποις περισσ.]}

By (the ἐν is instrumental [in (the matter of) or, by (virtue of)]):—the direct dative is adopted ver. 26:—these facts are *proofs of the ὑπὲρ ἐγώ*,—not as Estius, al., *parallel with it*, which would only apply to the comparatives and not to ἐν θανάτοις *πολλάκις* labours (occurring) *more abundantly* (the adverbs belong to the substantives in each case and are used adjactively; so τὴν ἐμὴν ἀναστροφὴν ποτε, Gal. i. 13: τῆς ἐμῆς παρουσίας πάλιν, Phil. i. 26),—by prisons (imprisonments) *more abundantly* (but one such is mentioned in the Acts (xvi. 23 ff.) previous to the writing of this Epistle.

Clement, in the celebrated passage of his 1st Epistle to the Corinthians (c. v. p. 220) on the labours of Paul, describes him as ἐπτάκις δεσμὰ φορέσας. This whole catalogue should shew the chronologists of the Apostle's life and epistles how exceedingly unsafe it is to build *only* on the history in the Acts for a complete account of his journeys and voyages), *by stripes more exceedingly* (particularized below), *by deaths often* (see reff. and ch. iv. 10. Such was the danger escaped at Damascus, Acts ix. 23, at Antioch in Pisidia, xiii. 50, at Iconium, xiv. 5, 6, at Lystra, ib. 19, at Philippi, xvi., at Thessalonica, xvii. 5 f., at Berea, ib. 13, and doubtless many others of which we know nothing. See below).

24, 25.] are parenthetical, explaining some of the foregoing expressions: the construction is resumed, ver. 26.

At the hands of the Jews five times received I forty save one (in Deut. xxv. 3, it is prescribed that not more than forty

stripes should be given, 'lest thy brother should seem vile unto thee.' For fear of exceeding this number, they kept within it. This seems a more likely account of the thirty-nine stripes than that given by Wetst.,—that thirteen were inflicted on the breast, and the same number on each shoulder, and the fortieth omitted, lest one part of the body should receive more than another. See the Rabbinical authorities in Wetst., and cf. Joseph. Antt. iv. 8. 21 and 23, and Stanley's note here. He calls it τιμωρία αἰσχίστη: and Meyer remarks that Paul might well number it among the θάνατοι, for it was no rare occurrence for the criminal to die under its infliction.

None of these scourgings are mentioned in the Acts),—*thrice was I beaten with rods* (scil. by the Roman magistrates, see Acts xvi. 22, 23, which is the only occasion mentioned in the Acts), *once was I stoned* (Acts xiv. 19), *thrice I suffered shipwreck* (not one of these shipwrecks is known to us. Thus we see that perhaps three, perhaps two, voyages of Paul, but certainly one,—previous to this time, must be somewhere inserted in the history of the Acts: see Prolegg. ch. iii. § v. 5), *a night and day have I spent (reff.) in the deep* (i.e. the sea: probably on some remnant of a wreck after one of his shipwrecks alone or with others. To understand ὁ βυθός, as Thl. (τινὲς δὲ φασιν ἐν τινι φρέατι μετὰ τὸν ἐν Δύστροις κίνδυνόν κατακρυφθεῖς, βύθῳ λεγόμενῳ, νῦν τοῦτο λέγει), seems to be taking it out of its connexion here. Wetst. gives from Ælian, H. An. viii. 7, ἀθέατον νήχεσθαι ἐν βυθῷ. Still less must we think of the characteristic interpretation

⁷ Epp. here only. Matt. xii. 13 ff. (from Jer. vii. 11) al.
² Acts xviii. 2 reff. absol. 2 Macc. xii. 31.
^a Matt. xv. 39 1 M. Heb. xi. 38 only. Ezek. xxxv. 4. Gal. ii. 4 only.
^b Gal. ii. 4 only.
^c 1 Thess. ii. 9. 2 Thess. iii. 8 only.
^d ch. vi. 5 (reff.).
^e as above (c)
^f Deut. xviii. 38 only.
^g Rom. viii. 35.
^h here
ⁱ John xviii. 18. Acts xxviii. 2 only. Gen. viii. 22.
^k as above
^l = Matt. xiv. 21. (Heb. iv. 15.) Gen. xxvi. 1.
^m Matt. v. n Acts xxiv. 12 only.
^o = 2 Macc. 17. 47

δύνους ^{xy} ληστῶν, ^w κινδύνους ἐκ ^z γένους, ^w κινδύνους ἐξ ^{BDFKL} ἐθνῶν, ^w κινδύνους ἐν πόλει, ^w κινδύνους ἐν ^a ἐρημίᾳ, ^w κινδύνους ἐν θαλάσῃ, ^w κινδύνους ἐν ^b ψευδαδέλφοις, 27 ^{cd} κόπῳ καὶ ^{ce} μόχθῳ, ἐν ^d ἀγρυπνίαις πολλάκις, ἐν ^{fg} λιμῷ καὶ ^{gh} δίψει, ἐν ^d νηστείαις πολλάκις, ἐν ⁱ ψύχει καὶ ^{fgk} γυμνότητι. 28 ^l χωρὶς τῶν ^m παρεκτὸς ἢ ⁿ ἐπίστασις

27. rec ins εν bef κοπω, with KLMP &-corr¹(?)³ rel vulg(and F-lat) Orig₂(-int₁) [Bas, Chr, Euthal-ms Thdr̄t Damasc Ambrst Aug.]: om BD F[-gr] &¹ goth. δψη B¹ g² l [Orig₁].

28. rec επισυστασις, with KLMP rel Chr, (explaining it: οἱ θόρυβοι, αἱ ταραχαί, αἱ πολιορκίαι τῶν δῆμων καὶ τῶν πόλεων ἐφοδοί. So also Thdr̄t al) Damasc: txt BDF&

of Estius: "Subjunctit aliud periculum marinus longe gravius, nempe quod demersus fuerit ex naufragio in profundum maris, ubi tamen divina ope fuerit servatus incolumis noctem et diem, atque inde postea liberatus"). 26.] The construction is resumed from ver. 23, but now with the instrumental dative without the preposition. By journeys frequently, by perils of rivers (the genitives denote the material of the perils; rivers and robbers being the things and persons actually attacking. Winer, edn. 6, § 30. 2 [α], renders it *perils on rivers*, justifying it by κ. ἐν πόλει: but in my view a distinction is pointed out by the variety of construction. Wetst. quotes κινδ. θαλασσῶν from Heliod. ii. 4. The 'perils of rivers' might arise from crossing or fording, or from floods. The crossing of the rocky and irregular torrents in Alpine districts is to this day attended with danger, which must have been much more frequent when bridges were comparatively rare. And this is the case with a road, among others, frequently traversed by Paul, that between Jerusalem and Antioch, crossed as it is by the torrents from the sides of Lebanon. Maundrell says that the traveller Spon lost his life in one of those torrents: see Conybeare and Howson, edn. 2, vol. i. p. 502, note: and Stanley in loc.), by perils of robbers (see note on Acts xiii. 14), by perils from my kindred (the Jewish nation, *etc.*, arising from: they not being always the direct agents,—but, as in many cases in the Acts, setting on others or plotting secretly: or γένους,—and ἐθν. below,—imports generically the source, or quarter whence the danger arose), by perils from the Gentiles (not merely "from Gentiles," as Stanley: this would be ἐξ ἐθνικῶν. The art. is omitted after the preposition, the word being thus categorized in Greek; but it must be supplied

in our English idiom), by perils in the city (in Damascus, Acts ix. 23 f.—Jerusalem, ib. 29,—Ephesus xix. 23 ff., and many other places), by perils in the desert (the actual desert? or merely the solitude of journeys as contrasted with 'the city?' but any how, not 'in solitude:' the art. must be supplied as in ἐν πόλει), by perils in the sea (not, as De W., a repetition from ver. 25: there are many perils in the sea short of shipwrecks), by perils among false brethren (*who were these?* Grot., al., suppose, 'qui Christianos se simulabant, ut res Christianorum perdiscerent, deinde eos proderent,'—and so apparently Chrys., &c. But Paul's use of this compound leads us rather to persons who bona fide wished to be thought ἀδελφοί, but were not, scil. in heart and conduct, and were opponents of himself personally, rather than designed traitors to the Christian cause. Cf. ψευδαπόστολοι above, ver. 13); 27.] by labour and weariness, by watchings (see on ch. vi. 5) frequently (the ἐν is here resumed, perhaps arbitrarily, perhaps also because κόπος and μόχθος are more directly instrumental,—ἀγρυπν., &c., more conditionally), by hunger and thirst, by fastings frequently (voluntary fastings, 'ad purificandam mentem et edomandam carnem,' as Estius, see also ch. vi. 5 note. De W. here too (see also Stanley) holds to 'involuntary fastings;' but he is clearly wrong, for νηστ. is distinguished from λιμ. κ. δίψ.), in cold and nakedness (insufficient clothing:—or, literally, when thrust into prison after his scourgings,—or after his shipwrecks). 28.] He passes from particulars, omitting others which might have been specified, to the weight of apostolic care and sympathy which was on him. Not to mention those (afflictions) which are besides (these) (the Vulg., E. V., Beza, Estius, Bengel, under-

μοι ἡ ^ο καθ' ἡμέραν, ἡ ^ρ μέριμνα ^ι πασῶν τῶν ^ι ἐκκλησιῶν. ^ο Acts ii. 46
²⁹ τίς ^ι ἀσθενεῖ, καὶ οὐκ ^ι ἀσθενῶ; τίς ^ς σκανδαλίζεται, ^ρ p and constr.,
καὶ οὐκ ἐγὼ ^ι πυροῦμαι; ³⁰ εἰ ^υ καυχᾶσθαι δεῖ, ^{vw} τὰ ^ν τῆς ^{22 || Luke}
^{only. Sir. xlii. 9.} ^{q ch. viii. 18 reff.} ^{r = Acts xx. 35, or Rom. xiv. 1.}
^{s 1 Cor. viii. 13 reff.} ^{t 1 Cor. vii. 9 reff.} ^{u absol., vv. 16, 18.} ^{v constr.,}
^{Rom. xiv. 19 al.} ^{w constr., ch. ix. 2.} ^{Prov. xxvii. 1.}

k 17 [Euthal-ms]. rec (for μοι) μου, with D[-gr] KLMPK³ rel vulg[(and F-lat)
Ambrst]: txt B F[-gr] N¹ 17 [Euthal-ms, in me D-lat Augs]. om 1st η F¹
(not G). for καθ. ημ. η, καθημερινη F.

stand *παρεκτός* as = *ἐξωθεν*, 'the things that are without,'—a meaning which it never has, always implying *exception*, see reff. Chrys., al., join χωρ. τ. παρεκτ. with the foregoing, and put a period after παρεκτ., interpreting it rightly, *πλείονα τὰ παραλειφθέντα τῶν ἀπαριθμηθέντων*, Hom. xxv. p. 613:—but this seems to break the connexion too abruptly, besides giving a strange and unlikely termination to the long sentence preceding),—*my care* (*ἐπίστ.* may be either 'delay,' 'hindrance,' as Soph. Antig. 225, πολλὰς γὰρ εἶχον φροντίδος ἐπιστάσεις, and Xen. Anab. ii. 4. 26, ὅσον δ' ἂν χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσεις, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστασιν,—or, as very frequently in Polybius, see Schweigh., Lex. Polyb.,—'care,' 'attention,' 'matter of earnest thought:' e. g. τὴν ὑπὲρ τῶν ὅλων ἐπίστασιν κ. διάληψιν, viii. 30. 13, 'curam summæ rei,'—οὐκ ἐκ παρέργου, ἀλλ' ἐξ ἐπιστάσεως, iii. 58. 3,—ἄγειν τινὰ εἰς ἐπίστασιν, 'attentionem aliqujus excitare,' ix. 22. 17, al. The rec. reading, *ἐπισύστασις* (which has perhaps been introduced from *ἐπίστασις* not being understood (see digest here and on ref. Acts) and then μοι has been altered to μου as easier; but substantives derived from verbs which govern a dative are sometimes followed by this case, see Winer, edn. 6, § 31. 3, and Moulton's note), can only mean *concursum*, in a hostile sense, see reff. and examples in Wetst.: and so Chrys. (see var. readd.), &c., take it here: others metaphorically, as Beza, 'agmen illud in me quotidie concursgens, i. e. sollicitudo de omnibus ecclesiis:—somewhat similarly De W.,—'that which sets upon me, importunes me, daily:' and so E. V. Stanley, with Est. al., renders it, 'the concourse of people to see me:' but this is doubtful, as departing from the hostile sense. In Beza's sense, there is something Pauline in the rec., "the daily outbreak against me," and the reading cannot be considered certain) *day by day*, (viz.) *my anxiety for all the churches* (the construction is an anacoluthon: not, as Meyer, *ἐπίστ.* the subject and *μέριμνα* the predicate, which would be a very flat sentence,—'my daily care is, anxiety &c.' As it stands, ἡ ἐπίστ. is general, and

ἡ μέριμν. particularizes it. Nothing need be supplied. ἡ ἐπίστ. occurs to the Apostle's mind, and is uttered, in the nominative, the construction being disregarded).

29.] 'Cura certe *συμπάθειαν* generat: quæ facit, ut omnium affectus in se suscipiat Christi minister, omnium personas induat, quo se accomodat omnibus,' Calv.

Olsh., after Emmerling, strangely understands, 'Who is weak, if I am not weak?' i. e. 'Who can be called weak, if I am not so?'

The *ἀσθένεια* of the *τις* may be in various ways; in *faith*, as Rom. xiv. 1 al., or in *purpose*, or in *courage*: that of the Apostle, see 1 Cor. ix. 22, may be a sympathetic weakness, a leaning to the same infirmity for the weak brother's sake, but also a veritable *θυροβούμαι κ. παράσσομαι* (as Chrys., p. 614) in himself, on the weak brother's account.

τίς σκανδ.] "Non priore, sed hac versiculi parte addit *ego*: nam illic infirmo se accomodat: hic dissimilem se scandalizantis fatetur, partes a scandalizante neglectas scandalizati causa *ipse* suscipiens. Partes a scandalizante neglectæ sunt amor, prudentia, &c. Idem tamen Paulus etiam partes scandalizati, sive incommodum quod scandalizatus sentit, in se suscipit." Bengel.

πυροῦμαι,—with zeal, or with indignation. 30.] partly refers back to what has passed since ver. 23. The *ἀσθένεια* not being that mentioned in a different connexion in ver. 29, but that of ver. 21, to which all since has applied. But the words are not without a forward reference likewise. He will boast of his weaknesses—of (τὰ τῆς ἀσθ.) *those things which made him appear mean and contemptible* in the eyes of his adversaries. He is about to adduce an instance of escape from danger, of which this is eminently the case: he might be scoffed at as *ὁ σαργανοφόρητος*, or the like—but he is carried on in his fervency of self-renunciation amidst his apparent self-celebration, and he will even cast before his enemies the *contemptible* antecedents of his career, boasting in being despised, if only for what Christ had done in him. The asseveration in ver. 31 *may* be applied to the whole, but I had rather view it as connected with the strange history about to be related:—'I will glory in my weaknesses

2 Rom. xi. 19. 31 ἄσθενειας μου καυχῆσομαι. 31 ὁ υἱὸς θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ οἶδεν, ὁ ὧν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. 32 ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφφύρει τὴν πόλιν Δαμασκηῶν πιάσαι με [θέλων], 33 καὶ διὰ θυρίδος ἐν σαργάνῃ ἔχαλάσθη διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

XII. 1 * Καυχᾶσθαι δὴ οὐ συμφέρει μοι ἐλεύσομαι

2 Rom. xi. 19. 1 Cor. ii. 5. 7 Rom. xv. 6. 8 Rom. ix. 11. 9 Rom. ix. 5. 10 Rom. ix. 1. 11 Gal. iii. 23. Phil. iv. 7. ii. 15, 18. 1 absol., ch. xi. 16, 18, 20.

1 Pet. i. 5 only. Judith iii. 6. 2 here only. 3 Acts xii. 4 reff. h Acts ix. 25 (reff.). f Acts xx. 9 only. Josh. i Rom. ii. 3 reff.

1 constr., but w. aor. inf., Matt. xix. 10. Esth. iii. 8.

30. om μου B.

31. rec aft κυριου ins ημων, with DMP rel vulg(with [demid] fult F-lat) Syr copt arm Thdrt [Euthal-ms Ambrst] Aug; om BFKLN e g h i m n 17 am syr goth æth Chr[and 2-mss] Damasc. rec aft ιησ. ins χριστου, with DKLMP rel vulg(with [demid] fult F-lat) Syr copt æth Thdrt [Euthal-ms Damasc Ambrst] Aug; om BFN m 17 am syr goth arm Chr[and ms].

32. rec δαμασκηων bef πολιν, with D2[-gr] KLM rel Chr, Thdrt Damasc: txt BD1-3FPN a m 17 [latt arm]. om θελων B D1(=and lat) vulg(and F-lat) Syr arm Ptoom, Ambrst Pel: ins D3[-gr] KLMPN rel goth Chr, [Euthal-ms Damasc] Thdrt, and (but bef πιασαι με) F[-gr](and G-lat) syr copt æth.

33. om εν σαργανη F[-gr].

CHAP. XII. 1. * καυχᾶσθαι δεῖ οὐ συμφέρον μὲν ἐλευσομαι δὲ B (see table) F(N) 17 vulg: so, but ουμφερι, P: καυχασθαι δη ου συμφερι μοι ελευσομαι γαρ (D)KL rel Chr Thdrt [Thl] (Ec.—ins ei bef καυχ. N. 39 lect-17 vulg[and F-lat] [Euthal-ms Ambrst].—δει (on the confusion between η and ει cf Tischd. N. T. (ed. 7) prolegg. p. xxxvii) B D3[and lat] FLP d e f g m n o [17] vulg syr goth [Euthal-ms Ambrst]: δε D1[-gr] N copt Thl: δη KM 47 Athl Chr Thdrt Damasc [Ec].—om μοι D1[-gr] Syr goth. (M uncert.)—add και B 213.

—yea, and I will yet more abase myself—God knows that I am telling sober truth—&c.’ If the solemnity of the asseveration seem out of proportion to the incident, the fervid and impassioned character of the whole passage must be taken into account. It will be seen that I differ from all Commentators here, and cannot but think that they have missed the connexion. Meyer supposes that vv. 32, 33 were only the beginning of a catalogue of his escapes, which he breaks off at ch. xii. 1: and that the asseveration was meant to apply to the whole catalogue: but surely this is very unnatural.

32, 33.] On the fact, and historical difficulty, see note, Acts ix. 24. 32.] ἐν Δαμ. followed by Δαμασκηῶν is pleonastic, but the pleonasm is common enough, especially when for any reason, our words are more than usually precise and formal.

ἐθνάρχης] Prefect, or governor, stationed there by the Arabian king. The title appears to have been variously used. The High Priest Simon, as a vassal of Syria, is so named in reff. 1 Macc., and Jos. Antt. xiii. 6. 7. It was bestowed by Augustus on Archelaus after his father’s death, Jos. Antt. xvii. 11. 4; B. J. ii. 6. 3. The presidents of the seven districts into which Egypt was divided

under the Romans, bore it (Strabo, xvii. 798): as did a petty prince of the Bosphorus under Augustus (Lucian, Macrob. 17). Also the chief magistrates of the Jews living under their own laws in foreign states had this title (Jos. Antt. xiv. 7. 2; xiv. 8. 5. B. J. vii. 6. 3). But apparently it must here be taken in its wider sense, and not in this latter: for the mere chief magistrate of the Jews would not have had the power of guarding the city. Doubtless he was incited by the Jews, who would represent Paul as a malefactor.

σαργάνη, κόφινος, Hesych.;—οἱ μὲν, σχοινίον τι, οἱ δὲ πλέγμα τι ἐκ σχοινίου. Suidas (see West.), = στύπις, Acts ix. 25. Probably it is, as Stanley, a “rope-basket;” a net.

CHAP. XII. 1—10.] He proceeds to speak of visions and revelations vouchsafed to him, and relates one such, of which however he will not boast, except in as far as it leads to fresh mention of infirmity, in which he will boast, as being a vehicle for the perfection of Christ’s power. In order to understand the connexion of the following, it is very requisite to bear in mind the burden of the whole, which runs through it.—ἐν ταῖς ἀσθενείαις καυχῆσομαι. There is no break between this and the last chapter. He has just mentioned a passage of his history which might expose him to con-

γὰρ εἰς ^m ὀπτασίας καὶ ⁿ ἀποκαλύψεις κυρίου. ² οἶδα ^m Luke i. 22.
 ἀνθρώπων ἐν χριστῷ ^o πρὸ ἐτῶν δεκατεσσάρων (εἴτε ^p ἐν ^{xxiv. 23, Acts}
^{iii. 2. Sir. xliii. 2, 16 only. = Dan. ix. 23 al. Theod. n = 1 Cor. xiv. 6 reff. w. gen. subj. (see}
^{note), Rev. i. 1 (Gal. i. 12?) only. (obj.), 1 Cor. i. 7. 2 Thess. i. 7. 1 Pet. i. 7, 13. Sir. xliii. 1.)}
^{o see 2 Tim. i. 9. Tit. i. 2. John xii. 1. Amos i. 1. iv. 7. p ch. v. 6. Heb. xiii. 3.}

aft eis ins τας P: τα(sic) F.

for κυρ., χριστου F[not F-lat]. (P uncert.)

tempt and ridicule—this was one of the ἀσθένειαι. He now comes to *another*: but that other inseparably connected with, and forming the sequel of, a glorious revelation vouchsafed him by the Lord. This therefore he relates, at the same time repudiating it as connected with *himself*, and fixing attention only on the ἀσθένεια which followed it.

1.] (I have in recent editions *suspended* the very difficult question of this reading, not finding it possible to decide whether of the two deserves a place in the text. Meantime, the rec. is left in, and on it the following note is written.) Let only the two readings *καυχᾶσθαι δὴ οὐ συμφέρεи μοι, ἐλεύσομαι γάρ, and καυχᾶσθαι δεῖ, οὐ συμφέρον μὲν ἐλεύσομαι δέ*, be compared, and it would certainly seem as if the former more resembled the nervous elliptic irony of the great Apostle, and the latter the tame conventional propriety of the grammatical correctors. The other variations, δέ for δὴ, and the prefixing of εἰ, are too palpable emendations to require critical treatment. The difficulty however is considerably lessened, when the right connexion is borne in mind. To boast, verily, is not to my advantage: for (i. e. it will be shewn to be so, by the following fact of a *correction administered to me* ἵνα μὴ ὑπεραίρωμαι) (on the other reading, I must boast, though it is not to my advantage: but) I will proceed to visions and revelations of the Lord. δὴ in this sense implies a *consciousness of a reason why the assertion is true*, and is therefore naturally followed by γάρ, if the sentence is completed. The same sense is found in Plato, Phæd. p. 60, ὦ Σώκρατες, ὕστατον δὴ σὲ προσερούσι νῦν οἱ ἐπιτήδειοι, καὶ σὺ τούτους,—the completion of the sense being,—‘for you are to die to-night’.—πολλοὶ κακῶς πράσσουσιν, οὐ σὺ δὲ μόνος, Eur. Hec. 464: i. e. οὐ σὺ δὲ μόνος κακῶς πράσσεις, πολλοὶ γὰρ ἄλλοι . . . (See Hartung, Partikellehre i. 270, who however explains δὴ in these examples somewhat differently.) The force of it here then, is: “I am well aware that to boast is not good for me: for I will come to an instance in which it was so shewn to me.”

eis ὀπτ. κ. ἀπ. κυρ.] q. d. ‘and the instances I will select are just of that kind in which, if boasting ever were good, it might be allowed:’ thus the γάρ gives a more complete proof. ὀπτασία is the form or man-

ner of receiving ἀποκάλυψις, the revelation. There can hardly be an ὀπτασία without an ἀποκάλυψις of some kind. Therefore Theophylact’s distinction is scarcely correct, ἡ ἀποκάλυψις πλέον τι ἔχει τῆς ὀπτασίας: ἡ μὲν γὰρ μόνον βλέπειν διδῶσιν αὐτὴ δὲ καὶ τι βαθύτερον τοῦ ὁρωμένου ἀπογυμνοῖ. κυρίου, gen. subj, vouchsafed me by the Lord,—not obj., ‘of [i. e. revealing] the Lord’ [as the subject of the vision], for such is not that which follows. No particular polemical reason, as the practice of particular parties at Corinth to allege visions, &c. (Baur), need be sought for the narration of this vision: Paul’s object is *general*, and the means taken to attain it are simply subordinate to it, viz. the vindication of his apostolic character.

2—4.] *An example of such a vision and revelation.* The adoption of the third person is remarkable: it being evident from ver. 7 that *he himself* is meant. It is plain that a contrast is intended between the *rapt and glorified person* of vv. 2, 4,—and *himself*, the weak and afflicted and almost despairing subject of the σκόλοψ τῇ σαρκί of vv. 7 ff. Such glory belonged not to him, but the weakness *did*. Nay, so far was the glory from being *his*, that he knew not whether he was in or out of the body when it was put upon him: so that the ἐγὼ αὐτός, compounded of the νοῦς and σάρξ (Rom. vii. 25), clearly was not the subject of it, but as it were another form of his personality, analogous to that which we shall assume when unclothed of the body. It may be remarked in passing, as has been done by Whitty, that the Apostle here by implication acknowledges the possibility of consciousness and receptivity in a disembodied state. Let it not be forgotten, that in the context, this vision is introduced not so much for the purpose of making it a ground of boasting, which he does only passingly and under protest, but that *he may by it introduce the mention of the σκόλοψ τῇ σαρκί*, which bore so conspicuous a part in his ἀσθένειαι, to

BOAST OF WHICH is his present object. 2.] I know (not, ‘knew,’ as E. V.: which [is a mistake in grammar, and] introduces serious confusion, making it seem as if the πρὸ ἐτῶν δεκατ. were the date of the knowledge, not, as it really is, of the vision) a man in Christ (ἐν χρ. belongs to ἀνθρ., not to οἶδα, as Beza; ἀνθ. ἐν χρ. =

q 1 Cor. vi. 18^{refl.} r ch. xi. 11, 31. Josh. xxi. 22. s = John vi. 15. Acts viii. 39. 1 Thess. iv. 17. Rev. xii. 5. t Acts xxii. 22. 1 Cor. v. 5, 11. ch. ii. 5, 6. x. 11. u so Matt. xi. 23. Luke x. 15. Deut. iv. 11. v = John i. 3 al. w Luke xxi. 43. Rev. ii. 7 only. Gen. ii. 5, and fr.

ῥ σώματι οὐκ οἶδα, εἴτε ἡ ἐκτὸς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν) ἡ ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον (εἴτε ἐν σώματι εἴτε ἡ χωρὶς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν) ὅτι ἡ ἡρπάγη εἰς τὸν παράδεισον καὶ ἡκουσεν

BDFKL
MPN ab
c d e f g
h k l m n
o 17. 47

2. ins τω bef σωματι D¹. (P uncert.)

om του bef σματος B d [so al next ver].

ins του bef τριτου F.

(for τριτου N¹ wrote τουτου, which he then altered

to τριτου.)

3. rec (for χωρις) εκτος (from ver 2), with D²⁻³ FKLMPN [Chr₁ Euthal-ms Thdrt Damasc: extra latt]: txt B D¹ Meth₁.

om ουκ οἶδα B Meth₁.

'a Christian,' 'a man whose standing is in Christ:' so οἱ καὶ πρὸ ἐμοῦ γέγοναν ἐν χριστῷ, Rom. xvi. 7),—fourteen years ago (belongs not to οἶδα, nor to ἐν χρ. as Grot.: 'hominem talem, qui per 14 annos Christo serviat;'—but to ἀρπαγέντα. On the *idiom* see *refl.*—the *date* probably refers back to the time when he was at Tarsus waiting for God to point out his work, between Acts ix. 30 and xi. 25. See the chronological table in the Prolegomena), whether in the body, I know not, or out of the body, I know not: God knoweth (if in the body, the idea would be that he was taken up *bodily*: if out of the body, to which the alternative manifestly inclines,—that his spirit was rapt from the body, and taken up disembodied. Aug. de genesi ad litteram xii. 2—5 (3—14), vol. iii. pp. 455 ff., discusses the matter at length, and concludes thus,—'Proinde quod vidit raptus usque in tertium cœlum, quod etiam se scire confirmat, proprie vidit, non imaginaliter. Sed quia ipsa a corpore alienata utrum omnino mortuum corpus reliquerit, an secundum modum quandam viventis corporis ibi anima fuerit, sed mens ejus ad videnda vel audienda ineffabilia illius visionis arrepta sit, hoc incertum erat,—ideo forsitan dixit, "sive in corpore sive extra corpus, nescio, Deus scit."' And similarly Thom. Aq. and Estius: not, as Meyer thinks, making the alternative consist between *reality* and a *mere vision*, but between the *anima*, the *life*, being rapt out of the body, leaving it dead, and the *mens*, the *intelligence* or *spirit*, being rapt out of the body, leaving it 'secundum modum quandam vivens'; such an one (so τὸν τοιοῦτον resumes after a parenthesis, 1 Cor. v. 5), rapt (snatched or taken up, *refl.*) as far as the third heaven. What is the third heaven? The Jews knew no such number, but commonly (not universally: Rabbi Judah said, "Duo sunt cœli, Deut. x. 14") recognized seven heavens: and if their arrangement is to be followed, the third heaven will be very low in the celestial

scale, being only the *material clouds*. That the threefold division into the *air* (nubiferum), the *sky* (astriferum), and the *heaven* (angeliferum), was in use among the Jews, Meyer regards as a *fiction* of Grotius. Certainly no Rabbinical authority is given for such a statement: but it is put forward confidently by Grotius, and since his time adopted without enquiry by many Commentators. It is uncertain whether the *sevenfold* division prevailed so early as the Apostle's time: and at all events, as we must not invent Jewish divisions which never existed, so it seems rash to apply here, one about whose date we are not certain, and which does not suit the context:—for to be rapt only to the clouds, even supposing ver. 4 to relate a further assumption, would hardly be thus solemnly introduced, or the preposition ἕως used. The safest explanation therefore is, *not to follow any fixed division*, but judging by the evident intention of the expression, to understand a *high degree* of celestial exaltation. I cannot see any cogency in Meyer's argument, that 'the third heaven must have been an idea well known and previously defined among his readers,' seeing that in such words as τρις μακάριος, &c. it is manifestly inapplicable.

3, 4.] A solemn repetition of the foregoing, with the additional particular of his having had unspeakable revelations made to him. Some, as Clem. Strom. v. 12 (80), p. 693 P., Iren. ii. 30. 7, p. 162, Athan. Apol. 20, vol. i. p. 263, Orig. (or his interpreter) on Rom. xvi. lib. x. 43, vol. iv. p. 688, Œcum., al., think that this was a *fresh assumption*, ἕως τρίτου οὐρανοῦ κατέβηεν εἰς τὸν παράδεισον, and with these Meyer agrees: but surely had this been intended, some intimation would have been given of it, either by καί, or by placing εἰς τὸν παράδεισον (as the stress would be then no longer on the fact ἀρπαγῆναι as before, but on the *new place* to which ἡρπάγη) in the place of emphasis before ἡρπάγη;—or, by both combined,—ὅτι καὶ εἰς τὸν παράδεισον ἡρπάγη. As it is,

^x ἄρρητα ῥήματα ἃ οὐκ ^y ἐξὸν ἀνθρώπῳ λαλῆσαι. ⁵ ^z ὑπὲρ ^x here only +. Lev. xviii. 23. Symm. ^t τοῦ τοιούτου ^z καυχῆσομαι, ^z ὑπὲρ δὲ ἑμαντοῦ οὐ ^z καυ- ^y Matt. xii. 4. Acts ii. 29 only. Esth. iv. 2. ^{..μου} Μ. χήσομαι, εἰ μὴ ἐν ταῖς ^a ἀσθενείαις [μου]. ⁶ ἂν γὰρ ^z ch. vii. 14. ix. 2. ^{θελήσω} καυχῆσασθαι, οὐκ ἔσομαι ^b ἄφρων· ^c ἀλήθειαν ^z ch. xi. 30. b ch. xi. 16, 19 ^{γὰρ} ἐρῶ· ^d φείδομαι δέ, μή τις ^e εἰς ἐμὲ ^f λογιῶνται ^g ὑπὲρ ^c Rom. ix. 1. Eph. iv. ^Α καὶ τῇ ^δ βλέπει με, ἣ ἀκούει [τι] ἐξ ἐμοῦ. ⁷ καὶ τῇ ^h ὑπερ- ^c Rom. ix. 1. Eph. iv. ^{ABDFK} 25. Ps. xiv. 2. d = here only. (Rom. xi. 21 reff) Isa. liv. 2. Xen. Cyr. i. 6. 19, 35. (μῆ ^{φείδον} διδάσκειν, Eur. Orest. 387.) e = ch. x. 13, 16 b. f = here only. (Hos. ^{φείδον} (-int.) [Euthal-ms] : ins D' (and lat) K L N³ rel [vulg-clem F-lat harl¹] syr ^{vii. 15.] g = 1 Cor. iv. 6. x. 13. h Rom. vii. 13 reff. Jos. Ant. i. 13. 4. ii. 2. 1.}

[4. ἀνθρώπων L b 47.]

5. om του Μ. for 2nd υπερ, περι D¹. om ου (from preceding termination)

N¹ (corr'd by N¹ appy). τοῖς ἀσθενήμασιν D¹. om μου B D¹ (and lat) 17

syrr copt arm : ins (from ch xi. 30?) D³ [-gr] FKLMPN rel vulg goth æth Ath,

[Euthal-ms] Thdrt Damasc [Ambr, Ambrst].

6. for γαρ, δε K : γαρ και P [arm(Tischdf) Chr²]. om τι (as. superfluous)

B D³ [-gr] F [-gr (and G-lat)] N¹ m 17 am (with demid fuld¹ tol harl²) [(Syr copt)] æth

arm Orig² (-int.) [Euthal-ms] : ins D' (and lat) K L N³ rel [vulg-clem F-lat harl¹] syr

goth Chr¹ [alic] Thdrt Damasc Thl Ec Ambrst.

with the verb *preceding* in both clauses, and therefore no prominence given to the places as distinguished from one another, I must hold ἕως τρίτου οὐρ. to be at least so far equivalent to εἰς τὴν παράδεισον, as to be a general local description of the situation in which ὁ παράδεισος is found. The repetition of εἶτε . . . οἶδεν is equally accountable on either explanation, being made for solemnity and emphasis. The παράδεισος cannot here be the Jewish Paradise, the blissful division or side of Hades (Scheol), where the spirits of the just awaited the resurrection, see note on Luke xvi. 22,—but the Paradise of which our Lord spoke on the Cross,—the place of happiness into which He at His Death introduced the spirits of the just: see on ref. Luke.

ἄρρητα ῥήματα, i. e. as explained below, words which it is not lawful to utter:—as Vulg., “*arcana verba, quæ non licet homini loqui.*” The interpretation, “*quæ dici nequeunt,*” as Beza, Estius, Calov., Olsh., al., is hardly consistent with the narrative; for in that case, as Bengel remarks, ‘*Paulus non potuisset audire.*’ The passages adduced by Wetst. mostly refer to the *mysteries*, or some secret rites: e. g. Demosth. contra Neærum, p. 1369, αὐτῇ ἣ γυνὴ ὡμίεν ἔθνε τὰ ἄρρητα ἱερὰ ὑπὲρ τῆς πόλεως, καὶ εἶδεν, ἃ οὐ προσήκεν αὐτῇν ὁρᾶν ξένην οὖσαν.

ἃ οὐκ ἐξόν] which it is not lawful for a MAN to utter (see above):—imparted by God, but not to be divulged to others: and therefore, in this case, intended, we may presume, for the Apostle's own consolation and encouragement. *Of what kind* they were, or *by whom* uttered, we have no hint given, and it were worse than trifling to conjecture. “*Sublimitatis certe magnæ fuere: nam non omnia celestia sunt ineffabilia,* v. gr. Ex. xxxiv. 6,

Isa. vi. 3, quæ tamen valde sublimia.” Bengel.

5.] Of such a man he will boast, but not (see above on ver. 1) of himself, except it be in his infirmities. τοῦ τοιούτου must be *masc.* as before, *not neuter*, as Luth., al., take it. This is shewn by ὑπὲρ, used of the *person respecting whom* (reff.), whereas ἐν is said of the *thing on account of which*, a man boasts. He strikes here again the keynote of the whole—*boasting in his infirmities*. He will boast of such a person, so favoured, so exalted; but this merely by the way: it is not his subject: it was introduced, not indeed *without reference* to the main point, but principally to bring in the infirmity following.

6.] For (supply the sentence for which γὰρ renders a reason: ‘*Not but that I might boast concerning myself if I would*’)—if I shall wish to boast (ὑπὲρ ἑμαντοῦ), I shall not be a fool (I shall not act rashly or imprudently, for I shall not boast without solid ground for it): for I shall speak the truth:—but I abstain (reff.), that no one may reckon of me (reff. and add εἰς μαλακίαν σκώπτων, Demosth. 308. 18) beyond (by a standard superior to that furnished by) what he sees me (to be), or hears (if τι form part of the text, or hears any thing: a pleonastic construction = ἢ εἰ τι ἀκούει) from me. Lest he should seem to undervalue so legitimate a subject of boasting, he alleges the reason why he abstains: not that he had not this and more such exaltations, truly to allege: but because he wished to be judged of by what they really had seen and heard of and from himself in person.

7-10.] He now comes to that for which the foregoing was mainly alleged: the *infirmity in his flesh*, which above others hindered his personal efficiency in the apostolic

1 ver. 1. *βολῇ τῶν ἁποκαλύψεων* [διὸ] ^k ἵνα μὴ ¹ ὑπεραίρωμαι, ABDFK
 arrangement of words: ch. 1. 4 reff. LPS a b
 1 [there bis.] 2 Thess. 1. 4 only. Ps. cdefg
 lxxi. 16. m here only. = Num. xxxiii. 55. Ezek. xxviii. 24. hklmn
 Gal. iv. 14. o Matt. xxvi. 67 || Mk. 1 Cor. iv. 11. 1 Pet. ii. 20 only +. o 17. 47
 Gal. v. 18. Winer, edn. 6, § 65. 6. q = ver. 5 n dat., 1 Cor. vii. 28. see p pleonasm., Rev

7. rec om *διο*, with DKLP rel [vulg F-lat syrr goth arm] Ath₁ Chr₂ Thdr₂ [Damasc] Iren-int, [Orig-int, Ambrst] Aug: ins AB F[-gr(and G-lat)] S 17 [Euthal-
 ms]. *υπεραιρουαι* DLP m. (so P m [Damasc-ms] below.) aft *σαρκι* ins
 μου F vulg Orig-int, [Bas-int,] Cyp₁, rec (for *σατανα*) *σαταν*, with A²D²3KLP
 N³ appy) rel syr-mg-gr Orig₁ Ath₁ Mac₂ Chr₂ [Euthal-ms] Thdr₂ Damasc[and ms]:
 txt A¹BD¹FN¹ 17¹(sic, Treg) (Orig₂ *του σατανα*) [*satanae* latt]. om 2nd *ινα μη*
υπεραιρωμαι (as *superfluous*: but the repetition has special emphasis) ADFN¹ 17 latt
 æth Chr₂ Iren-int Tert, Aug: ins BKLPS³ rel syrr copt goth [arm] Orig₂ Mac₁ [Chr₁
 Euthal-ms] Thdr₂ Damasc Bas[-int, Tert, Cyp₂ Hil, Ambrst].
 8. ins *και* bef *υπερ* A Orig Thdr₂ Iren-int₁. *-ον κυρ.* bef *τρισ* D¹[and lat] copt æth.

ministry. 7.] And that I might not, by the abundant excess of revelations (made to me), be uplifted (the order of the words is chosen to bring τῇ ὑπερβ. κ.τ.λ. into the place of foremost emphasis: see reff. The διὸ can hardly stand with the present punctuation. If it forms part of the text, it must begin the sentence, and we must with Lachmann join καὶ τῇ ὑπερβ. τῶν ἀποκ. to the foregoing, as in apposition with ἀσθενείαις. But thus a very strange sense would be given), **there was given me** ('by God': certainly not, as Meyer, al., by *Satan*, of whom such an expression as ἐδόθη would surely hardly be used: cf. ἡ χάρις ἡ δοθεῖσα μοι, so often said by the Apostle,—Rom. xii. 3, 6; xv. 15 al., and the absolute use of ἐδόθη for *bestowed*, *portioned out by God*, 1 Cor. xi. 15; xii. 7, 8; Gal. iii. 21; James i. 5) a **thorn** (the word may signify a *stake*, or *sharp pointed staff*, ξύλον ἄξύ, Hesych.,—so in Hom. II. σ. 176, κεφαλὴν . . . πῆξαι ἀνὰ σκολόπεσσι; but in the LXX, reff., it is 'a thorn,' and such is the more likely meaning here. Meyer cites from Artemid. iii. 33, ἀκανθαὶ καὶ σκόλοpes ὀδύνας σημαίνουν διὰ τὸ ἄξύ (compare ref. Ezek., σκόλος πικρίας καὶ ἀκανθα ὀδύνης). See however Stanley's note, who rejects the meaning 'thorn,' and supposes the figure to refer to the punishment of impalement) **in my flesh** (the expression used Gal. iv. 14 of th's same affliction, τὸν πειρασμὸν ἡμῶν ἐν τῇ σαρκί μου, seems decisive for rendering the dative thus, and not as a datus incommodi: see also ref. 1 Cor.), **the (or an) angel of Satan** (even if we read *σαταν*, it can only be the genitive. If taken as the nom., the expression would mean either, a *hostile angel*, which would be contrary to the universal usage of *Satan*, as a proper name: or, *the angel Satan*, which is equally inconsistent with N. T. usage, according to which *Satan*, though once an angel, is now ἔρχων τῇς

ἐξουσίας τοῦ ἀέρος, Eph. ii. 2, and has his own angels, Matt. xxv. 41), **that he (the angel of Satan, —not the σκόλος, which would be an unnecessary confusion of metaphors. 'The continuation of a discourse often belongs to the word in apposition, not to the main subject,' Meyer) may buffet me** (κολαφίζῃ is best thus expressed, in the present. The aorist would denote merely *one* such *act* of insult. Thus Chrys.: . . ὥστε . . διηγουμένου δέισθαι τοῦ χαλινεῖν· οὐ γὰρ εἶπεν, ἵνα κολαφίσῃ, ἀλλ' ἵνα κολαφίσῃ,—Theophyl., οὐχ ἵνα ἀπαξ με κολαφίσῃ, ἀλλ' ἀεί,—and similarly Ecum.), **that I may not be uplifted** (the repetition gives force and solemnity,—expressing his firm persuasion of the divine intention in thus afflicting him). As regards the *thorn itself*, very many, and some very absurd conjectures have been hazarded. They may be resolved into three heads, the two former of which are, from the nature of the case, out of the question (see below): (1) that Paul alludes to *spiritual solicitations of the devil* ('injectiones Satanae'), who suggested to him blasphemous thoughts,—so Gerson, Luther (how characteristically!), Calov.,—or remorse for his former life, so Osiander, Mosheim, &c.: or according to the Romanist interpreters, who want to find here a precedent for their monkish stories of temptations,—*incitements to lust*,—so Thom. Aq., Lyra, Bellarmin, Estius, Corn.-a-Lapide, al. (2) that he alludes to *opposition from his adversaries, or some one adversary* κατ' ἐξοχὴν; so many ancient Commentators, Chrys., Theophyl., Ecum., Theodoret,—Calvin, Beza, al., and more recently, Fritzsche, and Schrader. (3) that he points to *some grievous bodily pain*, which has been curiously specified by different Commentators. The ancients (Chrys., Theophyl., Ecum., Jerome on Gal. iv. 14 (lib. ii. 4, vol. vii. p. 460)) mention κεφαλαλγία: some

τὴν τὸν κύριον ἵ παρεκάλεσα ὡς ἵνα ἵ ἀποστῇ ἀπ' ἐμοῦ. ^{r = Matt. xviii. 32. xxvi. 53.}
 9 καὶ εἴρηκέν μοι ὡς Ἀρκεί σοι ἡ χάρις μου· ἡ γὰρ δύναμις ^{Luke xv. 28. Acts xxv. 2.}
 ἐν ὡς ἀσθενεία ὡς τελεῖται. ὡς ἥδιστα οὖν μᾶλλον ὡς καυχῇ ^{1 Cor. i. 10 reff.}
 σομαι ὡς ἐν ταῖς ὡς ἀσθενείαις μου, ἵνα ὡς ἐπισκηνώσῃ ἐπ' ἐμέ ἡ ^{t = Acts v. 38 reff.}
 δύναμις τοῦ χριστοῦ. 10 διὸ ὡς εὐδοκῶ ὡς ἐν ὡς ἀσθενείαις, ἐν ^{u = Matt. xxv. 9. John xiv. 8 [Luke iii. 14. 1 Tim. i. 12.]}

vi. 8. Heb. xiii. 5. 3 John 10) only. Num. xi. 22.
 only. (See Luke ii. 39. Rom. ii. 27.) Eur. Bacch. 90.
 19. -διον, Sir. xxii. 11.) y Rom. ii. 17 reff.
 Polyb. iv. 18. 8. a ch. v. 8. Rom. xv. 26, 27 reff.

v = ch. xi. 30. w = here
 x ver. 15 only+. (-δῶς, ch. xi.
 z here only+. ἐπισκ. ἐπὶ τὰς οἰκίας,
 b 1 Cor. x. 5 reff.

9. for *εἰρηκεν, ειπεν* F Chr₂. rec aft *δυναμις* ins μου (*see note*), with A² D² 3[-gr] KLPN³ rel syrr Orig₁[-c₁ Ath, Euthal-ms] Chr₄ Thdr^t Pallad [Damasc]: om [A¹] BD¹ FN¹ [latt] goth ath Archel₁ Orig₂ Iren₁ int₁ Bas[-int₁] Tert, Cypr₁ Ambrst Jer. rec *τελειουται*, with D³ KLPN³ rel Orig₁[-c₁ Iren₁] Ath [Chr₄ Euthal-ms Thdr^t-p]: txt ABD¹ FN¹. om μου B 67². 71 harl syr copt [arm] Iren₁ (gr and int).

10. aft *ασθενειαις* ins μου F vulg (not am [demid harl tol] F-lat).

have supposed *hypochondriac melancholy*, which however hardly answers the conditions of a *σκόλοψ*, in which *acute pain* seems to be implied; alii aliter, see Pool, Synops. ad loc.; and Stanley's note, which is important in other respects also, and full of interest. On the whole, putting together the figure here used, that of a *thorn*, occasioning pain, and the *κολαφισμός*, buffeting or putting to shame, it seems quite necessary to infer that the Apostle alludes to *some painful and tedious bodily malady, which at the same time put him to shame* before those among whom he exercised his ministry. Of such a kind *may* have been the disorder in his eyes, more or less indicated in several passages of his history and Epistles (see notes on Acts xiii. 9; xxiii. 1 f.:—and Gal. iv. 14 (15?); vi. 11 (?)). But it may also have been something besides this, and to such an inference probability would lead us; disorders in the eyes, however sad in their consequences, not being usually of a very painful or distressing nature in themselves.

8.] In respect of this (*angel of Satan*, not *σκόλοψ*, see below) I thrice (*τρίς*, not indefinite as Chrys., Hom. xxvi. p. 621, *τουτέστι, πολλάκις*. Meyer well observes, 'At his first and second request, no answer was given to him: on the third occasion, it came; and his faithful resignation to the Lord's will prevented his asking again') besought the Lord (Christ, see ver. 9) that he might depart from me (the angel of Satan, see Luke iv. 13 [Acts xxii. 29]):

9.] And He said to me (this perf. can hardly in English be represented otherwise than by the historical aorist; in the Greek, it partakes of its own proper sense—'He said, and that answer is enough': 'He hath said,'—but this last would not contain reference enough to the fact itself. The poverty of our language in the finer distinctions of the tenses often obliges us to render inaccurately, and

fall short of, the wonderful language with which we have to deal. How this

was said, whether accompanied by an appearance of Christ to him or not, must remain in obscurity, My grace (not,—'My favour generally;—'My imparted grace') is sufficient for thee (*ἀρκεί*, spoken from the divine omniscience, 'suffices, and shall suffice': q. d. 'the trial must endure, untaken away: but the grace shall also endure, and never fail thee'), for (the reason lying in My ways being not as man's ways, My Power not being brought to perfection as man's power is conceived to be) (My) Power is made perfect (has its full energy and complete manifestation) in (as the element in which it acts as observable by man) weakness. See ch. iv. 7, and 1 Cor. ii. 3, 4,—where the influence of this divine response on the Apostle, is very manifest. If I mistake not, the expression *τῆς δυνάμεως*, there, favours the omission of *μου* here, as in our text, and makes it probable that it was inserted for perspicuity's sake, and to answer to *ἡ δύν. τοῦ χρ.* below. Most

gladly therefore will I rather (than that my affliction should be removed from me, which before that response, I wished) boast (*καυχ.* is in the emphatic place,—I will rather boast in mine infirmities. Had *μᾶλλον* signified 'rather than in revelations,' or 'rather than in any thing else,' it would have been *μᾶλλον ἐν ταῖς ἀσθενείαις μου καυχῆσομαι*) in my infirmities, that (by my *ἀσθένειαι* being not removed from me, but becoming my glory) the Power of Christ may have its residence in me (see ref. Polyb.—'may carry on in me its work unto completion,' as above).

10.] Wherefore (because of this relation to human weakness and divine power) I am well content [cf. the same expression Matt. iii. 17] in infirmities (four kinds of which are then specified,—all coming also, as well as *ἀσθ. proper*,

e = here (Acts xxvii. 10, 21) only. Prov. vii. 13 al.
 d = 1 Cor. vii. 26 reff. plur., ch. vi. 4.
 e Mark iv. 17 f Mt. x. 30. Acts viii. 1. xiii. 50. Rom. vii. 35. 2 Thess. i. 4. 2 Tim. iii. 11 bis only. Prov. xi. 19. Lam. iii. 19. 2 Macc. xii. 23 only.
 f Rom. ii. 9 reff.
 k Acts xxvi. 11 reff. Rom. iii. 23. ch. xi. 5. (i. 7 reff.)
 u Acts ii. 22. Heb. ii. 4. x constr. acc., as Matt. xvi. 26. z = ver. 6.
 1 ὕβρεσιν, ἐν ἰ ἀνάγκαις, ἐν ἰ διωγμοῖς, ἐν ἰ στενοχωρίαις, ἈΒΔΦΚ LPs a b c d e f g h k l m n o 17. 47
 ὑπὲρ χριστοῦ ὅταν γὰρ ἰ ἀσθενῶ, τότε δυνατός εἰμι.
 11 ἰ Γέγονα ἰ ἄφρων ὑμεῖς με ἰ ἡναγκάσατε. ἐγὼ γὰρ ἰ ὥφειλον ὑφ' ὑμῶν ἰ συνίστασθαι οὐδὲν γὰρ ἰ ὑστέρησα τῶν ἰ ὑπερλίαν ἀποστόλων, εἰ καὶ ἰ οὐδὲν εἰμι. 12 τὰ μὲν ἰ σημεῖα τοῦ ἀποστόλου ἰ κατειργάσθη ἐν ὑμῖν ἐν ἰ πᾶσιν ἰ ὑπομονῇ, ἰ σημείοις τε καὶ ἰ τέρασιν καὶ ἰ δυνάμεσιν. 13 τί γὰρ ἐστὶν ἰ ἡσσωθήτε ἰ ὑπὲρ τὰς λοιπὰς
 g = Rom. iv. 19 reff. h = 1 Cor. xiii. 1. i ch. xi. 16, 19 reff.
 1 = Acts xvii. 29. 1 Cor. xi. 7, 10. m = Rom. iii. 5 reff. n constr.,
 o ch. xi. 5 only t. p 1 Cor. vii. 19 reff. q = Luke
 r Rom. ii. 9 reff. s = Acts xx. 19 reff. t Rom. ii. 7 reff.
 v Acts vii. 36 reff. w = Matt. vii. 22. 1 Cor. xii. 10 al.
 y here only. (-τῶσθαι, 2 Pet. ii. 19, 20. Isa. viii. 9. xx. 5.)

for ἐν ἀναγκαις, καὶ ἐναγκαις N¹ (corr'd by origl scribe to [κ.] ἀναγκ. [so Origl.], by N³ to txt).
 om ἐν διωγμοῖς A. for 5th ἐν, καὶ BN¹: καὶ ἐν α [arm(Tischdf)]: txt ADFKL
 [P]¹ rel. οτε F. δυνατω (for -τος εἰμι) F[not F-lat, G-lat has both].

11. rec aft αφρων ins καυχαιενος, with LP rel syr goth [Chr, Thdr Damasc]: om
 ABDFKN 17 latt coptt æth arm Orig[-c, Euthal-ms Ambr, Ambrst]. ημεις
 F[-gr]. om υφ B¹(Tischdf) D¹[-gr]. υφ ημων A. for ουδε, ου F[not F-lat].
 aft ουδε γαρ ins τι B.

12. at beg ins αλλα F [37(omg μεν)]. κατηγορασθη B¹F d: κατηγορασθην D.
 rec ins ἐν βεφ σημειοις (mechanical repetition from the foregoing), with D³[-gr]
 KLP rel vulg-ed (with demid) Thdr; καὶ F[-gr] (and G-lat)] Syr Chr: τε N³: om AB
 D¹ [and lat] N¹ a 17 am (with fuld tol [F-lat]) syr goth arm [Euthal-ms] Damasc Ambrst.
 rec om τε, with ADFKL P N-corr¹ rel: ins BN¹ a 17 [Euthal-ms] Damasc.

13. (ησσωθητε, so BD¹N¹ 17 [ισωθ.]: ελατωθηται F.) for υπερ, παρα D.

under the category of ἀσθένεια, as *hindrances and bafflings of human strength*), —in insults, in necessities, in persecutions, in distresses,—on behalf of Christ: for whenever I am weak (applying to all five situations above), then I am mighty. Wetst. quotes from Philo, Vita Mosis, i. 13, vol. ii. p. 92, μὴ ἀναπίπτετε. τὸ ἀσθενὲς ὑμῶν δυνάμις ἐστὶ. 11—18.] *He excuses his boasting, and is thereby led to speak of the signs of an Apostle wrought among them, and to reassert his disinterestedness in preaching to them, on occasion of his past and intended visits.*

11.] I am BECOME (the emphasis on γέγονα,—I am verily become a fool, viz. by this boasting, which I have now concluded. 'Receptui canit?' Bengel. But it is still ironical, spoken from the situation of his adversaries) a fool: ye compelled me (ὑμεῖς emphatic). For I (ἐγὼ also emphatic, but more with reference to what has passed: 'ye compelled me, it was no doing of mine, for I &c.' The meaning is not, as De W., "I, not mine adversaries," who are an element foreign to the present sentence) ought to have been recommended by you (emphatic, by you, not by himself): for I was nothing behind (when I was with you) these overmuch Apostles (see on ch. xi. 5: but here even more plainly than there, the expression cannot be applied to the other Apostles, seeing that the aor. would in that case

be inconsistent with the fact—the Corinthians never having had an opportunity of comparing him with them), even though I am nothing (see similar expressions of humility, 1 Cor. xv. 9—11).

12.] Confirmation of the οὐδὲν ὑστέρησα The signs indeed (the μὲν is elliptical,—see Hartung, Partikellehre, ii. 411, —corresponding to a suppressed ὅμως δὲ . . . ; 'in this case, the signs indeed &c., but, notwithstanding, I am not recommended by you.' So Soph. Œd. Col. 526, ἡνεγκον κακότατ', ᾧ ξένοι, ἡνεγί, ἀέκων μὲν, θεὸς ἴστω. It always throws out into strong emphasis the noun, pronoun, or verb to which it is attached, as here σημεῖα) of an Apostle (τοῦ generic,—'εἷς qui Apostolus sit,' Bengel) were wrought out among you ("the Apostle's own personality as the worker is modestly veiled behind the passive." Meyer in all (possible) patience (endurance of opposition, which did not cause me to leave off working. ὑπομονή is not one of the σημεῖα, as Chrys., Hom. xxvii. p. 627: θέα ποῖον πρῶτον τίθησι, τὴν ὑπομονήν. τοῦτο γὰρ ἀποστόλου δείγμα, τὸ φέρειν πάντα γενναῖως,—but the element in which the σημεῖα were wrought out), by signs and wonders (σημ. not as above, but as constantly found with τέρασιν, as an intensive synonym) and mighty works (see ref. Heb.). 13—15.] *His disinterestedness, shewn in his past, and resolved in his future dealings with them.*

* ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ ^b κατενάρκησα ὑμῶν; a plur., Rom. xvi. 16 reff.
^c χάρισασθέ μοι τὴν ^d ἀδικίαν ταύτην. 1^a ἰδοὺ ^e τρίτον b ch. xi. 8 only (reff.).
 [^e τοῦτο] ^f ἐτοίμως ^f ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ ^b κατα- c = ch. ii. 7, 10 reff.
 ναρκήσω· οὐ γὰρ ^g ζητῶ τὰ ὑμῶν, ἀλλὰ ὑμᾶς. οὐ γὰρ d = here only. Thuc. iii. 66.
^h ὁφείλει τὰ τέκνα τοῖς γονεῦσιν ⁱ θησαυρίζειν, ἀλλ' οἱ e ch. xiii. 1 reff.
 γονεῖς τοῖς τέκνοις· 15 ἐγὼ δὲ ^k ἥδιστα ^l δαπανήσω καὶ ^m ἐκ- f Acts xxi. 13 reff.
 δαπανηθήσομαι ὑπὲρ τῶν ⁿ ψυχῶν ὑμῶν, εἰ ^o περισσοτέρως g 1 Cor. x. 24 reff.
 k ver. 9. 1 Acts xxi. 24 reff. m here only +. Polyb. xxv. 8. 4, ἐκδπαναν τὰς προσόδους.
 n = Heb. xiii. 17. 1 Pet. ii. 11. o ch. i. 12 reff. h ver. 11. i 1 Cor. xvi. 2 reff.

om omi K 47.

εγω bef αυτος F m latt goth.

αμαρτιαν F[-gr].

14. rec om τουτο, with KLP rel Thdrt (Ec: ins ABF⁸ a b c d m o 17. 47 latt syr goth æth Chr, [Euthal-ms Thdrt] Damasc Thl Ambrst Pel, and (but bef τριτον) D[-gr] 93 (Syr?) copt [arm] Did., (see note.) rec aft καταναρκησω ins υμων (from above; had υμων been in the text origly, it would never have been ejected, leaving the verb standing alone. This is further shewn by the var υμας), with D²⁻³KLP rel [latt syr copt goth arm Chr, Thdrt]; υμας D¹F: om AB⁸ 17 æth [Euthal-ms] Damasc. (αλλα(1st), so ABDFLP⁸ a d e f k m n 47 [Euthal-ms Damasc].) αλλα(2nd) A⁸ 17.

15. aft δαπανησω add και εκδπανησω D¹(and lat) Ambrst.

om ei D¹(and lat)

G-lat Ambrst.

rec aft ei ins και (to give (mistaken) emphasis: see notes), with D²⁻³[-gr] KLP⁸ rel syr [æth] arm Chr Thdrt Damasc Pel: om AB D¹[and lat] F⁸ 17 copt goth [licet vulg F-lat].

The question τί γὰρ κ.τ.λ. is asked in bitter irony. It is an illustration of ἐν πάσῃ ὑπομονῇ, and of the distinction conferred on them by so long manifestation of the signs of an Apostle among them. 'Was this endurance of working which I shewed, marred by the fact that I worked gratuitously among you?' ἦσσο. ὑπὲρ does not imply that all churches suffered loss, and that the loss of the Corinthians was only not greater than that of other churches: but the comparative, implied in ἦσσο. is carried out by the ὑπὲρ,—*'ye suffered loss in comparison with the other Churches.'* 13. εἰ μὴ ὅτι] except that one point, in which of all others they had least reason to complain. This one is put forward to indicate their deep ingratitude, if they did complain, seeing that the only point of difference in their treatment had been a preference: 'die tief getränkte Liebe rebet,' Meyer. On κατενάρκ. see ref. χαρ. μ. τ. ἀδ. ταύτην] The irony here reaches its height.

14.] τρίτον (the τοῦτο, though so strongly attested, can hardly have been omitted, had it ever been in the text, and therefore has probably been inserted from ch. xiii. 1) ἐτ. ἔχω ἐλθ., must, from the context, mean, I am ready to come the third time;—not, 'I am the third time ready to come,' i.e. 'this is the third time that I have been ready to come to you.' This latter meaning has been adopted by Beza, Grot., Estius, al., Paley, al., and even De Wette, hesitatingly, in order to evade the difficulty of supposing Paul to have been before this twice at Corinth. But on this see Prolegomena to

1 Cor. § v. Here, the context has absolutely nothing to do with his third preparation to come, which would be a new element, requiring some explanation, as in 1 Thess. ii. 18. The natural, and, I am persuaded, only true inference from the words here is, 'I am coming to you a third time,—and I will not burden you this time, any more than I did at my two previous visits.'

Our business in such cases is, not to wrest plain words to fit our preconceived chronology, but to adapt our confessedly uncertain and imperfect history of the Apostle's life, to the data furnished by the plain honest sense of his Epistles.

οὐ γὰρ ζητῶ . . .] Wetst. quotes Cicero de Fin. ii. 26: 'Me igitur ipsum ames oportet, non mea, si veri amici futuri sumus.'—μέλζονα ἐπιζητῶ, ψυχὰς ἀντὶ χρημάτων, σωτηρίαν ἀντὶ χρυσίου, Chrys., p. 629.

οὐ γὰρ ὁφείλει. . .] Paul was the spiritual father of the Corinthian Church, 1 Cor. iv. 14, 15: he does not therefore want to be enriched by them, his children, but rather to lay up riches for them, seeking to have them as his treasure, and thus to enrich them, as a loving father does his children. The θησαυρός is left indefinite: if pressed strictly, it cannot be earthly treasure in the negative part of the sentence, heavenly, in the positive;—cf. next verse.

Notice, ὁφείλει is not impersonal, but the common verb to τέκνα and γονεῖς, agreeing by proximity with the former.

15.] ἐγὼ δὲ τῶν φύσει πατέρων καὶ πλεον τι ποιῶν ἐπαγγέλλομαι, Theodoret: and similarly Chrys. and Theophyl. They lay up treasures: I will spend them:—καὶ τί

p = here (1 Cor. xi. 17) only. 2 Macc. iv. 3.
 q here only +. (-πνέειν, Mark xiv. 40. 2 Kings xiii. 25.)
 r Acts viii. 16 refl.
 s here only. = Job v. 12. (good sense, Prov. xiii. 1. xxviii. 2.) (-γία, ch. xi. 3.)
 t Acts xiii. 10 refl.
 u = ch. xi. 20.
 v constr., Luke xxi. 6. Rom. viii. 3. Gal. i. 20.
 w ch. ii. 11 refl.
 x = 1 Cor. xvi. 12. ch. viii. 6. y here only. Exod. xxxiii. 2, 12. Esdr. v. 2 only. z see ch. viii. 18, 22. a constr., Acts xxi. 21 refl. b Rom. iv. 12 refl. c = (see note) Mark xv. 44 (Matt. xi. 21. Luke x. 13. Heb. i. 1. 2 Pet. i. 9. Jude 4) only +. (Isa. xxxvii. 26 only.) d dat., see 1 Cor. ix. 3. e Acts xix. 33 refl. f = ch. ii. 17. Rom. iv. 17 only. (Luke xix. 30 al.) Exod. xxxii. 11 A Ald.

ὑμᾶς ἀγαπῶν ἡσσον ἀγαπῶμαι. 16 Ἔστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς. ἀλλὰ ὑπάρχων πανούργος δόλω, ὑμᾶς ἔλαβον. 17 μή τινα ὦν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; 18 παρεκάλεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μή τι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσιν; 19 Πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα. κατ-

for ἀγαπῶν, ἀγαπῶ N¹ b¹ d 17 [coptt(Tischdf)].
 ελασσον F.)

16. aft εγω ins δε F[not F-lat] syr Thl.
 uovv FN (a) 20-31. 89. 57. 73 Chr₁ [Euthal-ms].
 [Euthal-ms Damasc].)

17. om δι αὐτου F.

18. ημας L.
 19. rec (for παλαι) παλιν, with D-gr KLPN³ rel G-lat harl¹ syrr copt goth arm Chr₁ Thdr^t [Damasc]: txt ABFN¹ 17 vulg D-lat [Euthal-ms] Ambrst-comm Pel.

λέγω, χρήματα δαπανήσω; αὐτὸς ἐγὼ ἐκ-
 δαπανήσομαι· τουτέστι, κἂν τὴν σάρκα
 δέη δαπανῆσαι ὑπὲρ τῆς σωτηρίας τῶν
 ψυχῶν ὑμῶν, οὐ φείσομαι, Theophyl. Cf.
 Hor. Od. i. 12. 38: 'animæque magnæ
 prodigum Paullum.' εἰ is less strong
 than εἰ καί, which has been apparently a
 gloss on it. It assumes the case, but does
 not bring out the contrast between the
 course of action and the state of circum-
 stances so strongly. Here, it appears as if
 ἡσσον ἀγαπῶμαι were by the εἰ connected
 with ἐκδαπανήσομαι, '—and will be spent,
 used up, in the service of your souls, if, the
 more abundantly I love you, the less I be
 loved:' implying, that such a return for
 his love was leading to, and would in time
 accomplish, the ἐκδαπανήσομαι.

16—18.] *He refutes a possible, perhaps
 an actual calumny,—that though he had
 acted disinterestedly towards them him-
 self, he had some side-way of profiting by
 them, through others.*

16.] ἔστω δέ
 —'but let us suppose the former matter
 dismissed:' let the fact be granted, that I
 myself (emphatic) did not burden (= κατ-
 ενάρκησα) you. Then the sense breaks off,
 and the force of the concession goes no
 farther, the following words making a new
 hypothesis. Nevertheless, being (by habit
 and standing, ὑπάρχ.) crafty (unprincipled,
 and versatile in devices), I caught you with
 guile [with some more subtle way. Caught
 you, in order to practise upon you for my
 own ends; but ἔλαβον ὃν ἐπλεον-
 ἐκτησα, as Chrys., Hom. xxviii. p. 633:—
 see ref. and note).

17, 18.] *Specification,
 in refutation, of the ways in which this
 might be supposed to have taken place.*

The construction *τινα ὦν . . . δι' αὐτοῦ* is
 an anacoluthon. He sets *τινα ὦν ἀπέστ.*
πρ. ὑμ. forward in the place of emphasis;
 how intending to govern *τινα*, is not plain:
 but drops the construction, and proceeds,
δι' αὐτοῦ κ.τ.λ. See examples of the
 same in refl., and Wiener, edn. 6, § 63. i.
 2. d.

18.] *παρεκάλεσα*, scil. 'to go
 to you': see refl. This journey of Titus
 cannot, of course, be the one spoken of
 ch. viii. 6, 17, 22, 24; but some previous
 mission to them before this Epistle was
 written: probably that from which he re-
 turned with the report of their penitence
 to Paul in Macedonia, ch. vii. 6 ff. We
 certainly have not elsewhere any hint of
 ὁ ἀδελφός having accompanied him on this
 journey: but this is no reason why it should
 not have been so.

τὸν ἀδελφόν—per-
 haps, one of the two mentioned ch. viii.
 18, 22: some other, well known to the
 Corinthians, but absolutely unknown to us:
 but not, a brother, as in E. V. It is plain
 from this and from what follows, that this
 brother was quite subordinate to Titus in
 the mission.

τῷ αὐτῷ πνεύματι.] dat.
 of the manner; see ref. The Spirit in
 which they walked was the Holy Spirit:
 τῷ αὐτῷ πνευματικῷ χαρίσματι· χαρίσμα
 γὰρ καλεῖ τὸ στενωμένον μὴ λαβεῖν,
 Theophyl.

τοῖς αὐτ. ἴχν.] in the
 same footsteps, viz. each as the other:
 οὐδὲ μικρόν. φησί, παρεξήλθον τὴν ἐμὴν
 ὁδόν, Theophyl. The dative ἴχνεσιν, as
 in ref. = ἐν ἴχνεσιν: see also Acts xiv.
 16; Jude 11. Meyer cites Pind. Pyth. x.
 20, —ἐμβέβακεν ἴχνεσιν πατρός, and Nem.
 vi. 27, ἴχνεσιν ἐν Πραξιδαμαντος ἐδν πόδα
 νέμων. Cf. also Philo de Caritate, § 2,

ABDFK
 LPS a b
 c d e f g
 h k l m n
 o 17. 47

ἐναντι θεοῦ ^g ἐν χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ^h ἀγα- ^g Rom. ix. 1.
πητοί, ⁱ ὑπὲρ τῆς ^j ὑμῶν ^k οἰκοδομῆς. ²⁰ ¹ φοβοῦμαι γὰρ ¹ μὴ ^h ch. vii. 1 reff.
¹ πως ἐλθὼν οὐχ οἶους θέλω ^m εὗρω ὑμᾶς, καὶ γὰρ ^m εὐρεθῶ ⁱ = ch. i. 6.
ⁿ ὑμῖν οἶον οὐ θέλετε· ¹ μὴ ¹ πως ^{opq} ἔρεῖς, ^p ᾗ ἥλος, ^{pqr} θυμοί, ^j posn. 1 Cor. ix.
^{ps} ἐριθείαι, ^t καταλαλαί, ^u ψιθυρισμοί, ^v φυσιώσεις, ^w ἀκατα- ¹² ch. i. 6
στασίαι· ²¹ μὴ πάλιν ἐλθόντος ^x μου ^y ταπεινώσει ^x με ^o ὁ ^z θεός ¹³ bis, 24. vii. 7
^{vii. 35. ch. vii. 15} only. ^k Rom. xiv. 19 reff. ¹ ch. xi. 3. ^m = 1 Cor. iv. 2
^{reff.} ⁿ dat., Luke xxiv. 35 al. ^o 1 Cor. i. 11 reff. ^p Gal. v. 20.
^q as above (p). ^{Rom. xiii. 13.} ¹ Cor. iii. 3. ^{Sir. xl. 5.} ^r = Eph. iv. 31 al. ^{plur.}, Gal. v. 20
^{only.} (Wisd. vii. 20.) ^s Rom. ii. 8 reff. ^t 1 Pet. ii. 1 only + ^{Wisd. i. 11 only.} (-λος, ^v here
^{Rom. i. 30.} ^u here only. ^{Eccles. x. 11 only.} (-στῆς, ^{Rom. i. 29.} ^v here
^{only +} (-σιούν, ¹ Cor. iv. 6 al.) ^w 1 Cor. xiv. 33 reff. ^x constr., Acts xxi. 17 reff.
^y ch. xi. 7 reff. constr., ^{Col. ii. 8.} ^z Rom. i. 8 reff.

rec (for κατεναντι) κατενωπιον, with DKLP rel [Bas.] Thdrt Thl Ec: txt ABFN m 17 [Euthal-ms] Damasc. rec ins του bef θεου, with D²⁻³KLN³ rel: om ABD¹FPN¹ m (θεω) 17 [Bas, Euthal-ms]. for αγαπ., αδελφοι P.

20. και εγω F. ^{eris} (itacism?) AN b d f g h k 17 Syr arm Chr Thl: txt BDFKLP rel latt syr coptt goth [Euthal-ms Anteh.] Thdrt Damasc [Ec] Ambrst. rec ζηλοι, with D²⁻³KLPN rel latt syr coptt Chr Thdrt [Euthal-ms Ambrst]: txt AB D¹[-gr] F[-gr] 17 Syr goth arm [Anteh.] Damasc.

21. rec ελθοντα με (grammatical correction), with DKLN³ rel goth [Chr, Thdrt, Damasc]: txt ABFPN¹ [Euthal-ms]. rec ταπεινωσῃ (gramml corr or itacism?), with AKN rel [Chr Thdrt Damasc]: txt BDFLP (c?) d f g k n [Euthal-ms] Ec. rec om με, with D³KL rel: ins ABD¹F[P]N¹ d.

vol. ii. p. 385, τοῖς αὐτοῖς ἔχουσιν ἐπακο-
λουθησαί. 19—21.] *He refutes the no-*

tion which might arise in the minds of his readers, that he was vindicating himself BEFORE THEM as judges, see 1 Cor. iv. 3; and assures them that he does all for their good, fearing in what state he might find them on his arrival. 19.] *πάλαι* was

misunderstood, and *πάνιν* appears to have been a conjectural emendation, from ch. iii. 1; v. 12. *πάλαι* does not suit the *interrogative* form of the sentence, which would throw it out into too strong emphasis. Lachmann, Tischdf. (ed. 7 [and 8]), Meyer, De Wette read it as in text:—*Ye have been some time imagining* (i.e. during this my self defence) *that it is to you that I am defending myself.* Then the answer follows: the assumption being made, and elliptically answered, as in ver. 16.

κατ. θεοῦ is emphatic, and opposed to ὑμῖν. ἐν χρ. λαλοῦμεν, as in ch. ii. 17, which see. τὰ δὲ πάντα]

supply either λαλοῦμεν, or better understand τὰ πάντα as 'all our things' (1 Cor. xvi. 14), i.e. our words and deeds, and supply γίνεται, as there. Grot., Griesbach, Scholz, and Olsh., would read τάδε πάντα, and join with λαλοῦμεν. But (1) Paul never uses the pronoun ὅδε; and (2) if he did, it must apply to what follows, not to what has preceded. The insertion

of the personal pronoun between the article and the noun, as in τῆς ὑμ. οἰκοδομῆς, occurs, as A. Buttmann has correctly remarked (see Moulton's Winer, p. 193, note 4), in Paul only (see reff.), and with no other pronoun than ὑμῶν. 20.] 'Edi-

fication, of which you stand in need, for, &c.' He here completely and finally throws off the apologist and puts on the Apostle, leaving on their minds a very different impression from that which would have been produced had he concluded with the apology. *Lest, when I arrive, I should find you not such as I wish* (in οὐχ οἶους θέλω is an *indefinite* possibility of aberration from οἶους θέλω, presently *particularized*, μὴ πως ἔρεῖς, κ.τ.λ.), and *I should be found by you* (ὑμῖν merely the dative of the agent after the passive verb. Meyer makes it 'in your judgment,' but I much prefer the other: the passive form is adopted to bring out the ἐγὼ into emphatic contrast), *such as ye wish not* (not οὐχ οἶον θέλετε, because there is now no indefiniteness; *his* disposition towards them in such a case could be but of *one* kind, viz. *severity*: τουτέστι, τιμαρὸς κ. κολαστής, Theophyl. Chrys., p. 634, brings out another point.—οὐκ εἶπεν, οἶον οὐ θέλω. ἀλλὰ πληκτικώτερον,—οἶον οὐ βούλεσθε).

What follows, viz. μὴ πως . . . ἐπραβην, is an epexegetis of the last sentence, but in it the definiteness is on the side of the οὐχ οἶους θέλω, the indefiniteness on that of οἶον οὐ θέλετε, which latter is only hinted at by the mild expressions of *being humbled, and lamenting the case of the impenitent.* μὴ πως, scil. ὧν (or εὐρεθῶσιν) ἐν ὑμῖν. 'The vehemence of his language has caused him to omit the verb.' Stanley. ἐριθείαι, self-seek-

ings, see note on ref. Rom. ψιθ. secret malignings,—καταλ. open slanders. ἀκαταστ., see reff. and note. 21.]

a ² μου ^a πρὸς ὑμᾶς, καὶ ^b πενήθσω πολλοὺς τῶν ^c προσημα- ABDFK
 1 Cor. xvi. τηκότων καὶ μὴ ^{de} μετανοήσαντων ^{ef} ἐπὶ τῇ ^g ἀκαθαρσίᾳ καὶ LPN ab
 6 reff. cdefg
 b 1 Cor. v. 2 here only. Gen. xxxvii. 34 al. ch. xiii. 2 only +. f = 1 Cor. xiv. 16.
 reff. constr. here only. Joel ii. 13. Amos vii. 3. d epp., here only. Acts ii. 38 reff.
 e here only. o 17. 47
 g Rom. i. 24 reff.

[*προς υμ. bef ταπ. με ο θεος* D Syr copt Thdr₂.

om 3rd και D¹(and lat) goth Tert₁.]

μή carries on the μή πως . . . μή πως, but with more precision, dropping the indefinite πως. The sentence loses much in force and, indeed, becomes inconsistent with the context, if with Lachmann (and Lücke, Conjectanea exeget. i. De W.) it be made interrogative (which it may be grammatically with either reading, ταπεινώσει or -ση), in which case the answer would be *negative*. πάλιν here, as Meyer observes, must belong to the whole ἐλθόντος μου ταπεινώσει με ὁ θ. μ. πρὸς ὑμ., because, ἐλθὼν having been used without πάλιν just before, the emphatic situation of πάλιν as applying to it would be unmeaning: see also the very different way in which it is connected with ἐλθω, ch. xiii. 2.

ταπεινώσει] 'Nihil erat quo magis exultaret apostolus, quam prospero suae praedicationis successu (1 Thess. ii. 20): contra nihil erat, unde tristiore et demissiore animo redderetur, quam quum cerneret, se frustra laborasse,' Beza (Meyer). The fut. (ref.) indicates an assumption that the supposed case will really be. That this humbling, and *not* that of *being obliged to punish*, is intended, seems evident: the exercise of judicial authority being no humiliation, but the contrary, and humiliation being the natural result of want of success.

ὁ θεός μου expresses the conviction that whatever humiliation God might have in store for him would be a part of His will respecting him. πρὸς ὑμᾶς]

among you, as the generality of interpreters: 'in regard to you,' in my relation to you, as Meyer. Either may be meant: but if we take the former, we must not join it, as Grot., al., with ἐλθόντος: it belongs at all events to ταπεινώσει.

πενθήσω] Theophyl. explains, μὴ ἐλθὼν κολάσῃ αὐτοὺς, καὶ πενήθησιν διὰ τοῦτο· τουτέστι, τὰ ἔσχατα λυπηθῇ: so also al. and Billroth, Rückert, Olsh., and De Wette. But *punishment* seems out of place in this verse, which expresses his fear lest he should be humbled for, and have to lament the case of the impenitent,—and then, as he declares ch. xiii. 2, be forced to proceed to discipline; but this point is not yet introduced. I much prefer therefore taking it as Chrys., p. 635, —τοὺς μὴ μετανοοῦντας πενθεῖ, τοὺς τὰ ἀνίατα νοσοῦντας, τοὺς ἐν τῷ τραύματι μένοντας. ἐννόησον τοίνυν ἀποστολικὴν ἀρετὴν, ὅταν μηδὲν ἑαυτῷ συνειδὼς πο- νηρόν, ὑπὲρ ἁλλοτρίων θρηγῇ κακῶν, καὶ

ὑπὲρ τῶν ἐτέροις πλημμελημένων ταπεινώται. τοῦτο γὰρ μάλιστα τοῦ διδασκάλου, τὸ οὕτω συναλγεῖν ταῖς τῶν μαθητῶν συμφοραῖς, τὸ κόπτεσθαι καὶ πενθεῖν ἐπὶ τοῖς τραύμασι τῶν ἀρχομένων. Similarly Calvin: 'veri et germani Pastoris affectum nobis exprimit, quum luctu aliorum peccata se prosequuntur dicit. Et sane ita agendum est, ut suam quisque Pastor Ecclesiam animo inclusam gestet, ejus morbis perinde ac suis afficiatur, miseris condolescat, peccato lugeat.' So Estius, but perhaps too minutely fixing the meaning of πενθεῖν to mourning them as "Deo mortuos:" and Calovius (Meyer): "non de *re*na hic Corinthiorum impenitentium, sed de *m*erore suo super impenitentia;" and so likewise Meyer. πολλ. τ. προσημ.]

Why πολλοὺς? Why not *all*? I believe he uses πολλοὺς τῶν προσηματηκότων as a *mild expression* for τοὺς πολλοὺς τοὺς προσηματηκότας, and that we must not therefore press too closely the enquiry as to what the genus οἱ προσημ. is, of which the πολλοί are the species. Lücke (as above) cited by Meyer, explains—"Cogitavit rem ita, ut primum poneret Christianorum ex ethnicis potissimum τῶν προσημ. κ. μὴ μετανοήσαντων genus universum, ejus generis homines essent ubique ecclesiarum, deinde vero ex isto hominum genere multos eos qui Corinthi essent, designaret definiretque." But this seems travelling quite out of the way. Meyer explains the *genus* to be all the sinners spoken of in ver. 20, the *species* (πολλοὺς) those designated by ἀκαθαρσ., παρν., and ἄσελγ. But this again is unnatural; and does not accurately fit ver. 20, in which not so much the προσηματηκόμενα as the present state at the Apostle's coming, is the subject. The distinction between the two participles, προσημ. and μετανοήσαντων, should be observed. As Meyer well remarks, the perf. προσηματηκότων denotes the permanence of the state from the time of the committal of the sin: whereas the aor. μετανοήσαντων has the sense of the 'futurum exactum,'

—"and who at my coming shall not have repented." To what does *προ-* refer? to the time before their conversion? Hardly so: for the sins, of the incestuous person 1 Cor. v., and of these also, which would give the Apostle such pain, must be conceived to have been committed *in their Christian state*: being in fact those against which we find such repeated cautions in

^h πορνεία καὶ ⁱ ἀσελγεία ^k ἢ ἔπραξαν. XIII. ¹ ^{lm} Τρίτον ^h 1 Cor. v. 1
^m τοῦτο ἔρχομαι πρὸς ὑμᾶς. ⁿ ἐπὶ στόματος δύο μαρτύρων ⁱ Mark vii. 22.
καὶ τριῶν ^o σταθήσεται πᾶν ῥῆμα. ² ^p προεῖρηκα καὶ ⁱ Rom. xii. 13.
^k attr., Acts i. 1 reff. ¹¹ Cor. xii. 28 reff. ^m [ch. xii. 14.] John xxi. 14. Num. xxii.
^{28, 32.} Judg. xvi. 15. ⁿ Matt. xviii. 16. ¹ Tim. v. 19. ^{Deut.} xix. 15. see Heb. x. 28.
^o 1. c. A Ald. compl. Rom. xiv. 4. ^p Matt. xxiv. 25; Mk. ch. vii. 3 al. r. 2 Macc. iii. 28 al.

CHAR. XIII. 1. ins ἰδου bef τρίτον (from ch. xii. 14) AN³ a b c d f o 17 vulg æth
Damasc Pel Aug¹ Bede. for ερχομαι, ετοιμῶς εχω ελθειν (from ch. xii. 14) A Syr.
ins ινα bef επι N¹ 35 G-lat syrr [arm(Tischdf)]. for και, η N 32. 46 vulg
[F-lat arm(Tischdf)] Dial.
2. [aft προειρ. ins] γαρ D¹ o 4². 113-marg [demid] Ambrst Pel Sedul Bede.

1 Cor., e.g. ch. v. 11; vi. 15, 18; x. 8; xv. 33, 34. I would therefore understand the *pro-*
indefinitely, almost pleonastically—point-
ing to the priority of sin implied in the idea
of repentance. μεταν. ἐπὶ Meyer would
join together πενθήσω . . . ἐπὶ, and indi-
cates this as the natural connexion of *verb,*
object, and ground. But to say nothing of
the harshness of πενθήσω πολλοὺς ἐπὶ, and
the almost necessarily *reflective* form of
μετανοήσ. ἐπὶ τῇ ἁκ. . . ἢ ἔπραξαν, I con-
ceive the *aorist* ἔπραξαν to be fatal to this
arrangement. Thus taken, it would make
the Apostle lament over these impenitents,
on account of the impurity, &c., which they
ἔπραξαν—i.e. once practised, but which is
now gone by. The sense would require
πεπράχασι. Whereas if connected with
μετανοησάντων, the aorist expresses ‘and
shall not have (repented of the ἁκ., &c.,
which they practised),’ and would thus come
rightly after μετανοήσ., implying the re-
moval of the former state of sin. μεταν.
is usually constructed with ἀπό, Acts viii.
22 (Heb. vi. 1), or ἐκ, Rev. only,—ii. 21 f.;
ix. 20 f.; xvi. 11: but as Paul only uses
the word this once, and as the construction
with ἐπὶ is perfectly legitimate and highly
expressive (see reff. LXX), there can be no
objection to it here. CHAR. XIII. 1.—
10.] *He warns them of the severity which*
on his arrival, if such be the case, he will
surely exercise, and prove his apostolic
authority. To this proof, however, he ex-
horts them not to put him. 1.] *This*
third time I am coming to you: i.e.
‘this is the third visit, which I am now
about to pay you.’ Had not chronological
theories intervened, no one would ever have
thought of any other rendering. The usual
one, ‘This is the third time that I have
been intending to come to you,’ introduces
here, as also in ch. xii. 14, an element not
only foreign to, but detrimental to, the
purpose. The Apostle wishes to impress on
them *the certainty* of this coming, and to
prepare them for it by solemn self-examina-
tion; and in order to this, he (*on this*
interpretation) uses an expression which
would only remind them of the charge of
ἐλαφρία which had been brought against

him, and tend to *diminish the solemnity of*
the warning. As another chronological re-
fuge, Beza, al., suppose his *two Epistles* to
be meant by the two former ‘*profectiones*
ad illos.’ In answer to all attempts to
give here any but the obvious sense, we
may safely maintain that had any other
been meant, we should certainly have had
more indication of it, than we have now.
On τρίτον τοῦτο, Meyer compares Herod.
v. 76, τέταρτον δὲ τοῦτο . . . ἀπικόμενοι:
see also reff.: and on Paul’s visit to Co-
rinth, the Prolegomena to 1 Cor. § v.
ἐπὶ στόμ.] i.e. ‘I will not now, as before,
be with you ἐν πάσῃ ὑπομονῇ as regards
the offenders: but will come to a regular
process, and establish the truth in a legal
manner,’ see reff. This explanation,
however, has not been the usual one:
Chrys., Calvin, Estius, al., and recently
Neander and Olsh. and Stanley, under-
standing the two or three witnesses, of
Paul’s *two or three visits*, as establishing,
either (1) the truth of the facts, or (2) the
reality of his threats: so Chrys., Hom.
xxix. p. 639 f.: ἅπας εἶπον κ. δεύτερον, ὅτε
παρεγενόμενῃ λέγω καὶ νῦν διὰ γραμμάτων.
καὶ μὴν ἐὰν ἀκούσητέ μου (al. ἐὰν μὲν
ἀκούσητε), ὅπῃ ἐπεθύμουν γέγονεν. ἐὰν
δὲ παρακούσητε, ἀνάγκη λοιπὸν στήσαι
τὰ εἰρημένα, καὶ ἐπαγαγεῖν τὴν τιμωρίαν,
—and Theophyl., πᾶν ῥῆμα ἀπειλητικὸν
κατασταθήσεται. But it is decisive against
the whole interpretation, as Meyer remarks,
that thus the sins committed *since the*
Apostle’s last visit would remain altogeth-
er unnoticed. Another view, connected
with the rendering of ἔρχομαι ‘*am intend-*
ing to come,’ is given by Wetstein: “Spero
jam denique mihi successurum, ut vobis
demonstrem, serio me desiderasse ad vos
venire: sicut ea quæ trium hominum tes-
timonio probantur, in iudicio fidem fa-
ciunt.” Similarly Grotius and Le Clerc.
But it is fatal to this, that according to it,
the δύο μάρτυρες *had failed* to establish
it. καὶ τρ., not for ἢ τρ.,—two (where
only two can be had), and three (where so
many can be obtained): ‘*two and three*
respectively.’ μαρτύρων, the dual number
not occurring in the N. T. 2.] I

α. 1st. v. 21.
 1 Thess. iii.
 4 only. Isa.
 55. 12 only.
 r. 1 Cor. v. 3.
 22.
 s. Jude 5. (Gen.
 22. 22.
 t. 1st. v. 21.
 only 7.
 u. 1st. v. 21.
 see Lidd. and
 Scott, sub εἰς, ii. 2.
 x = 1 Cor. iv. 2.

¹ προλέγω, ὡς ² παρὼν ³ τὸ ⁴ δεύτερον καὶ ⁵ ἅπὼν νῦν, τοῖς
⁶ προσημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω
⁷ εἰς τὸ ⁸ πάλιν οὐ ⁹ φείσομαι. ¹⁰ ἐπεὶ ¹¹ δοκιμὴν ¹² ζητεῖτε τοῦ
 ἐν ἐμοὶ λαλοῦντος χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ¹³ ἄσθενεῖ,
 ἀλλὰ ¹⁴ δυνατεῖ ἐν ὑμῖν. ¹⁵ καὶ γὰρ ἐσταυρώθη ἐξ ¹⁶ ἄσθε-

ABDFK
 LP^aat
 cdefg
 hklm
 17. 47

v = 2 Pet. ii. 4, 5. Acts xx. 29. Ezek. xxxvi. 21.
 y = Rom. viii. 3. z Rom. xiv. 4. ch. ix. 8 only 7.

w Rom. v. 4 reff.
 a 1 Cor. ii. 3 reff.

om ως D¹(and lat) syr arm.

rec aft νυν ins γραφω, with D³[gr] KLP rel syrr
 goth arm Chr, Thdr̄t Damasc Ambrst; λεγω copt æth-pl: om ABD¹FN 17 latt æth-rom
 [Euthal-ms] Aug, Sedul Bede. om eis το F arm.

3. for εἶπει, στί F Ambr, Augalic: εἰ Orig₄ Mac₁ [Cyr-p₇] Thdr̄t₁: ἡ Orig₂ Dial
 [Cyr-p₂] Thdr̄t₃: an [vulg F-lat] Orig-int₂ [Aug-sap₂]: quia D-lat Aug: quia aut
 quoniam G-lat: quoniam Ambr₁: quid Ambr₁: quomodo Ambrst: for εἶπει δοκιμην,
 εἰς οικοδομην 93. λαλουντος bef εν εμοι F[not F-lat].

4. rec aft 1st kai γαρ ins εἰ (see notes), with A D³[gr] L⁸ rel vulg(and F-lat) syrr
 goth [arm] Chr, (kai γαρ ημ. εἰ Chr-ms) Thdr̄t_{h,1}. Ec Orig-int₂ Ps-Ath-int, [Hil₂]:
 om B D¹ [and lat] FK[P]N¹ 17 copt æth Eus₁ [Cyr-p₂ Euthal-ms] Damasc Thl Paulin.

have forewarned you, and I now forewarn you, as (I did, προείρηκα) when present the second time, so also (I do) now (προλέγω) when absent. It certainly seems to me that this is the only natural way of taking the words. Grot., Est., Bengel, al., and De Wette, take ὡς παρὼν τὸ δεύτ. to mean, 'as if I were present the second time,' meaning this next time. But is it possible that the Apostle should have written so confusedly, as to have said in the same sentence τρίτον τοῦτο ἐρχομαι, and ὡς παρὼν τὸ δεύτερον, both, according to these interpreters, with reference to the same journey? And would he not have even on such a hypothesis have said τὸ δεύτερον τοῦτο? But if we render as above, the προείρηκα (perf. because the warning yet endured in force) refers to his second visit (παρὼν τὸ δεύτ.), and the προλέγω to his present condition of absence (ἅπὼν νῦν), ὡς being as ('I did' or 'do,' for it applies to both clauses), and καὶ the simple copula. τοῖς προσημ.] the same persons as are thus designated above, ch. xii. 21. It is not necessary to fix the προ- any more accurately.

τοῖς λοιποῖς πᾶσιν] all the rest of you, who may not have actually sinned, but still require warning, on account of your own personal danger, connexion with the προσημαρτηκότες, &c. ἐὰν ἔλθω εἰς τὸ π.] at my next coming. This was what he προείρηκεν when he was last there, and now προλέγει.

3.] ἐπεὶ gives the reason why he will not spare: they required the exertion of discipline; and they challenged him to the proof of his apostolic authority. δοκιμὴν . . . χριστοῦ]

The genitive is either objective, a proof of Christ speaking in me, i.e. 'that Christ speaks in me,'—or subjective, a proof given by Christ speaking in me—'a

token of my authority vouchsafed by Christ speaking in me.' This latter meaning is more suited to what follows, where Christ becomes the subject. Such proof would be, the immediate execution, by divine power, of some punishment denounced by Paul's word, as in Acts xiii. 11. ὅς, i.e. Christ: see above.

δυνατεῖ, to answer to ἄσθενεῖ, refers both to gifts and miracles, and to the Power of Christ which He would exert in punishment—εἰς ὑμᾶς and ἐν ὑμῖν differ—the εἰς being hypothetical, —the ἐν, matter of fact. The assertion tends to remind them of the danger of provoking Christ, who spoke by Paul.

4.] Confirmation of the foregoing οὐκ ἄσθενεῖ, ἀλλὰ δυνατεῖ. The rec. text, καὶ γὰρ εἰ, would be quite beside the purpose, and would mean, 'For even if He were crucified,' for even putting the case that He was crucified: καὶ εἰ cannot be = εἰ καὶ, though, as in Vulg. 'etsi,'—and E. V. Hartung, Partikellehre i. 139, shews that in καὶ εἰ, the climax belongs only to the hypothetical particle εἰ, not as in εἰ καὶ, to the fact presupposed: 'even if,' not 'if even,' or 'although.' Examples of καὶ εἰ are Plato, Sympos. 185, καὶ ἐὰν τοῦτο ποιήσῃς ἅπαξ ἢ δῖς, καὶ εἰ πᾶν ἰσχυρὰ ἐστί, πανέταται. Eur. Androm. 266, καὶ γὰρ εἰ περίε σ' ἔχει τηκτὸς μόλυβδος, ἐξαναστῆσω σ' ἐγώ. Sappho, καὶ γὰρ αἰ φεύγει, ταχέως διώξει. See more in Hartung, l. c. For he was even crucified (that καὶ γάρ always means 'for . . . even' . . . , or 'for . . . also,' and never simply 'for,' see Hartung, i. 137 f., where he has collected many examples, e.g.: Il. α. 63, καὶ γάρ τ' ὕναρ ἐκ Διὸς ἐστίν,—Herod. i. 77, καὶ γὰρ πρὸς τοὺτους αὐτῷ ἐπεποιήτο συμμαχίῃ) from

(as the source,—the conditional element,—by which His crucifixion became possible)

νείας, ^b ἀλλὰ ξῆ ἐκ δυνάμεως θεοῦ· καὶ γὰρ ἡμεῖς ^b 1 Cor. iv. 15 reff.
^c ἀσθενούμεν ἐν αὐτῷ, ἀλλὰ ^d ζήσομεν σὺν αὐτῷ ἐκ ^c ch. xi. 21, 29.
^e δυνάμεως ^e θεοῦ [εἰς ὑμᾶς]. ⁵ ^f ἑαυτοὺς ^g πειράζετε εἰ ^d 1 Thess. iii. 8.
^h ἐστὲ ^h ἐν τῇ ^h πίστει, ⁱ ἑαυτοὺς ⁱ δοκιμάζετε· ^k ἢ οὐκ ^l ἐπι- ^e 1 Cor. i. 18 reff.
^g γινώσκετε ^f ἑαυτοὺς, ὅτι Ἰησοῦς χριστὸς ^m ἐν ὑμῖν [ἐστίν]; ^g 2nd pers., ch. vii. 11 reff.
ⁿ εἰ ⁿ μὴ ⁿ τι ^o ἀδόκιμοί ἐστε. ⁶ ἐλπίζω δὲ ὅτι γινώσεσθε ὅτι ^g = Rev. ii. 2, xiv. 10. Ps. xxv. 2, see Heb. xi. 17.
^o ἀδόκιμοι. ⁷ ^{pa} εὐχόμεθα δὲ ^a πρὸς τὸν ^h 1 Cor. xvi. 13
⁹ 16, 19. ¹ constr., 1 Cor. xiv. 37 reff. ^m 1 Cor. xiv. 25. ⁿ Luke ix. 13. 1 Cor. k 1 Cor. vi. 2.
^{vii. 5 only.} ^o Rom. i. 28 reff. ^p Acts xxvii. 29 reff. ^q here only. Num. xi. 2.

om 2nd γὰρ F[-gr] 112 [Syr] arm. [elz] ins και bef ημεις (appy, as Meyer, the και γὰρ was taken as merely = namque, and thus another και aided to give the emphasis), with f g copt Chr.; [εἰ K tol:] txt ABD F[-gr- and G-lat] L[P]N rel latt syrr goth [mss vary] Cyr[-p, Euthal-ms] Thdrt Damasc Thl (Ec lat-ff).
for εν, συν AFN Syr copt goth. rec ζησομεθα, with D³KL rel Chr₁ Thdrt: txt ABD¹N 17 Damasc[-σωμεν F Euthal-ms].—om αλλα ζησ. συν αυτω P. for συν, εν D¹(and lat) 17 Chr₂(mss vary). om εκ δυναμεως θεου F[not F-lat]: om θεου K.
om εις υμας BD³ flor arm Chr₂ Sedul: in vobis joined with follg *ipsis* in D-lat (so also D¹-gr [simly G-lat]): ins AD¹FKL[P]N rel (bef εκ δυναμ. θῷ g: ημας c d) [latt syrr copt goth Cyr-p, Euthal-ms Thdrt Damasc].
5. om εαυτους δοκιμαζετε A. om η N¹: ει P o. χριστος bef ιησους AFN vulg copt arm Clem₁ [Euthal-ms] Damasc Ambrst Bede: txt BDKL rel [tol] syrr goth Thdrt Jer₁. om εστιν B D¹[-gr] 17 æth Clem Chr-comm₃: ins AD²PK LPN rel latt goth arm [Chr-txt, Euthal-ms] Thdrt.
6. for δε, γαρ F[-gr](om F-lat: G-lat has both). (aft ημεις ε is written but marked for erasure by N¹.)
7. rec ευχομαι (conformation to ελπιζω, ver 6 ?), with D³[-gr] KL rel Syr goth Chr₁ Thdrt Ambrst Cassiod₁: txt ABD¹FPN m 17 latt syr copt æth arm [Euthal-ms] Isid₁ Damasc Aug₁.

weakness, yet He lives by (source [of His life]) the Power of God (which raised Him from the dead, Rom. vi. 4; viii. 11; Eph. i. 20; Phil. ii. 9). For we also are weak in Him (i. e. in Him, in our communion with and imitation of Christ, we, as He did, lay aside our power and spare you: we partake of His voluntary abnegation of power which we might have used. The context requires this explanation, and refutes that of Chrys., p. 644, τί ἐστίν, ἀσθ. ἐν αὐτῷ; διωκόμεθα, ἐλαυνόμεθα, τὰ ἔσχατα πάσχομεν, so Theodoret, Theophyl., Grot., Estius, al.), but shall live (exercise our apostolic authority, in contrast to the ἀσθένεια above) with Him (as He now exercises His power in His glorified resurrection life) from (source) the power of God [with respect to you (εἰς ὑμᾶς, if genuine, may belong either to δυνάμεως θεοῦ, = δυνάμ. θεοῦ τῆς εἰς ὑμᾶς, the art. being often omitted in such constructions, —or to ζήσομεν, ‘we shall live with respect to you,’ which agrees better with the parallelism, but not so well with the arrangement of the sentence. The sense seems to require the latter interpretation, for the δύναμις θεοῦ εἰς ὑμ. would be rather the result, than the source of the apostolic energy indicated by ζήσομεν)]. I have taken ζήσομεν, as the context plainly requires, figuratively (see ref.): but many

Commentators take it literally, of the resurrection: e. g. Grot.—‘vitam consequemur immortalem.’ 5.] “You want to prove Christ speaking in me;—if you necessitate this proof, it will be given. But I will tell you whom rather to prove. Prove YOURSELVES; there let your attention be concentrated, if you will apply tests.” Notice the prominently emphatic ἑαυτοὺς: so Chrys., ib.: τί γὰρ λέγω περὶ ἐμοῦ τοῦ διδασκάλου, φησί . . . ὑμᾶς γὰρ αὐτοὺς ἐὰν βουλήθητε ἐξετάσαι . . . , ὄψεσθε ὅτι καὶ ἐν ὑμῖν ὁ χριστός. εἰ ἐστὲ ἐν τῇ π.] ‘Whether you maintain your Christian place and standing in Christ, which will be shewn by the power of Christ’s Spirit present and energizing among you.’ ἐπιγιν. ἑαυτ., ὅτι for the construction see reff. and Winer, edn. 6, § 66. 5. 1. a. εἰ μὴ τι, unless indeed . . . see reff. ἀδόκιμοι, ‘not abiding the proof,’ worthless,—i. e. in this case, ‘mere pretended Christians.’ 6.] But (however it may fall out with your proof of yourselves) I hope (or perhaps better, expect) that ye shall know that we are not worthless (unable to abide the proof to which you put us. The verse is said, as Theodoret, ἀπειλητικῶς;—and Chrys., remarks, ib., ἐπειδὴ γὰρ ἐντεῦθεν βούλῃσθε, φησί, διὰ τῆς εἰς ὑμᾶς κολάσεως τὴν

τ Rom. xiv. 18. ^{reiff.} θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα ἡμεῖς ἴ δόκι-
 α - Rom. vii. 18. 21 reiff. μοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ ^s καλὸν ποιήτε, ἡμεῖς δὲ
 t constr., Mark ix. 22. Luke xii. 26. ὡς ὁ ἀδόκιμοι ὤμεν. ^s οὐ γὰρ ἴδυνάμεθά τι κατὰ τῆς
 x ellips., 1 Cor. iii. 1. ἀληθείας, ὁ ἀλλὰ ὑπὲρ τῆς ἀληθείας. ⁹ χαίρομεν γὰρ
 v = ch. xi. 21. ὅταν ἡμεῖς ὁ ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ἦτε τοῦτο καὶ
 w poen., see ch. xii. 19 reiff. ^p εὐχόμεθα, τὴν ^w ὑμῶν ^x κατάρτισιν. ¹⁰ διὰ τοῦτο ταῦτα
 z here only τ. ^r ἀπὼν γράφω, ἵνα ^s παρὼν μὴ ^z ἀποτόμως ^a χρήσωμαι
 (-τίξειν, ver. 11, -τισμός, Eph. iv. 12.) κατὰ τὴν ^b ἐξουσίαν ἣν ὁ κύριος ^b ἔδωκεν μοι εἰς ^b οἰκοδο-
 y cr. 2. μὴν καὶ οὐκ εἰς ^b καθαίρεσιν.
 z 1st. i. 13. ¹¹ ^c Λοιπὸν, ἀδελφοί, χαίρετε, ^d καταρτίζεσθε, ^e παρα-
 only t. Wisd. v. 22 only. (-μία, Rom. xi. 22.)
 a constr., Esth. i. 19. ix. 27. (Acts xxvii. 3.) ^b ch. x. 8 reiff. ^c 1 Cor. i. 16. iv. 2. 1 Thess. i. v. 1. 2 Tim. iv. 8. ^d = 1 Cor. i. 10 reiff. ^e = ch. i. 4 &c. reiff.

ABDEK
 LPN ab
 c d e f g
 h k l m n
 o 17. 47

for ουχ ινα, ινα μη KL [ut non D-lat]. for υμ., ημεις N¹ (txt N-corr¹(?)³) [m(Treg)].
 ποιειτε KLN d [Euthal-ms].
 8. om της (twice) F. (αλλα, so D¹FN. (homæotel in d 17 [47].))
 9. om γαρ D³K 46. 108¹-16 arm. οτε F. rec ins δε bef και, with
 D¹[-gr] KLN³ rel Syr [Chr.] Thdrt: om ABD¹FPN¹ 17 latt copt æth arm Damasc
 [Euthal-ms Ambrst].
 10. μη bef παρων DF c 47 latt: μη π. μη m. χρησσομαι DFP c d k¹ 47.
 rec εδωκε μοι bef d kurios, with KL rel syrr æth arm Chr, Thdrt Thl Ec: txt ABDFPN
 a² m 17 latt copt goth Damasc [Euthal-ms Ambrst].
 11. ins τo bef λοιπ. D² f [Chr, Thl]: add ουν P. χαιρεσθε P. add και L
 [Syr].

δοκιμὴν λαβεῖν, οὐκ ἀπορήσομεν τοῦ
 δοῦναι ὑμῖν τὴν ἀπόδειξιν. 7.]
 Yet he prays God rather that they may
 require no such demonstration of his apos-
 tolic power, even though he lose in reputa-
 tion by it. ^{μη ποιησ. ὑμ. κακ. μηδ.}
 Not, as Grot., al., 'that I may not have to
 inflict on you any evil' (an extraordinary
 rendering of κακὸν ποιεῖν), but that ye
 may do no evil, corresponding to ἵνα
 ὑμεῖς τὸ καλὸν ποιήτε below. οὐχ
 ἵνα . . .] 'And the purpose of this my
 prayer is not to gain any repute by your
 Christian graces, but that you may be
 highly endowed with them, and (if it so
 happen) we may be as of no repute ('ho-
 minum scilicet judicio,' Beza).' That this
 is the sense, and that δόκιμοι is not in
 this verse to be applied to substantiation
 of power by punishment, is necessitated by
 the construction,—it being plainly shewn
 by the infin. after εὐχόμεν, that ἵνα is not
 here meant to apply, even in part, to the
 purport of the prayer (as in Col. i. 9;
 2 Thess. i. 11; see note on 1 Cor. xiv.
 13), but to its purpose. And that being
 settled,—we pray . . . not in order that
 we may appear δόκιμοι,—it follows that
 the appearing δόκιμοι would be a result of
 the fulfilment of the prayer, viz. of your
 doing no evil, and this it could only be by
 their doing no evil bringing credit on the
 Apostle's ministry. It is not for this end
 that we pray that you may do no evil, but
 for your own good, even if that tend to

the non-exercise, and so depreciation, of
 our apostolic power. 8.] For we
 have no power against the truth (of the
 Gospel, as Meyer; not of the facts, as
 Chrys., al., and De Wette, which might
 suit κατὰ τῆς ἀλ., but comes in very
 lamely with ὑπὲρ τῆς ἀλ.—If you walk
 in the truth, we shall be at one with you
 and so have no opportunity of shewing our
 power') but (only) on behalf of (in further-
 ance of the cause and spread of) the
 truth. 9.] For (confirmation of
 ver. 8 by the still stronger assertion,
 WHEREIN his joy consists, and for what
 he prays) our joy is, when we are weak
 (have no opportunity for shewing our
 power in punishment) but ye are mighty
 (in Christian graces, and requiring no exer-
 cise of our authority): this (viz. that the
 state of the case may be as just mentioned)
 we also pray for, viz. your perfection
 (generally,—in all good things, see καταρ-
 τισμόν, Eph. iv. 12: not, as Bengel, 'ne
 opus sit quenquam de corpore rescindere';
 the reference here being far more general).
 10.] διὰ τοῦτο, 'because I wish and
 pray for your perfection.' ταῦτα, 'this
 Epistle.' ἀποτ., sharply, χρήσ., scil.
 ὑμῖν. See in reff. similar omissions of the
 dative. Βούλομαι γὰρ ἐν τοῖς γράμμασι
 κείσθαι τὴν ἀποτομίαν, ἀλλὰ μὴ ἐν τοῖς
 πράγμασι. Chrys., Hom. xxx. p. 649.
 κατὰ τ. ἐξ. ἦν . . .] gives the reason why
 he did not wish to act ἀποτόμως,—because
 the power would seem to be exercised in

καλείσθε, τὸ αὐτὸ ^g φρονεῖτε, ^h εἰρηνεύετε, καὶ ⁱ ὁ θεὸς τῆς ⁱ ἀγάπης καὶ ^j εἰρήνης ἔσται μεθ' ὑμῶν. ¹² ^k ἀσπασασθε ἀλλήλους ^k ἐν ἀγίῳ ^k φιλήματι. ἀσπάζονται ὑμᾶς οἱ ^l ἄγιοι πάντες.

¹³ Ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ καὶ ἡ ^m ἀγάπη τοῦ ^m θεοῦ καὶ ἡ ⁿ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

n = 1 Cor. i. 9. Phil. ii. 1 al.

om το αυτο φρονεῖτε A. transp εἰρήνης and ἀγαπῆς DL m vulg(with fuld, agst am [demid] tol [F-lat]) goth arm Thdrt Thl Ambrst Pel: om ἀγαπῆς καὶ F[-gr(and G-lat)] 17 æth-rom.—aft last kai ins της DL a d f h k m.

12. φιληματι bef αγιω AFL e g m n vulg Chr Thl [Euthal-ms Ambrst], φιληματι ἀγαπῆς f: txt BDKP³ rel Thdrt Damasc Œc.

13. om χριστου B k² [Cyr]. om υμων P. rec at end ins αμην, with DKP³ rel vulg syrr copt goth arm-zoh [Chr, Damasc] Thdrt Ambrst: om ABFL[?] N¹ 17 harl¹ [spec arm-use] æth Chr-mss [Euthal-ms].

SUBSCRIPTION. rec pros kop. δευτερα εγραφη απο φιλιππων της μακεδονιας δια τιτου κ. λουκα, with K Syr copt Thdrt-ed (Ec, and omg της μακεδ. L a f g n 47: pr. kop. β' εγραφη απο φιλιππων B² (d), and (adding στιχων φη) P: εγραφη απο φιλιππων δια τιτου κ. λουκα b k m o: pr. kop. β. εγρ. απο φιλ. δια τιτου βαρναβα κ. λουκα h 44. 106-8-33: om l: pros kop. β' επληρωθη' αρχεται pr. γαλ. D: ετελεσθη pr. kop. β' αρχεται προς γαλ. F: txt AB¹ 17, and (adding στιχων χιβ) N.

a direction contrary to that intended by Him who gave it. 11—13.] CONCLUSION.

11.] General exhortations. "Severius scripserat Paulus in tractatione; nunc benignius, re tamen ipsa non dimissa." Bengel. χαίρ., rejoice, scil. in the Lord, as Phil. iii. 1; iv. 4. So also 1 Thess. v. 16.

καταρτ., τέλειοι γίνεσθε καὶ ἀναπληροῦτε τὰ λείποντα, Chrys., ib.: ἀναπλ. "your-selves," Stanley. παρακαλ., take

comfort; a recurrence in the end of the Epistle to the spirit with which it began; see ch. i. 6, 7, and, for the need they had of comfort, ch. vii. 8—13. This is better than 'comfort (or 'exhort') one another,' which would more naturally be expressed by παρακαλεῖτε ἀλλήλους, or εἰναυτοῦς, see 1 Thess. iv. 18; v. 11; Heb. iii. 13; also Heb. x. 25 and note. τὸ αὐτὸ

φρ. belongs to ἀγάπη, εἰρηνεύετε το εἰρήνη. καί, 'and then.' 12.]

Concluding greetings. ἐν ἁγ. φιλ. See on Rom. xvi. 16. οἱ ἅγ. πάντες.]

viz. in the place whence the Epistle was written. 13.] Concluding benedic-

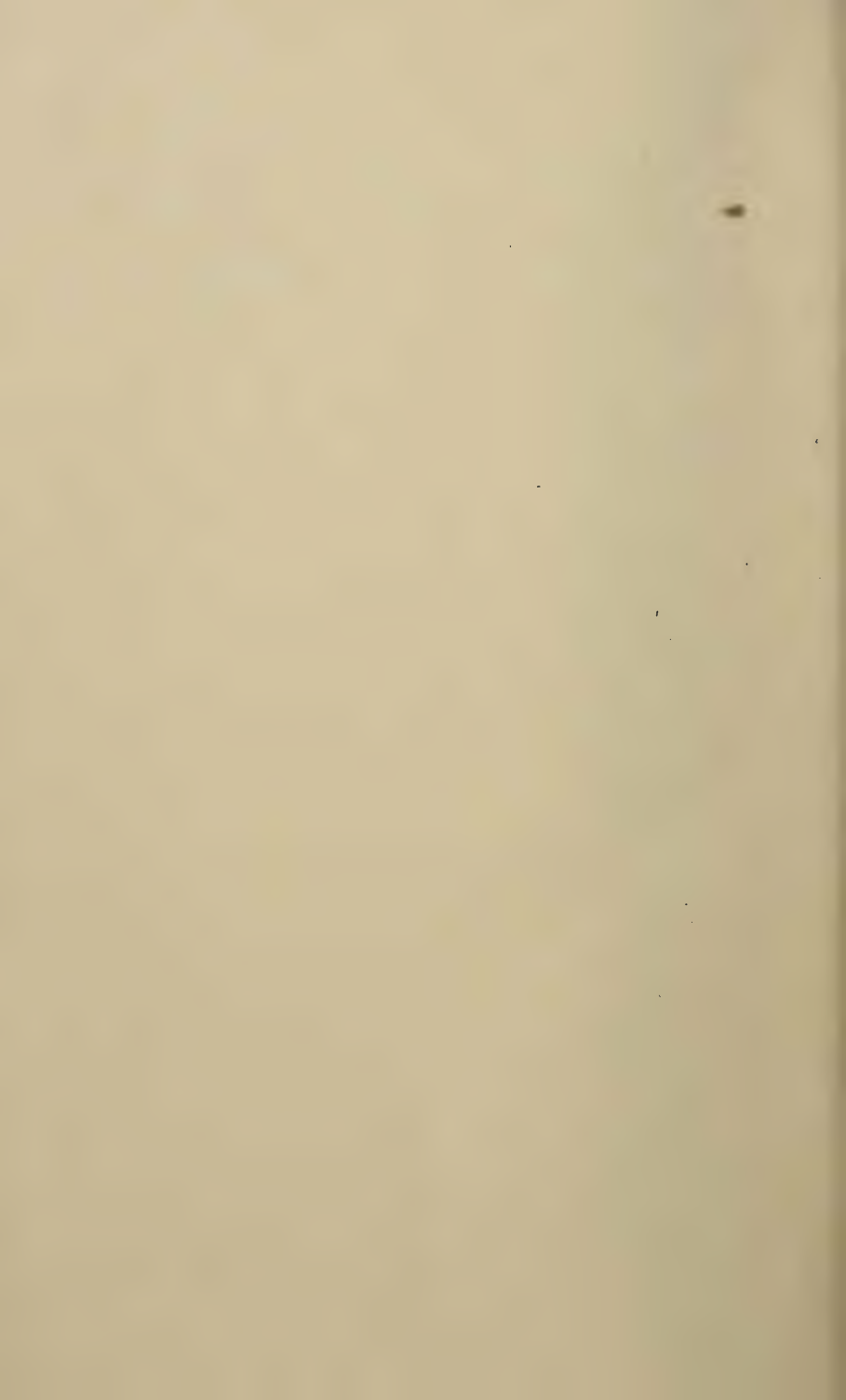
tion; remarkable for the distinct recognition of the Three Persons in the Holy Trinity, and thence adopted by the Christian Church in all ages as the final blessing in her Services. The grace of

our Lord Jesus Christ is put first; "nam per gratiam Christi venit ad Patris amorem." Bengel. κοινων. τ. ἁγ.

πν.] communion,—fellowship, gen. obj.—not 'communicatio activa,' gen. subj.—τουτέστι τὴν μετοχὴν αὐτοῦ κ. τὴν μετάληψιν, καθ' ἣν ἁγιαζόμεθα, τῇ ἐφ' ἡμᾶς ἐπιφοιτήσει τοῦ παρακλήτου κοινωνοὶ αὐτοῦ γενόμενοι, καὶ πνεῦμα καὶ αὐτοί, οὐκ οὐσία, ἀλλὰ μεθέξει, ὄντες, Theophyl., and similarly Œcum. Chrys. adds, p. 652, οὕτω τὰ τῆς τριάδος ἀδιαίρετα' καὶ οὗ τοῦ πνεύματός ἐστιν ἡ κοινωνία, εὐρέθῃ τοῦ υἱοῦ' καὶ οὗ τοῦ υἱοῦ ἐστιν ἡ χάρις, καὶ τοῦ πατρὸς κ. τοῦ ἁγίου πνεύματος. μετὰ πάντων

ὑμῶν] "And this blessing he invokes, not on a few individuals, or on any one section of the Corinthian Church, but expressly on every portion and every individual of those with whom, throughout these two Epistles, he had so earnestly and so variously argued and contended. As in the first, so in the second Epistle, but still more emphatically, as being here his very last words, his prayer was, that this happiness might be 'with them all' (μετὰ πάντων ὑμῶν)." Stanley. Compare, for the same emphatic πᾶς, Rom. i. 5, 8; iv. 16; [xvi. 24.] &c.: and for πᾶς throughout its substantive and unemphatic, ib. viii. 32, 37; 1 Cor. vii. 17; x. 1, &c.

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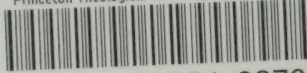
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